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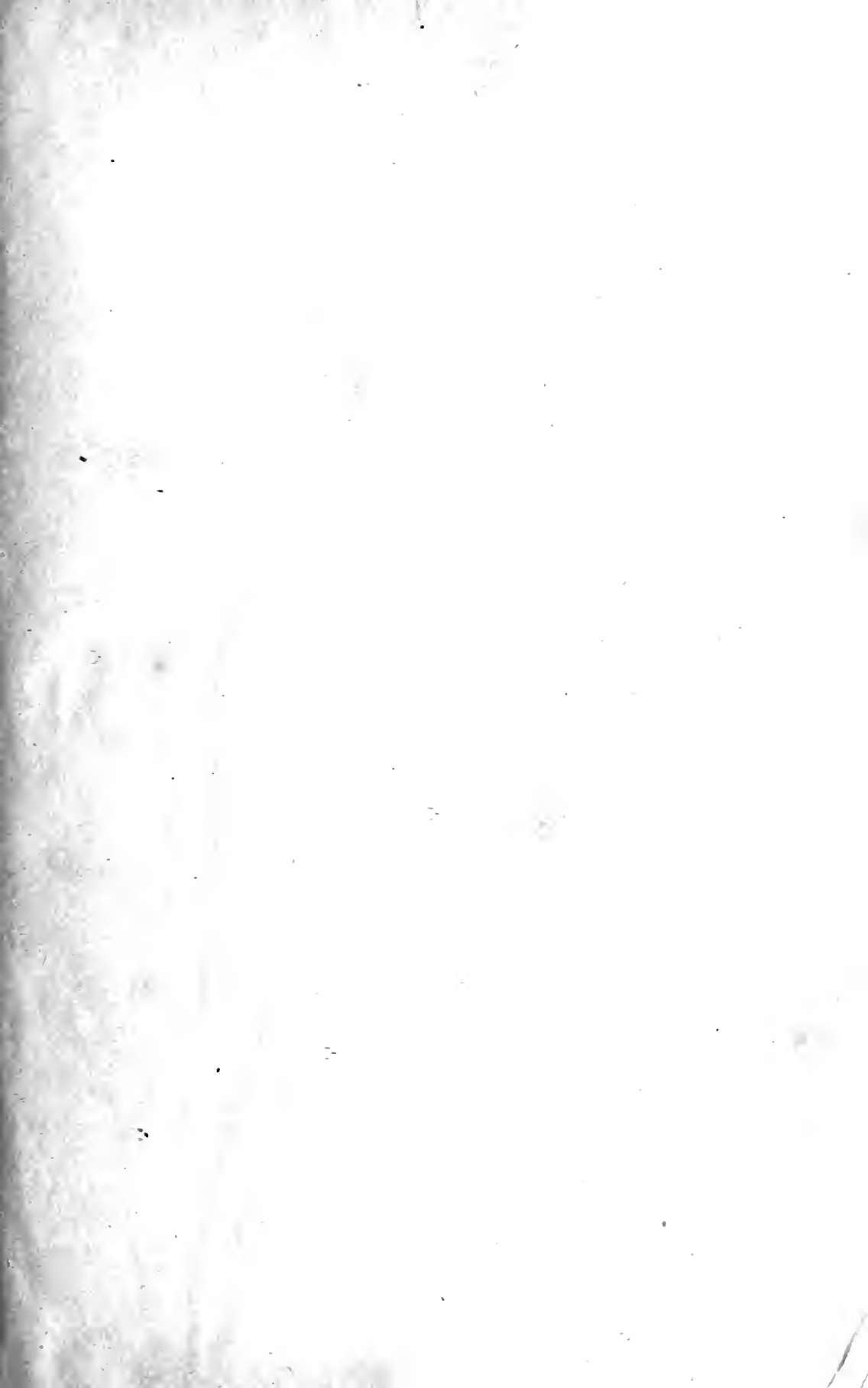
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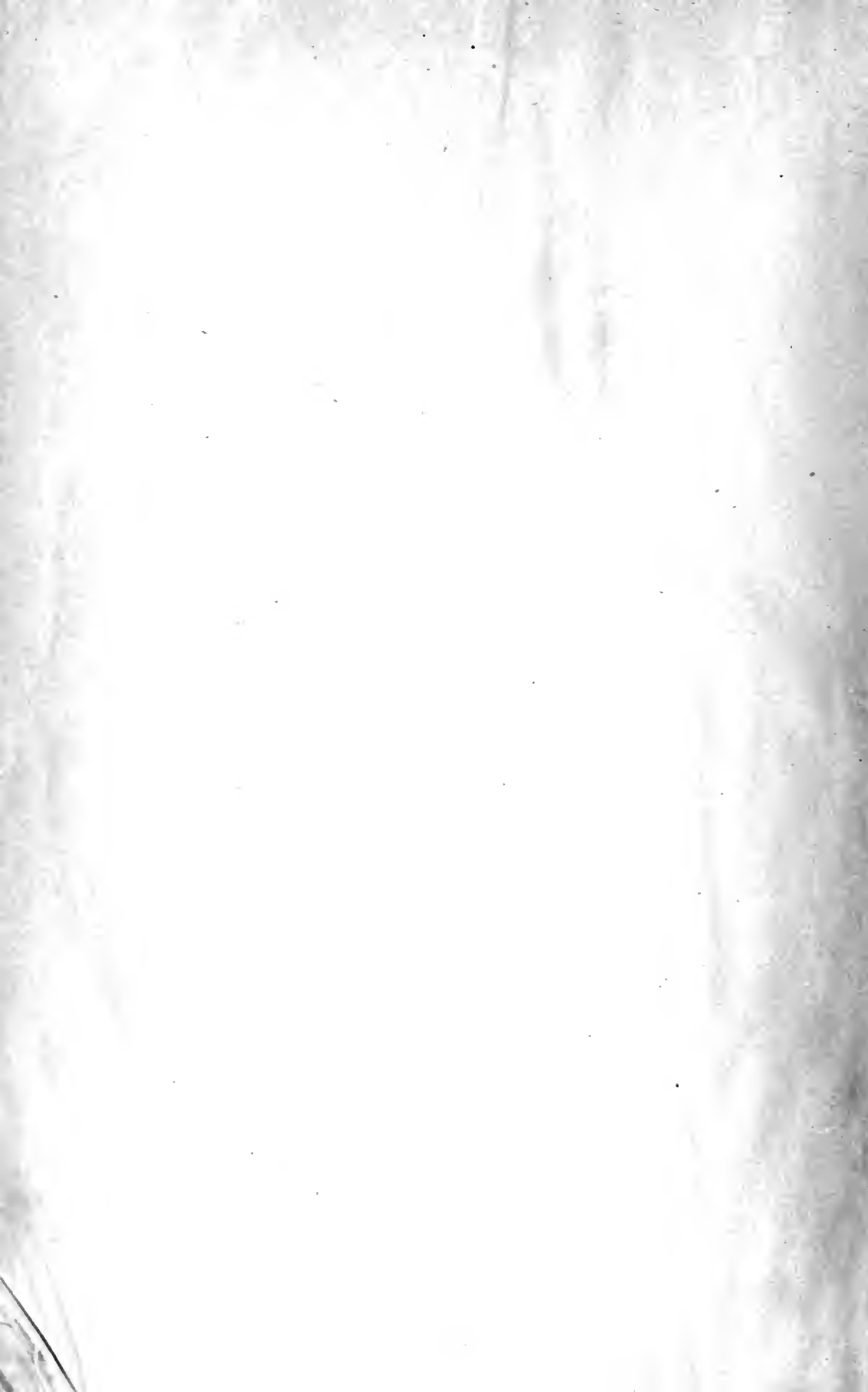




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GREAT THOUGHTS  
FROM  
CLASSIC AUTHORS

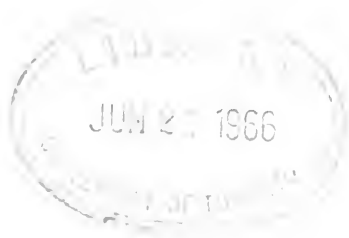
BY  
CRAUFURD TAIT RAMAGE, L.L.D.

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# GREAT THOUGHTS FROM GREEK AUTHORS.

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## PREFACE TO SECOND EDITION.

ON this new edition I have endeavored to bring all my previous knowledge to bear, in order that it might be rendered more in keeping with my other works. The poetical translations have been thrown aside, and in every case I have given the passage in prose.

I have taken advantage of Duport's parallelisms from the Holy Scriptures to show the wonderful resemblance that the language of Homer bears more particularly to the sentiments found in the Old Testament. In the other Greek Authors I have also attempted to show the similarity between them and the Sacred Writers.

The volume has been nearly doubled by the addition of new passages, and extracts from many writers have been given, which did not appear in the former edition.

WALLACE HALL, 1st May, 1873.

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## PREFACE TO FIRST EDITION.

THE Editor is encouraged by the unexpected favor with which his former work has been received to bring forward a companion volume from "Greek Authors," which he ventures to hope will be found equally interesting. While many new topics have been introduced, the reader will here have an opportunity of tracing the original source, from which the master-spirits of Rome derived many of their finest thoughts. So true is the observation of Horace—

*"Græcia capta ferum victorem cepit et artes  
Intulit agresti Latio."*

To show how closely the Romans imitated their Greek masters, the Editor has introduced copious illustrations from his former work, and has also taken advantage of Mr. Grocott's valuable volume of "Index of Quotations, Ancient and Modern," to point out how much the English classic authors are indebted to the ancients for many of those gems that are scattered so profusely through their writings. Their bold flights of imagination, and the volumes of wisdom compressed into a phrase, are often but loans derived from the classical au-

thors of Greece and Rome. It has been, therefore, an agreeable task to award to those pure and thoughtful spirits of the olden times their due meed of praise, by trying to ascertain the exact contributions which each has made to the intellectual riches of the world.

Another peculiar feature in the present work is the numerous references to the Holy Scriptures for points of resemblance. It is impossible, indeed, to examine the heathen doctrines of religion and ethics without being struck with their wonderful likeness to those which are sometimes considered to be peculiar to Christianity; here may be found many of the moral doctrines and sublime sayings of the Gospel, but there is always something wanting to give them life, and bring them home to the heart and feelings of human beings. Noble truths have always been taught by both Eastern and Western sages; yet they want that clear and perfect ring, which they possess when they are known to issue from Divine lips. The Editor has selected much from the writings of Plato, to show how far this resemblance extends; and, no doubt, he has omitted many passages which would have borne equally strong testimony that it is not without good reason that Plato has been called the "Atticising Moses."

It has been well observed, that nothing can be more useful to young minds having capacity and high aspirations than such selections as the Editor has brought together from the works of great men. Each quotation is a separate bait, a temptation to feel greatly, and to do greatly; and a friend, whose delicate health has obliged him to retire from the busy haunts of men, very beautifully remarks that their charm for the old and infirm is scarcely less: to such "it is nothing short of delightful to have a book at hand which will suit itself either to the exigencies or the deficiencies of the minute with an elastic power of adaptability which no living friend can possess." It was for those of lofty aspirations among the young, and for men of cultivated minds among the old, that the Editor has attempted to make a selection from a treasure that has continued to accumulate from the earliest times, till it now comprehends a brief abstract of the wisdom of all ages.

CRAUFURD TAIT RAMAGE.

WALLACE HALL, 1st October, 1864.

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# GREAT THOUGHTS

FROM

## GREEK AUTHORS.

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### ÆSCHINES.

BORN B.C. 389—DIED B.C. 314.

ÆSCHINES, one of the most celebrated of the Athenian orators, was the son of Tromes, the slave of a schoolmaster, Elpias, and Glaucia, who gained her livelihood by playing and singing at the sacred festivals. His father succeeded to the school of Elpias, and Æschines, in his youth, was employed by his father to clean his schoolroom. When he was somewhat older he assisted his mother in her theatrical performances, being remarkable for a strong and sonorous voice; but in this he does not seem to have been successful, as on one occasion, when he was performing in the character of Ctenomäus, he was hissed off the stage. We then find him entering the military service, gaining great distinction at the battle of Mantinea, B.C. 362. It was, however, as an orator that he acquired the reputation which has handed down his name to posterity. At the commencement of his political career he took an active part against Philip of Macedon, though he became convinced, ere long, that nothing but peace with Philip would avert utter ruin from his country. His opponents accused him of having been bribed by the king to support his measures; but there does not appear any reason to believe that he acted treacherously towards his country. He was the opponent of Demosthenes; and though he failed in his attacks, it was to him that we owe the celebrated speech of Demosthenes on the crown, which is considered one of the finest bursts of eloquence which the world has ever produced. The three great speeches of Æschines which still remain were called by the ancients the Graces. They are distinguished by great felicity of diction, wonderful boldness and vigor of description, so that it is generally allowed that he was only second to Demosthenes.

#### DUTIES OF A JUDGE IN A FREE STATE.

For you ought to be well aware that there are three different forms of government established in the world—monarchy, oligarchy, and democracy. In the two former the government is conducted at the will of the ruling powers, while in

the latter it proceeds according to established laws. Let none of you, therefore, be ignorant, but let it be deeply engraven on the minds of all, that when he enters the tribunal to give judgment on a case where the law has been violated, he is that day giving sentence on his own liberties.

#### THE PUBLIC AND PRIVATE CHARACTER OF A STATESMAN.

He who hates his own children, he who is a bad parent, cannot be a good leader of the people. He who is insensible to the duties which he owes to those who are nearest, and who ought to be dearest, to him, will never feel a higher regard for your welfare, who are strangers to him. He who acts wickedly in private life can never be expected to show himself noble in his public conduct. He who is base at home will not acquit himself with honor when sent to a foreign country in a public capacity: for it is not the man, but the place merely, that is changed.

#### A DEFEAT IS NOT THE GREATEST OF CALAMITIES.

For a defeat in war is not the greatest of all evils; but when the defeat has been inflicted by enemies who are unworthy of you, then the calamity is doubled.

#### CHARACTER OF BOASTERS.

For other boasters, when they lie, try not to speak too particularly or plainly, from fear of being disproved afterwards.

#### INTEGRITY.

Integrity is to be preferred to eloquence.

#### A PRODIGAL.

For no wealth can enrich a vicious prodigal.

#### AMNESTY.

Amnesty, that noble word, the genuine dictate of wisdom.

#### A MERE CRAFTSMAN OF WORDS.

A fellow, whose tongue is his sole merit, and without it, like a flute, all that there is of him besides, were good for nothing.

### THE POWER OF A PRIVATE INDIVIDUAL IN A REPUBLIC.

For in a republican state every private individual shares regal power by means of the laws and his vote; but when he surrenders these to another, he annuls his own sovereignty.

### VAUNTING.

For men of real merit, and whose noble and glorious deeds we are ready to acknowledge, are yet not to be endured when they vaunt their own actions.

### EDUCATION BY EXAMPLE.

For you are well aware that it is not only by bodily exercises, by educational institutions, or by lessons in music, that our youth are trained, but much more effectually by public examples.

## ÆSCHYLUS.

BORN B.C. 525—DIED B.C. 456.

ÆSCHYLUS, the son of Euphoriion, a native of Eleusis, in Attica, was the father of the Athenian drama. He was present at the battle of Marathon, B.C. 490, in which he was greatly distinguished along with his brothers; and in a picture representing this battle he was placed in the foreground, and was thus associated in the honors which were paid to Miltiades. Six years afterwards, B.C. 484, the same year in which Herodotus was born, Æschylus gained his first victory as a competitor for the prize of tragedy; and he was successful thirteen times during an interval of sixteen years. He visited the court of Hiero, king of Syracuse, who was a distinguished patron of the learned, and who had induced such men as Pindar and Simonides to reside with him. There is a power in the language, a sublimity in the imagery, with which the poet bodies forth the creations of his genius, that makes him rank among the master spirits of the world.

### TIES OF KINDRED ARE STRONG.

Strong are the ties of kindred and long converse.

### ALL HAVE THEIR LOT APPOINTED.

Everything has been accomplished except for the other gods to rule; for no one is free save Jove.

### WAVES.

And countless dimpling of the waves of the deep.

So Milton ("Paradise Lost," iv. 165)—

"Cheer'd with the grateful smell, old Ocean smiles."

Lord Byron (opening of the "Glaucy")—

"There mildly dimpling ocean's cheek  
Reflects the tints of many a peak,  
Caught by the laughing tides that lave  
Those Edens of the eastern wave."

### NECESSITY NOT TO BE RESISTED.

But I must endure my doom as easily as may be, knowing, as I do, that the power of necessity is irresistible.

So Shakespeare ("Richard II.," act v. sc. 1)—

"I am sworn brother, sweet,  
To grim Necessity; and he and I  
Will keep a league till death."

### A TYRANT DISTRUSTS.

For somehow, there is this disease in tyranny, not to put confidence in friends.

So Shakespeare ("Pericles," act i. sc. 2)—

"Tyrants' fears  
Decrease not, but grow faster with their years."

### EASY TO GIVE ADVICE TO THE AFFLICTED.

'Tis easy for any man who has his foot unentangled by sufferings both to exhort and to admonish him that is in difficulties.

### AFFLICTION.

Hence in the same way does affliction, roaming to and fro, settle down on different individuals.

### TRUTH.

And thou shalt know that these words are sincere, and not the false glossings of a flattering tongue.

### TO KICK AGAINST THE PRICKS.

If thou takest me for thy instructor, thou wilt not kick against the pricks.

### PETULANT TONGUE.

What! knowest thou not as certain, highly intelligent though thou art, that purfishment is inflicted on a petulant tongue?

### SOFT SPEECH TURNETH AWAY WRATH.

Oc. Knowest thou not this, then, Prometheus, that words are the physicians of a distempered mind?

Prom. True, if one soften properly the heart, and do not with rude violence exasperate the troubled mind.

So Milton ("Samson Agonistes")—

"Apt words have power to suage  
The tumors of a troubled mind."

And Proverbs (xv. 1)—"A soft answer turneth away wrath but grievous words stir up anger."

### THE WISE.

Since it is of the highest advantage for one that is wise not to seem to be wise.

### MAN IN A BARBAROUS STATE.

But as to the ills of men, hear how I made those, who were before senseless as children, intelligent and possessed of wisdom. I shall tell you, not with the view of throwing blame upon them, but to show my kindly feelings from what I gave them; who at first seeing, saw not, and hearing, heard not. But like to the baseless fabric of a dream,



for a long time they used to huddle together all things at random: naught they knew about brick-built houses, sun-ward, nor the rafted roof; but, like tiny ants, they dwelt in the excavated earth, in sunless depths of caves. They had no certain sign of winter, or flower-perfumed spring, or fruitful summer; but they did everything without judgment till I instructed them to mark the rising of the stars and their setting, a harder science yet. And verily I discovered for them numbers, the most surprising of all inventions, and the union of letters, and memory, the active mother of all wisdom. I also first taught the patient steer to bear the yoke; and in order with their bodies they might assist mortals in their severest toils, I taught steeds to whirl cars obedient to the reins, to grace the pride of wealth. And no one else than I invented the canvas-winged chariots of mariners that roam over the ocean.

So Matthew (xiii. 14)—“And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.”

## NECESSITY.

Necessity is stronger far than art.

## PLEASURES OF HOPE.

It is pleasant to lengthen out a long life with confident hopes, making the spirits swell with bright merriment.

## FEEBLENESS OF MORTALS.

Sawest thou not the powerless weakness, like a dream, in which the blind race of men is entangled? Never at any time shall the plans of mortals get the better of the harmonious system of Jove.

## REWARD OF SYMPATHY.

Since to weep and lament over misfortunes, when it draws the sympathizing tear, brings no light recompense.

So Shakespeare (Poems)—

“Companionship in woe, doth woe assuage.”

## THE SICK.

To the sick, indeed, some gleam of hope flows from a clear knowledge beforehand of the result of their pains.

## MARRY IN YOUR OWN RANK.

Wise was the man, ay, wise indeed, who first weighed well this maxim, and with his tongue published it abroad, that to marry in one's own class is best by far, and that a peasant should woo the hand neither of any that have waxed wanton by riches, nor of such as pride themselves in high-traced lineage.

## THE WISH IS FATHER TO THE THOUGHT.

Thou indeed art predicting against Jove the things thou wishest.

Shakespeare (“Henry IV.,” Pt. ii. act iv. sc. 4) says—

“Thy wish was father, Harry, to that thought.”

## DEAF AS THE BILLOWS.

Thou troublest me with thy advice as vainly as thou wouldst do the billows.

Shakespeare (“Merchant of Venice,” act iv. sc. 1) says—

“You may as well go stand upon the beach,  
And bid the main flood bate his usual height.”

And Milton (“Samson Agonistes”)—

“*Dalilah.* I see thou art implacable, more deaf  
To prayers than winds or seas.”

## OBSTINACY.

For obstinacy in a man that is not gifted with wisdom, itself by itself, is worth less than nothing.

## GOD KNOWS NOT TO BE FALSE.

The mouth of God knows not to utter falsehood, but brings everything to pass.

So Numbers (xxiii. 19)—“God is not a man, that He should lie; neither the son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?” And 2 Corinthians (i. 20)—“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.”

## THE WISE.

For it is base for the wise to err.

## THE LOWLY.

For it is unbecoming in inferiors to assume boldness of speech.

## VARIOUS ILLS OF MEN.

King of the Pelasgians, various are the ills of men: nowhere canst thou behold the same wing of trouble.

## GOD REGARDS THE AFFLICTED.

Look up to him that beholds from on high, the protector of suffering mortals, who address their kindred in suppliant tones, but obtain not what justice demands. Therefore the wrath of Jove, guardian of the suppliant, waits on the groans of the sufferers, and is not to be appeased.

## SLANDER.

But every one bears a ready evil tongue against a stranger, and to speak slander is an easy thing.

## DANGERS OF BEAUTY.

But I charge you not to disgrace me, as thou art in the bloom of youth that excitest desire. It is not easy to guard the tender ripe fruit; for beasts and men injure it in some way, and winged insects and four-footed animals. Venus proclaims their opening bloom. I say that rapine is their fate, however much they try to avoid it. And on the fair-formed beauty of virgins every one that passes sends forth a melting dart from his eye, overcome by desire.

## A PROSPEROUS STATE.

For a state that is prosperous honors the gods.

## WOMAN.

Neither in adversity nor in the joys of prosperity may I be associated with womankind; for when

woman is joyous, her licence is not to be endured; and when she is in terror, she is a still greater plague to her home and city.

#### OBEDIENCE.

For obedience, woman, is the mother of success, bringing safety; so says the proverb.

#### DUTIES OF MEN AND WOMEN IN WAR.

It is for men to present victims and offerings to appease the gods, when the enemy are at the gates; 'tis thine, woman, to hold thy peace, and keep within doors.

#### THE NOBLE AND BRAVE.

Nobly born and honoring the throne of modesty, hating vaunting language—such an one is wont to be slow at base deeds, and no coward.

#### TO BE, NOT TO SEEM.

For he does not wish to seem, but to be, the noblest, reaping a rich harvest from a deep furrow in his mind, from which sprout forth excellent counsels. Against such an one I charge thee to send wise and prudent champions. Dreadful is the foe that fears the gods.

#### IMPIOUS FELLOWSHIP.

Alas! it is a bad omen for the just to be associated with the impious. Indeed in everything naught is worse than wicked fellowship, the fruit of which is fraught with death. For whether a good man happens to have embarked with sailors, whose hearts are hot and full of villany, he perishes with the race abhorred of Heaven, or whether, being righteous, he has fixed his seat amidst citizens inhospitably bent and regardless of the gods, he is struck down by the scourge of the Deity, which falls on all alike, having rightly fallen into the same nets with his countrymen.

#### AN OLD HEAD ON YOUNG SHOULDERS.

In manhood's vigorous prime  
He bears the providence of age.

#### THE STARS.

I pray the gods that I may be released from these toils, slave of a year-long sentry, during which, lying on my elbows on the roofs of the Atride, like a dog, I have contemplated the choir of nightly stars, radiant rulers that bring winter and summer, stars shining conspicuously in the firmament, both when they set and when they rise.

#### WHAT IS FATED.

Things are as they are and will be brought to the issue doomed.

#### TOTTERING OLD AGE.

But we with our aged frame were left inglorious behind the expedition of those days, propping on staff our steps like children; for both the marrow of youth, while it is springing up in our breasts, is weak as age, and the vigor for war is not yet attained; very advanced age, too, when its foliage

is withered, totters along its three-footed path, and in no way superior to a child, flits like a day-dream.

#### GOD CHASTENS MAN FOR HIS GOOD.

The man who cheerfully celebrates Jove in triumphal hymns shall ever be crowned with success—him that guides mortals to wisdom, teaching them by suffering to remain firm. But even in slumber the pangs from the memory of ills keep dripping before the heart, and thus wisdom comes to the unwilling. 'Tis a gracious gift of the gods, compulsory as fate, who sit severely on the awful bench.

#### BE NOT ANXIOUS FOR THE FUTURE.

To those that suffer justice brings wisdom; but for futurity, since it will come, farewell to it. 'Tis but the same with sorrowing beforehand; for the event will come dawning clearly with the morning rays.

#### GOD PUNISHES THE WICKED.

They feel the stroke of Jove; we may say this, and trace it out exactly; they have fared as they deserved. Some one denied that the gods deigned to care for mortals, who trampled on their laws. Not truly was he who said so; it has come upon the descendants of those who were breathing forth more violently than just a war which they ought not to have dared, while their dwellings were teeming beyond all measure with rich spoils. But may such calm of soul be mine, so as to meet the force of circumstances.

#### THE IMPIOUS SEEN THROUGH THEIR DISGUISE.

For riches is no bulwark against destruction to the man who has wantonly spurned the great altar of Justice; but wretched Persuasion, preparing intolerable evils for posterity, urges him on, and there is no remedy. Guilt is never hidden, but is seen through her disguise, a light of lurid glare; and like adulterated brass, when proved, is found black by wear and rubbing, fond as a boy to chase the bird light-flitting round. And not a god lends an ear to his prayers, but sweeps away the unrighteous that hath concerned himself with these doings.

#### THE FATE OF THE WARRIOR.

And Mars, bartering for gold their bodies, and holding the balance in the tug of war, sends to their friends a small fragment of scorched dust from Troy, to be wept with many tears, filling the urns with light ashes instead of the man. And they sigh while they sing the praises of one as renowned in arms, and another as having fallen gloriously amid the carnage in defence of another's wife. Some one mutters these words in silence, and jealous vexation creeps upon the chieftain sons of Atreus.

#### MURMURS OF THE PEOPLE.

Dreadful are the murmurs of the people if they be accompanied with hate; but this is the tribute greatness pays for its exalted station.

THE OPPRESSOR.

For the gods are not forgetful of those who cause great slaughter. The black Furies in one short hour hurl to perdition the man who is lucky without righteousness by a sad reverse of fortune, nor does he receive aid from his citizens. For a man to be raised aloft is dangerous, as the thunderbolt of Jove is sure to be launched against him.

NONE BUT THE GODS HAVE UNMIXED HAPPINESS.

Yea, the conflict is well o'er; in the passage of so long a time one might say that some things fall out well, while others are open to complaint; for who save the gods can claim through life's whole course an unmixed happiness?

A FOND WIFE.

For what day is more delightful to woman than that when she opens the gate to her husband returning gloriously from war, preserved by the gods? Bear this message to my husband, that he hasten his long-desired return. May he come speedily, where he will find a faithful wife in his house, such as he left her, a watch-dog of his home, to his enemies irreconcilable, and in all other points alike, not having effaced one single seal in the long course of years. I have known no delight with other men, nor has there been any slanderous report against my character, any more than brass can be tinged with dyes.

So Shakespeare ("Much Ado about Nothing," act iv. sc. 1) says—

"If I know more of any man alive  
Than that which maiden modesty doth warrant,  
Let all my sins lack mercy."

And "Winter's Tale," (act iii. sc. 2)—

"If one jot beyond  
The bound of honor, or in act or will  
That way inclining, hardened be the hearts  
Of all that hear me, and my near'st of kin  
Cry, Fie! upon my grave."

HAPPY ARE THOSE WHO DIE NOT CHILDLESS.

There is among mankind an old adage, uttered in ancient times, "that it is great happiness to see our children rise around us, not dying childless; but from good fortune often sprouts the bitter fruit of woe to man."

ONE BASE DEED PRODUCES ANOTHER.

For one base deed engenders more like to its own race; but to those swayed by unbending justice a beauteous race still flourishes.

Shelley, in his "Hellas," says—

"Revenge and wrong bring forth their kind,  
The foul cubs like their parents are."

JUSTICE.

But justice shines in smoky cottages, and honors the pious. Leaving with averted eyes the gorgeous glare of gold obtained by polluted hands, she is wont to draw nigh to holiness, not reverencing wealth when falsely stamped with praise, and assigning each deed its righteous doom.

THE HYPOCRITE.

Many are desirous to seem good while they do not what is right. Some are ready to weep with those who weep, though the pang of sorrow reaches not the heart; others join in the joys of others, dressing in forced smiles their unwilling face. But when a man is able to discern character, then it is not possible that the eyes of a man, that only seem with sympathetic tear to show a kindly feeling, should deceive him.

ENVY.

Few men have strength of mind to honor a friend's success without a touch of envy; for that malignant passion clinging to the heart doubles the burden of the man infected by it; he is weighed down by the weight of his own woes, and sighs to see the happiness of others. I speak from experience,—for well do I know, that those who bore in public the semblance of my firmest friends, were but the looking-glass of friendship, the shadow of a shade.

THINGS THAT ARE WELCOME.

I would call my husband a watch-dog of the fold, a saving mainstay of the ship, a foundation pillar of the lofty roof, an only child to a fond parent, welcome as land to the mariner which he has descried beyond his hopes, welcome as day after a night of storms, a gushing rill to a thirsty wayfarer. 'Tis pleasant to escape from all constraint.

The following beautiful paraphrase is given in the *Quarterly Review*:—

"Faithful—as dog, the lonely shepherd's pride,  
True—as the helm, the bark's protecting guide,  
Firm—as the shaft that props the towering dome,  
Sweet—as to shipwrecked seaman land and home,  
Lovely—as child, a parent's sole delight,  
Radiant—as morn that breaks a stormy night,  
Grateful—as stream that in some deep recess  
With rills unhop'd the panting traveller bless,  
Is he that links with mine his chain of life,  
Names himself lord, and deigns to call me wife."

TO BE FREE FROM EVIL THOUGHTS.

To be without evil thoughts is God's best gift; but we must call him happy who has ended life in prosperity.

THE POPULAR VOICE.

Yet has the popular voice much potency.

THE UNENVIED.

But the unenvied is not of the happy.

BE NOT ELATED.

God from afar looks graciously on him that is mild in victory; for no one willingly submits to the yoke of slavery.

MISERY IS THE LOT OF MANKIND.

For there is a limit to the best of health; disease creeps upon it as a close-adjointing neighbor; and a man's destiny holding on a straight course is apt to dash upon a hidden reef. If timidity fling away a part of his wealth with a well-measured cast of

the sling, the whole fabric sinks not, though teeming with woe, nor founders the bark beneath the sea. For often, by Jove's gracious goodness, the yearly furrows quell the pangs of hunger.

#### WHO CAN RECALL LIFE?

But who can recall by charms man's purple streaming blood, when it has once fallen on the ground before his feet? Otherwise Jove would not have put an end to the leech (Esculapius) who could raise the dead. And if fate fixed irrevocably by the gods did not prevent another fate from bringing assistance, I would bring it, and my heart, outstripping my tongue, would have poured forth the tale.

#### CONTRAST OF AN OLD FAMILY AND AN UPSTART.

If slavery be a man's fate, great is the advantage of having masters of long-established opulence. For they who have reaped a rich harvest unexpectedly are harsh to their slaves in all things, and go beyond the line of right.

#### PROSPERITY AND ADVERSITY.

Alas for the fate of men! Even in the midst of the highest prosperity a shadow may overturn them; but if they be in adverse fortune, a moistened sponge can blot out the picture.

#### PROSPEROUS FORTUNE.

All men have boundless wishes for prosperous fortune; none will banish and keep it from their dwelling, saying, "Enter thou no more."

#### TO KNOW AND TO CONJECTURE ARE NOT THE SAME.

To know and to conjecture differ widely.

#### TO CIRCUMVENT A FOE UNDER THE FORM OF FRIENDSHIP.

For how could one, conceiving thoughts of vengeance on a foe, achieve the deed more surely than to bear the form of friendship, encircling him with wiles difficult to overleap?

#### QUALITIES OF WOMAN.

Wiles and deceit are female qualities.

#### EXILES.

An exile, I well know, feeds on vain hopes.

#### SUCCESS WORSHIPPED AS A GOD.

Success! to thee,  
As to a god, men bend the knee.

#### JUSTICE.

The swift stroke of Justice comes down upon some in the noonday light; pain waits on others slowly in the midst of darkness, and the gloom of night overshadows them.

#### ONE FATE ALIKE TO BOND AND FREE.

For destiny awaits alike the free man and him that trembles at the tyrannous hand of a lord.

#### DOER MUST SUFFER.

But O ye mighty Fates! grant that, by the will of Jove, it may end as justice requires—"In return for a hostile speech, let a hostile speech be paid back," cries Justice, loudly, as she exacts the debt; "and in return for a murderous blow, let him suffer a murderous blow." "Doer must suffer," thus saith the thrice-old proverb.

#### THE SOUL LIVES.

My child, the consuming fire of the funeral pile quells not the spirit of the dead, but in after times he shows his wrath. The dead is bewailed, and he who wronged him is discovered.

Shakespeare ("Hamlet," act i. sc. 2) says—

"Foul deeds will rise,  
Though all the earth o'erwhelm them, to men's eyes."

#### WORDS ARE DAGGERS.

This pierced quite through my ears, like a dart.

Shakespeare ("Hamlet," act. iii. sc. 3) says—

"Oh speak to me no more;  
These words like daggers enter in mine ears;  
No more, sweet Hamlet!"

#### BLOOD FOR BLOOD.

But it is a law that drops of gore poured upon the ground call for other bloodshed in addition.

So Genesis (ix. 6): "Whoso sheddeth man's blood, by man shall his blood be shed."

#### WHAT IS FOREDOOMED.

That which is foredoomed remains from the olden time, and will come to those who pray for it.

#### CHILDREN.

For children preserve the fame of the dead with surviving glory, and are like corks that buoy the net, saving the flaxen line from sinking to the bottom.

#### MURDER CANNOT BE EXPIATED.

For though one were to pour out every kind of libation for a single murder, vain is the labor; so runs the proverb.

#### THE DARING SPIRIT OF MAN.

One may describe creatures that fly and those that crawl, and the fierce rage of hurricanes, but who can describe the arrogant daring of man and of woman of hardened spirit, and their loves, leading them to endure everything, even the utmost woes of mortals. Unholy love, lording it in female heart, overcomes the conjugal union of brutes and of men.

#### MISERY OF MAN.

None of mortals can hope to live unscathed a life through its whole course, free from misfortunes. Alas! alas! of troubles one is just upon us, and another will come.

#### FURIES.

Away! I bid you off with speed from these abodes; out from the oracular shrines, lest, having received the winged swift snake (arrow) hurled

from the golden-twisted string, you disgorge with pain the black gore you sucked from men, vomiting the clots of blood which you have drawn from them. It is in every way unbecoming to enter these abodes of mine; go where heads are wrenched from the body and eyes are gouged, to revengeful deeds and slaughters, maiming of boys and stonings, and where those impaled by the spine groan with loud yellings. Ye hags abhorred, these are the feasts in which you delight; your execrable form is proof of this. It is right that such should inhabit the dens of the blood-ravening lion, but not to tarry in these prophetic shrines with impure tread. Of such a herd the gods disdain to take the charge.

#### THE INNOCENT AND THE IMPIOUS.

No vindictive rage from us (the Furies) comes stealthily on him whose hands are free from guilt, but he passes through life without harm. Whereas whoever, like this man, commits crimes and hides his ruffian hands, we are close at hand as witnesses of the deed, appearing as avengers of blood.

#### THE MURDERER.

For avenging Fate has assigned us (the Furies) this office, saying, "Let those guilty of murders without provocation be pursued till they find refuge in the realms below;" even when dead they are not quite free. But over the victims let this be the song, bringing madness, distracting, mind-destroying, the hymn of the Furies, that charms minds without the lyre, causing shrivelling to mortals.

#### HEAR BOTH PARTIES.

He hears but half that hears one party only.

#### SORROW.

It is good to grow wise under sorrow.

#### THE INIQUITIES OF THE FATHERS VISITED ON THE CHILDREN.

For the Fates have assigned them (the Furies) a despotic sway over men in all things; he who feels their terrors, knows not whence come the ills of life; for the sire's long-passed crimes bring chastening on their sons, and amidst his thoughts of greatness silent ruin with hostile wrath crushes him.

#### THE MASTER THE EYE OF THE HOUSE.

For I deem the presence of the master to be the eye of the house.

#### MEN ARE A SUFFICIENT BULWARK.

For while there are men, there is a sure bulwark.

#### THE AFFLICTED FEAR ALL THINGS.

My friends, whoever has experienced misfortunes knows that when a mountain-wave of ills comes upon mortals, they are wont to fear all things; but when the gale of fortune blows smoothly, they are confident that the same deity will constantly propel their bark with a favorable breeze.

#### THE LOT OF MEN MUST BE BORNE.

Human misfortunes must befall mankind. For afflictions rise, many from sea, and many from land, if life be measured through a lengthened course.

So Job (v. 7)—"Yet man is born to trouble, as the sparks fly upward."

#### THE DOOMED.

But when a man is rushing on the road to destruction, God also lends a hand.

#### OPPRESSION.

How unbecoming it is for one that is mortal to entertain proud aspiring thoughts; for presumption, when it has put forth the blade, is wont to produce for fruit an all-mournful harvest of woe.

#### VOICELESS LAW.

Thou seest voiceless law, which is not seen by thee while thou sleepest, walkest, and sittest, but which accompanies thee now sideways, now behind. For the darkness of night does not conceal thy evil deeds, but whatsoever crime thou hast committed, doubt not some one has seen it.

#### THE MIGHTY POWER OF GOD.

O Jupiter! father Jupiter! thine is the mighty power of heaven; thou lookest on the villanous and lawless acts of the celestials and of men; it belongs to thee to watch the violence of, and pass sentence on, the deeds of savage beasts.

#### A PROSPEROUS FOOL.

A senseless fool in prosperity is certainly a heavy burden.

So Proverbs (xxx. 22)—"A fool, when he is filled with meat."

#### THE RESULT OF INDULGENCE IN WINE.

Bronze is the mirror to reflect the face, wine to reflect the mind.

#### WORDS.

Words are the cause of senseless wrath.

So Proverbs (xv. 1)—"A soft answer turneth away wrath: but grievous words stir up anger."

#### OATHS.

Oaths are not the cause why a man is believed, but the character of the man is the cause why the oath is believed.

#### THE DISTRESSED.

God loves to assist those in distress.

So Psalms (xliv. 1)—"God is our refuge and strength, a very present help in trouble."

#### THE WICKED IN PROSPERITY.

The wicked in prosperity are not to be borne.

So Psalms (x. 2)—"The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined."

## THE RACE OF MAN.

For the race of man has thoughts that last merely for a day, and are no more real than the shadows of smoke.

So *Psalms* (ciii. 3).—"For my days are consumed like smoke, and my bones are burned as an hearth."

## FORTUNE.

Fortune, thou beginning and end of mortals! it is thou that bestowest the glory of wisdom on human works; and the good more than the bad spring from thee. Beauty and grace shine around thy golden wing; and whatever is weighed by thy scales is most blessed. In the midst of distresses thou pointest the way out of difficulties; thou sheddest a bright light in darkness, thou most excellent of divinities.

## MAN DIES ONLY AT HIS FATAL MOMENT.

But neither does any one, however many wounds he may have received, die, unless he has run his allotted term of life; nor does any man, though he sits quietly by the fireside under his own roof, escape the more his fated doom.

So *Job* (vii. 1).—"Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?"

## HATRED OF DEATH NOT JUST.

Men do not with justice hate death, which is a mighty remedy for many woes.

## THE INDUSTRIOUS.

Glory, begotten of labor, is a debt owed by the gods to the man who works laboriously.

So *Proverbs* (xlii. 11).—"He that gathers by labor shall increase."

## POWER AND JUSTICE.

When power and justice unite, what stronger pair is there than this?

## DEATH TO BE PREFERRED TO A LIFE OF WICKEDNESS.

Death is more desirable than a wicked life. And not to be born is better than to lead a disgraceful life.

## DEATH SPURNS GIFTS.

Death alone of the gods cares not for gifts, nor wilt thou accept sacrifices nor libations. No altar is erected to thee, nor is any hymn sung to thy praise. Persuasion stands aloof from thee alone of the gods.

## DEATH THE PHYSICIAN.

O thou savior Death! do not despise me coming to thee, for thou alone art the physician of incurable woes; no sorrow reaches the dead.

## JUSTICE WATCHES OVER THE DEAD.

If thou wishest to do good or ill to the dead, thou hast in both ways those who have neither joy nor sorrow; yet recollect that there is an avenging goddess superior to us, and justice feels a jealousy over the character of the dead.

## ALCÆUS.

ALCÆUS, of Mitylene, one of the greatest lyric poets of Greece, flourished about the beginning of the 6th century B.C.

## BRAVE MEN THE BEST BULWARK OF A CITY.

It is not the stones of a city, well built in, but brave men, that are the bulwark of a city.

## ALEXIS.

## FLOURISHED B.C. 356.

ALEXIS, a native of Thurii, in Italy, was the uncle of the celebrated Menander, and one of the principal writers of the middle comedy. He flourished B.C. 356, and continued to exhibit till B.C. 306, being upwards of one hundred years old when he died. He wrote 245 plays, of which Athenæus gives the titles of 113.

## SEEK AND WE SHALL FIND.

All that thou seekest may be found, if thou shrinkest not nor fliest from labor. For since some have discovered things in heaven, though they are far removed, such as the rising and setting of the stars, the solstices and eclipses of the sun, what common things that are connected with man here below, should be able to escape his search?

## THE CHANGES OF LIFE.

This life is like a game played with dice—the same figures do not always turn up: so, too, life has not always the same shape, but is ever changing.

## MAN RESEMBLES WINE.

The nature of man is in some respects very much resembling wine. For, like new wine, the youthful mind requires to have its fermentation thrown off, and its roughness skimmed; but when its excessive violence has abated, and the fury, which swam on the top, has disappeared, then it becomes drinkable, and settles down, continuing pleasant to all future time.

## TRUST DEEDS, NOT OATHS.

The wise ought not to trust the oaths of men, but always their deeds.

## THE EVENING OF LIFE.

For now my life is approaching its evening.

## SLEEP.

Neither mortal nor immortal, but having a certain composite nature, so as to live neither the life of man nor of the gods, but to be always springing up anew, and again perishing, invisible to the eye, but known to all.—*B.* Thou always lovest, O woman, to speak in riddles.—*A.* Nay, I speak plainly, and in the utmost simplicity.—*B.* Who, then, can this youngster be with such a nature?—*A.* Sleep, my good girl, the soother of the labors of man.



"RICHES TAKE UNTO THEMSELVES WINGS."

Regard riches as the last of the good things of this life, for they are the least certain of the things we possess: other things remain with those who possess them in a moderate degree.

WOMAN DIFFICULT TO BE GUARDED.

Neither walls nor goods nor anything is more difficult to be guarded than woman.

PLEASURE.

Fly pleasure, which at last brings loss.

THE DREGS OF LIFE ARE LIKE VINEGAR.

Our life has great resemblance to wine; when little of it remains, it becomes vinegar: for all human ills proceed to old age as to a workshop.

## AMPHIS.

FOURISHED ABOUT B.C. 332.

AMPHIS, a poet of the middle comedy, flourished about B.C. 332. We have the titles of twenty-six of his plays.

ART.

There is no sweeter consolation in misfortune than the pursuit of art; for the mind employed in acquiring it sails secretly past its mishaps.

EAT, DRINK, AND BE MERRY.

Drink, be merry! life is mortal, the time on earth is short; death is immortal when we are once dead.

A MAN IN DISTRESS.

Apollo, how ill to please is man in distress and annoyed by everything.

SILENCE.

There is nothing more powerful than silence.

## ANACREON.

FOURISHED B.C. 550-525.

ANACREON, one of the most celebrated of the Greek lyric poets, was a native of Teos, in Asia Minor, respecting whom we have few facts on which we can depend. He was the contemporary of Cyrus, Cambyzes, and Polycrates of Samos, at whose court we find him, B.C. 531, enjoying high favor, and singing the praises of the tyrant. We next hear of him at the court of Hipparchus at Athens, B.C. 525, where he met the poet Simonides. He died at the age of eighty-five, being choked, as the story goes, by a cherry-stone. Except that he was a voluptuary, and spent his time in singing the praises of love, we know little else respecting his private history. There were five books of Anacreon's poems in the time of Suidas, who is supposed to have lived in the eleventh century, but of these only a few extracts have been preserved. We have given a few extracts from his

odes, though it is supposed that they may be of a later date than the time of Anacreon.

THE BEAUTY OF WOMEN.

Nature has given horns to bulls, hoofs to horses, swiftness to hares, the power of swimming to fishes, of flying to birds, understanding to men. She had nothing more for women. What then does she give? Beauty, which can resist shields and spears. She who is beautiful, is stronger than iron and fire.

LIFE PASSES SWIFTLY AWAY.

For like the chariot's wheel life runs fast away. A little dust we lie, when our body has sunk in dissolution.

ENJOY THE PRESENT.

Since I was born a mortal, to pass over the beaten track of life, the road I have often passed, I know; what I have to run over, of that I am unacquainted. Teasing cares, leave me alone! What have I to do with you? Before my last hour shall come, I shall play, I shall laugh, I shall dance with the fair Lyæus.

So Luke (xii. 19).—"Take thine ease, eat, drink, and be merry;" and (xv. 23).—"Let us eat and be merry."

ADVANTAGES OF WINE.

When I quaff wine, my cares are lulled to rest. What have I to do with labors, woes, or cares? Die I must, whether I will or no. Why should I wander through life? Let us then quaff the wine of fair Lyæus. With it our cares are forgotten.

GOLD.

In consequence of gold there are no brothers, no parents, but wars and murders arise from it. And what is worse, for it we lovers are bought and sold.

OLD AGE.

Now we have gray temples, and a white head; no longer is graceful youth present, but decayed teeth; no longer is there remaining much time of pleasant life. Therefore, often do I drop the tear, dreading Tartarus. The gulf of Hades is terrific, and the way to it painful, for it is not for man, once down, to reascend.

## ANAXANDRIDES.

FOURISHED B.C. 376.

ANAXANDRIDES, a writer of the middle comedy, was a native of the city Camirus, in Rhodes, or, according to others, of Colophon, in Ionia. He flourished B.C. 376, and was exhibiting his dramatic pieces till B.C. 347, when he was present at the celebration of the Olympia at Dium by Philip, king of Macedon. He is said to have been the first to lay the foundation of a vicious stage by the introduction of love scenes and intrigues. If his play was unsuccessful, he used to consign it as waste paper to the performers, and never deigned to retouch it, as other authors were in the habit

of doing (Athen. ix. 374, a.). His death is said to have been caused by the following circumstance: Euripides had said in one of his tragedies, "Nature has wished it so, who regards not laws." Anaxandrides parodied the verse by substituting "the city" instead of "nature." The Athenians condemned him to die by starvation (Suidas). Athenæus mentions the names of twenty-two of his comedies.

#### OLD AGE.

Old age is not, father, the heaviest of burdens, as thou thinkest; but whoever bears it unwisely, he is the party who makes it so; if he bears it without grumbling, he sometimes in this way lulls it asleep, dexterously changing its character, taking away pain and substituting pleasure, but making it pain if he is peevish.

#### A BLABBER.

Whoever receiving a statement in confidence proceeds to repeat it, is a scoundrel, or very leaky. If he does it for personal gain, he is a scoundrel; and if he does so without a personal object, he is leaky: both characters are equally bad.

#### PLEASURE.

Don't make thyself a slave to pleasure. That is the act of a lewd woman, not of a man.

#### DEATH.

It is good to die before a man has done anything worthy of death.

### ANONYMOUS.

#### GOOD SPIRITS.

Round thy fiery throne stand labor-loving angels, whose business it is that all things be accomplished for men.

#### EVIL SPIRITS.

(God) whom the devils fear, and the multitude of gods regard with awe.

#### "CAST YOUR CARE UPON GOD."

Cast all thy care upon the gods: they often raise men from misfortunes, who are lying on the dark earth: and again, often overthrow those who are enjoying the height of prosperity.

So 1 Peter (v. 7).—"Casting all your care upon him; for he careth for you."

#### GOD IS ALL-WISE.

God always directs all things and lives in himself, since he is wisdom itself.

#### GOD IS HOLY.

God differs from the good man this much, that God is virtue pure and uncorrupted, free from all human weakness.

So Revelation (xv. 4).—"For thou only art holy."

#### GOD IS ALL-WISE.

God always directs all things and lives in himself, since he is wisdom itself.

So Romans (xvi. 27).—"To God, only wise, be glory."

#### GOD.

God is mind and spirit; and the ruler of the whole mass of the universe. God can neither be seen nor perceived by any sense, but is only comprehended by words and the mind's eye. But his works and what he does are evident, and perceived by all men.

So Corinthians (ii. 14).—"Even so the things of God knoweth no man, but the spirit of God. But the natural man receiveth not the things of the spirit of God. Neither can he know them, because they are spiritually discerned."

Dionysius Cato says—"If God be a spirit, as our poets say, he is to be specially worshipped with a pure mind."

St. John (iv. 24).—"God is a spirit: and they that worship him must worship him in spirit and in truth."

#### FRIENDS AND ENEMIES.

We must treat our friend kindly, that he may be still more a friend, but make our enemy our friend.

So Romans (xii. 20).—"Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

#### ONE GOD.

There is one self-existing being; everything that is generated is produced by him alive, and there is no one that rules except the Almighty king.

So Ephesians (iv. 6).—"One God and father of all, who is above all, and through all, and in you all."

#### HOLINESS TO THE LORD.

"He who enters within the precincts of the temple full of incense ought to be holy: holiness is to have holy thoughts." This is the inscription in the Temple at Epidaurus.

#### GOD SEEN BY NONE.

No mortal sees God, but he sees all.

So Exodus (xx. 21).—"But Moses drew near unto the thick darkness where God was."

#### CONSCIENCE IS A GOD.

Conscience is a God to all men.

Seneca (Ep. 41), says much to the same effect:—"There is a sacred spirit seated within us, the observer and guardian of what is good and bad to us; he, according as he is treated by us, so he treats us."

So Romans (ix. 1).—"I lie not, my conscience also bearing me witness in the Holy Ghost."

#### ANGER.

Anger often has revealed the concealed thoughts of men much more effectually than madmen.

#### FORCE WITHOUT PRUDENCE.

Force attended by wisdom is very advantageous, but ruinous apart; it brings calamity.



CHILDREN.

A child is either a cause of fear or grief during the whole of life.

INEXORABLE NECESSITY.

For inexorable necessity has power over man; it has no dread of the immortals, who have houses in Olympus away from sad grief.

OLD AGE.

When thou hast got past the sixtieth sun, O Gryllus, die and become ashes; how dark is the angel of life after that! for now the light of life is dimmed.

NO ONE ALWAYS HAPPY.

It is best for mortals not to be born, nor to see the light of the sun. No one is fortunate all his life.

OLD AGE AND MARRIAGE.

Old age and marriage have a great resemblance to each other, for we are in a hurry to obtain both; and when we have obtained them, then we are grieved.

HEALTH.

Health! thou most august of the blessed good-nesses, with thee may I spend the remainder of my life; mayest thou benignly dwell with me; for if there be any pleasure to be derived from riches, or children, or royal power making men equal to the gods, or longing desire, which we hunt after with the secret nets of Venus, or if there be any other delight bestowed on men by the gods, or respite from pains, with thee, blessed Health, all these flourish and beam effulgent like the spring arising from the graces: without thee, no one is happy.

GOD IS SLOW IN PUNISHING.

Such is the way that God punishes, not on every occasion as a mortal man, who is quick in temper. Whoever commits transgression is not altogether forgotten, but in every case is found out at last. He punishes one immediately, another at a later period; if they escape, and approaching fate does not come hastily upon them, it comes in every case at last; either their children or their distant posterity suffer for their deeds, though themselves guiltless.

So Sirach (v. 5)—"Say not, I have sinned, and what harm happened to me? for the Lord is long-suffering, He will in no way let thee go."

ANTIPHANES.

BORN ABOUT B.C. 404—DIED ABOUT B.C. 330.

ANTIPHANES, the most highly esteemed writer of the middle comedy, of whose personal history we know nothing. We still possess the titles of about 130 of his plays; but in all they are said to have been 365, or at least 260, as some of the plays ascribed to him were by other writers.

NOT LOST, BUT GONE BEFORE.

We should lament in moderation the loss of our friends, for they are not dead, but have gone before the same road which we must all necessarily pass; then we also will hereafter come to the same place with them, spending eternity in their company.

This idea is often referred to by Seneca—

(Con. Marc. 30).—"Let us think that they are absent, and let us deceive ourselves. . . . We have sent them away, nay, we have sent them before, about to follow them." Again (Epist. 99)—"He has been sent before, whom those think to have perished." Again (Con. Polyb., 28)—"Thou art mistaken, etc. Why do we bemoan what is fated? He has not left us, but gone before." Again (Epist. 63)—"And perhaps, if only the idea of the wise is true, and some place receive us after death, he whom we think to have perished has been sent before us."

So E. Elliot ("The Excursion")—

"The buried are not lost, but gone before."

"THIS NIGHT THY SOUL SHALL BE REQUIRED OF THEE."

No one, master, has ever died who was ready to die; but Charon draws by the legs to his ferry-boat those who are desirous to live, and carries them off in the midst of their banquetings, and with everything around them richly to enjoy. It is hunger that is the medicine for immortality.

OLD AGE.

O old age! how desired thou art by all, how happy thou art thought to be! then, when thou comest, how sad, how full of sorrow; no one speaks well of thee, every one ill of thee, if he speaks with wisdom.

RICHES AND POVERTY.

Riches are a cloak for ills, O mother; poverty is transparent and abject.

THE UPRIGHT.

He who commits no crime requires no law.

UNRIGHTEOUS GAINS.

Unjust gains give short-lived pleasures, but afterwards lengthened griefs.

So Proverbs (xvi. 8)—"Better is a little with righteousness, than great revenues without right."

THE ACQUISITION OF WEALTH DEADENS THE SENSE OF RIGHT AND WRONG.

How unhappy thou art, to whom the base appears preferable to the honorable for the sake of gain; for the acquiring of riches darkens the sense of right and wrong!

MORTALITY OF MAN.

My best of friends, if thou art mortal, think of thy mortality.

A GOOD CONSCIENCE.

To be conscious to one's self of having committed no unjust act throughout life is the cause of much pleasure.

DILIGENCE.

All things are subservient to diligence.

## HABITS OF HONOR.

Habits of justice are a most valuable possession.

## A SLAVE.

To a slave deprived of his country, I think a good master is his country.

## PLEASURES OF LOVE.

If any one says that those in love have no sense, he is certainly stupid and good for nothing; for if we take away the pleasures of love from life, there is nothing left but to die.

## WOMAN TO BE TRUSTED ONLY IN ONE THING.

One thing only do I believe in a woman, that she will not come to life again after she is dead; in everything else I distrust her till she is dead.

## MIND AND BODY.

Think not about decking thy body with ornaments, but thy heart with pure thoughts and habits.

## HONEST POVERTY AND UNJUST GAIN.

It is better to be poor with honor than to be rich through unjust means; the one brings pity, the other censure.

## GRIEF.

Grief seems to be next neighbor to madness.

## OLD AGE.

Old age is, as it were, the altar of ills; we may see them all taking refuge in it.

## MARCUS ANTONINUS, OR AURELIUS.

BORN A.D. 121—DIED A.D. 180.

MARCUS ANTONINUS, OR MARCUS AURELIUS, the sixteenth Emperor of Rome in succession from Augustus, was descended from a family which pretended to trace its origin to Numa, and to be connected with a king of the Salentini, in the south of Italy, called Malennius, who had founded the city Lupiae, now *Lece*. His more immediate ancestors, however, had come from the small municipal town Succubo, in Spain, and had by their industry and abilities reached the highest dignities in Rome. His father was Annius Verus, the friend of the Emperor Adrian, and his mother was Domitia Calvilla, daughter of Calvisius Tullus, who had been twice consul. Marcus Antoninus was born at Rome, 20th April A.D. 121, in the fifth year of Adrian's reign. He was placed by his grandfather under the ablest masters which Rome could supply, and he seems to have been of a disposition which led him to take pleasure in every intellectual pursuit. Philosophy, in all her various ramifications, was his delight from his earliest years; and while he was scarcely twelve years old, he was so earnest in its pursuit that he began to practice some of those foolish austerities which the Stoics were in the habit of recommend-

ing. He insisted on being allowed to sleep on the ground; and it required all the authority of his mother to make him forego his boyish freak. He received instruction from Herodes Atticus, Corn. Fronto, Sextus of Chæroneia the grandson of Plutarch, Apollonius, the friend of Antoninus Pius; and even after he had ascended the throne he did not consider it beneath his dignity to attend the public lectures of the philosophers. From the connection of his father with Adrian, he attracted at an early period the attention of the emperor. Adrian adopted Antoninus Pius, A.D. 138, only on condition that he should admit into his family his young friend, Annius Verus, and Lucius Verus, the son of that Ælius Verus who had been selected by Adrian to succeed him. He was at this time only eighteen, and seems, by his respectful conduct, soon to have won the heart of his adopted father, who gave him the name of Marcus Aurelius, by which he is generally known in history. As soon as Antoninus succeeded to the throne, he raised Aurelius to the dignity of Cæsar; and though he had been betrothed to the daughter of L. Cejonius Commodus, he prevailed on him to forego his engagement, and marry his youngest daughter, Annia Faustina, who became soon equally profligate as her mother. During the whole of the reign of Antoninus, Aurelius lived in the most complete state of harmony with his father-in-law, and on his deathbed was appointed to succeed him. He ascended the throne, A.D. 161, in the fortieth year of his age. On his accession to the throne his history is merged in that of the Roman Empire, which was then beginning to be attacked on all sides by the neighboring nations. The Parthians, in the East, first attracted his attention; and no sooner were they compelled to submit, than a still more formidable war broke out on the side of Germany. Though his time was much occupied with state affairs, his greatest pleasure was derived from philosophy and literature. Music, poetry, and painting were not forgotten; and the severer sciences of mathematics and law engaged no small part of his attention. With the exception of a few letters which were found in the recently-discovered remains of Fronto, the only work of Marcus which has come down to us is a volume composed in Greek,—a kind of commonplace book, in which he put down from time to time his thoughts and feelings upon moral and religious subjects, together with remarkable maxims which he had culled from writers distinguished for wisdom and virtue. The greatest blot on his memory is the severity with which he treated the Christians; and it is the more difficult to understand the reason of his conduct, as it is altogether at variance with his general principles as laid down in his "Meditations."

## MAN FORMED OF BODY, SOUL, AND SPIRIT.

Whatever I am, I am formed of body, breath, and spirit; therefore, as if thou wast now dying, abstain from fleshly lusts.

So 1 Peter (ii. 11).—"Abstain from fleshly lusts, which war against the soul."

THE PRESENT IS THE TIME FOR REFORMATION OF CHARACTER.

Thou must now at last perceive of what universe thou formest a part, and of what ruler of the universe thou art an efflux; and that a term of time is allotted to thee, which if thou dost not use for clearing away the clouds from thy mind, it will go and thou wilt go, and it will not again return.

So 2 Corinthians (vi. 2).—"Behold now is the accepted time, now is the day of salvation."

DO EVERYTHING AS IF IT WERE THE LAST ACT OF THY LIFE.

See that thou devote thyself zealously, as a Roman and a man of energy, to every work that thou mayest have on hand, with scrupulous and unfeigned dignity of character, with love of the human race, independence, and a strict adherence to justice, and withdraw thyself from all other thoughts. Thou wilt give thyself relief if thou doest every act of this life as if it were the last.

LIFE THE SAME TO ALL.

Though thou wert about to live three thousand years, and as many myriads, yet thou oughtest never to forget that no man loses any other portion of life than that which he is living at the moment, nor does he live any other than that which he now loses. Therefore the longest life comes to the same point with the shortest, since the present time is equal to all, and therefore what is lost is equal to all. For a man cannot lose either the past or the future.

EVERYTHING IS MERE OPINION.

Everything is mere opinion.

LIFE A WARFARE.

And to say everything in the shortest compass, everything which belongs to the body is a stream, and what belongs to the soul is a dream and vapor; life is a warfare, and a stranger's sojourn, and after-fame is oblivion. What is that, then, which is able to conduct a man? One thing, and only one, philosophy.

So James (iv. 14).—"For what is your life? It is even a vapor."

MAN SHOULD STAND ERECT.

Be cheerful also, and seek not external help, nor the tranquillity which others give. A man then must stand erect, not be kept erect by others.

AN UPRIGHT MAN NEVER UNPREPARED TO LEAVE LIFE.

In the mind of a man that is chastened and purified thou wilt find nothing foul, impure, or any sore skinned over; nor will fate ever overtake him in a state of being that is imperfect, just as one may say of a tragic actor who leaves the stage before he has finished his part.

THE LONGEST POSTHUMOUS FAME IS SHORT.

Short, too, the longest posthumous fame, and even this only continued by a succession of poor

human beings, who will very soon die, and who know not even themselves, much less him who died long ago.

THE VANITY OF ALL THINGS.

But perhaps the love of fame may torment thee. Consider how soon all things will be buried in forgetfulness, and what a bottomless chaos exists on both sides of thee; how vain is the applause of the world, how changeable the opinions of the mob of mankind, and how utterly devoid of judgment they are; in short, within how narrow a space this fame, of which thou art so greedy, is circumscribed. For the whole earth is a point, and how small a nook in it is thy dwelling, and how few are there in it, and what kind of people are they who will praise thee?

DEATH AND BIRTH EQUALLY A MYSTERY.

Death is something like the birth of man, equally a mystery of nature, a composition out of the same elements, and a decomposition into the same; and nothing at all of which any one need be ashamed, for it is not contrary to the nature of a reasonable animal, and not contrary to the reason of our constitution.

DEATH IS ALWAYS IMPENDING.

Do not act as if thou wert about to live ten thousand years. Death is impending. While thou enjoyest life, and while thou mayest, be good and upright.

PREDESTINATION.\*

Has any good fortune befallen thee? It has been predestinated to thee from the beginning of the world, and whatever happens has been so fated.

NOTHING NEW UNDER THE SUN.

Consider, for example, and thou wilt find that almost all the transactions in the time of Vespasian differed little from those of the present day. Thou there findest marrying and giving in marriage, educating children, sickness, death, war, joyous holidays, traffic, agriculture, flatterers, insolent pride, suspicions, laying of plots, longing for the death of others, newsmongers, lovers, misers, men canvassing for the consulship and for the kingdom;—yet all these passed away, and are nowhere.

So Ecclesiastes (i. 9).—"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun."

WHAT IS AN ETERNAL REMEMBRANCE?

And what is even an eternal remembrance? A mere empty nothing. What is it, then, about which we ought to employ our serious thoughts? This one thing, thoughts just and acts social, words that never are false, a disposition that gladly submits to whatever happens, as necessary, as usual, as flowing from a principle and source of the same kind.

DESCRIPTION OF TIME.

Time is like a river, made up of the things which happen, and a torrent: for as soon as a

thing has been seen, then it is carried off and another comes in its place, and this will be carried away also.

#### RISE CONTENTED FROM THE FEAST OF LIFE.

To conclude, see how ephemeral and worthless human things are, and what was yesterday a little mucus, to-morrow will be a mummy or ashes. Pass, then, through this little space of time suitably to nature, and end thy journey in content, just as an olive falls off when it is ripe, blessing nature who produced it, and thanking the tree on which it grew.

So Philippians (iv. 11)—“I have learned, in whatsoever state I am, therewith to be content.”

#### NOTHING PERISHES UTTERLY.

I consist of figure and matter: neither of these will be annihilated, as neither of them were created from nothing. Therefore, every part of me, when a change shall take place, will go into something else in the world, and this again will be changed into some other thing, and so on *ad infinitum*.

#### MAN IS AS HIS MIND.

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.

#### THE REAL WORTH OF MAN.

Be aware, therefore, that every man is worth just so much as the things are worth about which he busies himself.

#### OLIVION OF ALL THINGS.

The time is at hand when thou wilt forget and be forgotten by all.

#### LOVE YOUR ENEMIES.

It is the duty of men to love even those who injure them.

#### EVERYTHING IN CHANGE.

Nature, which rules the universe, will soon change all things which thou seest, and out of their substance will make other things, and again other things from the substance of them, that the world may ever be fresh.

#### OBEY GOD AND LOVE THY NEIGHBOR.

Be simple and modest in deportment, and treat with indifference whatever lies between virtue and vice. Love the human race; obey God.

#### WHAT HAS BEEN WILL BE.

Look at the past—at the innumerable changes of governments. Thou mayest thus conjecture with safety as to the future, for they will be altogether alike, and it will not be possible for them to deviate from the order of the things which are at present. Wherefore, to contemplate human life for forty years is the same as to have contemplated it for ten thousand years. For what more wilt thou see?

#### GOD IS MERCIFUL.

The gods, being immortal, are not annoyed, because during so long a time they are obliged to endure men such as they are, and so many of them bad; and, besides this, they also take care of them in all ways.

So Psalm (ciii. 8)—“The Lord is merciful and gracious, slow to anger, and plenteous in mercy.”

#### THE LIAR.

He, too, who transgresses her will (*i.e.*, who lies) is clearly guilty of impiety to the eldest of goddesses, for the universal nature is the nature of things that are, and things that are have an intimate relation to all things that come into existence. Moreover, that universal nature is called truth, and is the first cause of all things that are true. He, therefore, who lies intentionally, acts with impiety, inasmuch as he acts unjustly by deceiving, and he also who lies unintentionally, inasmuch as he is at variance with universal nature, fighting against the nature of the universe; for he fights against it who is borne of himself to that which is contrary to truth, for he had received powers from nature, through the neglect of which he is not able to distinguish falsehood from truth.

#### DEATH.

Do not despise death, but receive it with gladness, as one of those things which nature wills. For as it is to be young and to grow old, to increase in size and reach maturity, to have teeth, a beard, and gray hairs, and to beget and to be pregnant, and to bring forth, and all other operations which the seasons of thy life bring, such also is thy dissolution.

#### DEATH.

O death! mayest thou approach quickly, lest perchance I too should forget myself.

#### THE WRONG-DOER.

He who does wrong, does wrong against himself; he who acts unjustly, acts unjustly to himself by making himself bad.

So John (viii. 34)—“Whosoever committeth sin is the servant of sin.”

#### FORGIVENESS.

If thou art able, correct by teaching those who sin; but if thou art unable, remember that indulgence is given to thee for this purpose; the gods, too, are indulgent to such.

So Matthew (vi. 14)—“For if ye forgive men their trespasses, your heavenly Father will also forgive you.”

#### ALL THINGS ARE THE SAME.

All things are the same, familiar in experience, ephemeral in time, and worthless in matter. Everything now is just as it was in the time of those whom we have buried.

#### ALL THINGS ARE CHANGING.

All things are changing; and thou thyself art in continuous mutation, and in a manner in constant wasting away; so also is the whole universe.

CHANGES COME LIKE WAVE UPON WAVE.

Soon will the earth cover us all; then, too, the earth will change; and so on things will change forever and ever; for when a man reflects on the changes and transformations which follow one another, like wave upon wave, and their rapidity, he will despise everything that is mortal.

THE VALUE OF A POSTHUMOUS NAME AND REPUTATION.

Look down from above on the countless herds of men and their countless solemnities, their various voyagings in storms and calms, and the contests among those who are born, who live together and die. And consider also the life lived by others in the olden times, and the life of those who will live after thee, and the life now lived among barbarous nations, and how many know not even thy name, and how many will soon forget it, and how they who are now praising thee will very soon blame thee, and that neither a posthumous name is of any value, nor reputation, nor anything else.

MEN CONSTANTLY PASSING AWAY.

All things which thou seest will soon perish, and those who have looked on them, as they pass away, will themselves soon perish; and he who dies at the extremest old age will be brought into the same condition with him who died prematurely.

WHAT HAPPENS IS PREPARED FROM ALL ETERNITY.

Whatever may happen to thee has been prepared to thee from all eternity; and the concatenation of causes was from eternity spinning the thread of thy being and of that which is incident to it.

WHAT TIME IS.

Let the idea of the whole of time and of the whole of substance be constantly before thy thoughts, and thou wilt find that all individual things as to substance are a grain of fig, and as to time, the turning of a gimlet.

WHAT MEN ARE IN REALITY.

Consider what men are when they are eating, sleeping, generating, easing themselves, and so forth; then what kind of men they are when they bear themselves haughtily, or are angry and scold from their lofty place. And then consider to whom they were slaves a short time ago, and for what things; and then think in what condition they will be after a little time.

THE DRAMAS OF LIFE.

Consider, in a word, how all things, such as they are now, were so formerly, and consider that they will be so again; and place before thy eyes whole dramas and stages of the same kind, whatever thou hast become acquainted with from thy own experience or from the history of olden times—such as the whole court of Hadrian, and the whole court of Antoninus, and the whole court of Philip, Alexander, and Cræsus, for all these were such dramas as we see at present, only with different actors.

The following passages, which speak of the drama of life, may serve as parallels to the sentiments of Antoninus (Demophilus, *Similitudines*, *Moralia*, i. 10, Orelli opera):—

"Youth is the first part of life, like that of a drama; wherefore all attach themselves to it."

And again Aristonymus, in Stobæus, cap. cvi. 14 (ed. Meineke, 1855)—

"Life is like a theatre, for the worst often occupy the best place in it."

And again one of the epigrams of Palladas (Anthol. Græc. x. 72)—

Life is a scene, and we are players; either learn to play, forgetting the labors, or suffer the pain of losing."

Augustus, on his deathbed (Sueton. Aug. c. 99), said—"Whether did they think that he had acted the drama of life in a becoming manner."

MEN ARE LIKE LEAVES.

Thy children are like leaves. Leaves, too, are they who bawl out as if they were worthy of credit, and give praise, or, in the opposite way, curse, or secretly find fault and sneer; and leaves, likewise, are those who shall receive and transmit a man's fame to aftertimes. For all such things as these "are produced in the season of spring;" then the wind throws them down; then the forest produces others in their stead. But a brief existence is common to all things, yet thou avoidest and forestest all things as if they would be eternal. But a little while and thou shalt close thy eyes, and him who has attended thee to thy grave another soon will lament.

SOME ARE ALWAYS GLAD AT THE DEATH OF ANOTHER.

There is no one so fortunate to whom at his death there are not some who are pleased at the calamity that has happened.

BE PREPARED TO DIE AT ANY MOMENT.

What a soul that is which is ready, if at any moment it must be separated from the body, and ready either to be extinguished or dispersed or continue to exist! but so that this readiness comes from a man's own judgment, not from mere obstinacy, as with the Christians, but considerately and with dignity, and in a way to persuade another, without tragic show.

THE VOICE TO BE WRITTEN ON THE FOREHEAD.

The voice ought to be clearly written on the forehead; according as a man's character is, he shows it forthwith in his eyes, just as he who is beloved reads everything in the eyes of the lover. So, also, ought the upright and good man to be like the strong-smelling goat, so that the bystander, as soon as he comes near, should perceive him, whether he wills it or not. But the affectation of honesty is like a crooked stick. Nothing is more disgraceful than a wolfish friendship. Avoid this most of all. The good, simple, and benevolent, show these feelings in the eyes, and there is no concealment of them.

EVERYTHING LIES NAKED BEFORE GOD.

God sees the minds of all stripped bare of their bodily coverings and pollutions.

## MAN'S SELF-LOVE.

I have often wondered how every man loves himself more than all the rest of men, yet sets less value on his own opinion of himself than on the opinion of others.

## WHERE ARE NOW MEN OF THE GREATEST FAME?

Bring always to thy remembrance that those who have made great complaints about anything, those who have been most remarkable by the greatest fame, or misfortunes, or enmities, or fortunes of any kind; then consider, where are they all now? Smoke and ash and a tale, or not even a tale.

## APOLLODORUS.

FLOURISHED B.C. 290.

APOLLODORUS, a native of Gela, in Sicily, flourished between B.C. 300-260. He was a celebrated comic poet, of whose poetry some fragments have been preserved.

## A PLEASANT LIFE.

It is pleasant to lead an idle life; it is a happy and delightful life if it be with other idle people: with beasts and apes one ought to be an ape. O the misery of life!

## WHEN NIGHT APPEARS TO BE LONG.

For to those overwhelmed in sorrow and grief every night is sure to appear long.

## HOW DEATH APPEARS IN DIFFERENT STAGES OF LIFE.

When I was a young man, I pitied those who were carried off prematurely; but now when I see the funeral of the old, I weep, for this is my concern, the other was not.

## THE HABITS OF THE OLD.

Do not despise, Philinus, the habits of the old, to which, if thou reachest old age, thou wilt be subject. But we, fathers, are greatly inferior in this. If a father does not act kindly, you reproach him in some such language as this—"Hast thou never been young?" And it is not possible for the old to say to his son, if he acts imprudently, "Hast thou never been old?"

## FELLOW-SUFFERERS.

This is according to nature; every one in misfortune grieves most pleasantly in company with those who are suffering in the same way.

## NEVER DESPAIR.

Men, it is not right for him who is in misfortune to despair, but always to expect better fortune.

## WHO IS HAPPY?

For it is not right to call the man who possesses much riches happy, but the man who is not in grief.

## FORTUNE.

Fortune is a sore, sore thing; but we must bear it in a certain way, as a burden.

## TIME.

For if thou takest time into thy affairs, it will allay and arrange all things.

## ARATUS.

FLOURISHED B.C. 270.

ARATUS, a Greek poet, of Soli, in Cilicia, flourished B.C. 270, in the reign of Ptolemy Philadelphus, and was the contemporary of Theocritus, by whom he is spoken of in honorable terms (vi. 1-45). Aratus spent much of his time at the court of Antigonus Gonatas, B.C. 282-239. He was the author of a work entitled "Phænomena," which has been preserved, and which is a description of the heavens in hexameter verse. It is a poem of 732 lines, and contains rather a poetical than scientific account of the appearances in the heavens. It seems to have been a great favorite with the Romans, as it was frequently translated into Latin verse. Cicero, in his youth, employed himself in translating it, but it adds little to the reputation of the orator. Another work of Aratus which we possess is entitled "Diosemeia," prognostics of the weather, which was also translated by Cicero.

## WE ARE THE OFFSPRING OF GOD.

Let us begin our song from Jupiter; let us never leave his name unuttered; all paths, all haunts of men are full of Jove, the sea and heavens; we all everywhere require the aid of Jove, for we are his offspring. Benevolent, he warns mankind to good; urges them to toil with hope of food.

## GOD PLACED SIGNS IN THE HEAVENS.

For God himself placed these signs in the heaven, having set apart the stars.

So Genesis (i. 14)—"And God said, Let there be lights in the firmament of heaven, to divide the day from the night, and let them be for signs."

## THE GOLDEN AGE.

They were not then acquainted with miserable strife, nor dissensions, with complaints without end, nor tumults; thus they lived in simplicity. The boisterous sea lay aside, no ships brought food from afar, but oxen and ploughs supplied it; and Justice herself, the bountiful giver of good, furnished boundless gifts to nations; so it was so long as the earth fed a golden race.

## ARCHILOCHUS.

ARCHILOCHUS of Paros, in Lydia, flourished about 714-676 B.C. and is regarded as the first of the lyric poets.

## SPEAK NOT ILL OF THE DEAD.

For it is not good to jeer at the dead.



## ARCHIPPUS.

FLOURISHED B.C. 415.

ARCHIPPUS, an Athenian comic poet of the old comedy, gained a single prize, B.C. 415.

## THE SEA.

How sweet it is, mother, to see the sea from the land, when we are not sailing!

## ARISTOPHANES.

BORN B.C. 444—DIED ABOUT B.C. 380.

ARISTOPHANES, the only writer of the old comedy of whom any entire works are left, was son of Euphion, an Athenian. Of his private history we know nothing, except that he was fond of pleasure, and spent much of his time in drinking and the society of the witty. There are eleven of his plays still remaining. The period during which he exhibited his plays was one of the most brilliant, and at the same time the most unfortunate, that Athens ever witnessed. It was in the fourth year of the Peloponnesian War, B.C. 427, that he brought on the stage his first play, and for the long period of thirty years he continued to produce a series of caricatures on the leading men of the day, which give us more insight into the private history of the times than we could have got from any other source. The evils of war, the folly of his countrymen in being led by loud-mouthed demagogues, the danger of an education in which scepticism took the place of religion, and the excessive love for litigation, to which the Athenians were addicted, are the subjects against which he inveighs, with a power and a boldness which show him to have been an honest, though not always a wise, patriot. Plato called the soul of Aristophanes a temple for the Graces, and has introduced him into his "Symposium." His lyrical powers were of a high order, as may be seen in many of his choruses, where his fancy takes the widest range: frogs chant choruses, and the grunt of a pig is formed into an iambic verse. The coarseness and indecency which are mixed up with some of his finest passages must be referred more to the age in which he lived than to his own mind.

## A ROGUE.

If I get clear of my debts, I care not though men call me bold, glib of tongue, audacious, impudent, shameless, a fabricator of falsehoods, inventor of words, practised in lawsuits, a law tablet, a rattle, a fox, a sharper, a slippery knave, a dissembler, a slippery fellow, an impostor, a rogue that deserves the cat-o'-nine-tails, a black-guard, a twister, a troublesome fellow, a licker-up of hashes. If they call me all this, when they meet me, they may do so if they please.

So that I may but fob my creditors,  
Let the world talk; I care not though it call me  
A bold-faced, loud-tongued, overbearing bully;  
A shameless, vile, prevaricating cheat;

A tricking, quibbling, double-dealing knave;  
A prating, pettifogging limb-o'-th'-law;  
A sly old fox, a perjurer, a hang-dog,  
A ragamuffin made of shreds and patches,  
The leavings of a dunghill. Let 'em rail,  
Yea, marry, let 'em turn my guts to fiddle-strings,  
May my bread be my poison, if I care!

## MEMORY OF TWO SORTS.

Oh! as for that,  
My memory is of two sorts, long and short:  
With them who owe me aught it never fails;  
My creditors, indeed, complain of it  
As mainly apt to leak and lose its reckoning.

## OLD AGE A SECOND CHILDHOOD.

But I would say, in reply, that old men are boys twice over.  
And grant they were, the proverb's in your teeth,  
Which says old age is but a second childhood.

## WE ARE THE CAUSE OF MISFORTUNES TO OURSELVES.

Nay, rather, thou art thyself the cause of these things to thyself, having had recourse to wicked courses.

Evil events from evil causes spring,  
And what you suffer flows from what you've done.

## EVERYTHING SUBSERVIENT TO RICHES.

And by Jove, if there be anything grand, beautiful, or pleasing to men, it is through thee (riches); for all things are subservient to riches.

## SELFISHNESS OF MANKIND.

But to me it is a prodigy, that a man, who hath any good luck, should send for his friends to share it. Surely he hath done a very unfashionable thing.

## NO MAN RIGHTEOUS.

I know. . . that there is no man truly honest; we are none of us above the influence of gain.

## ADVANTAGE OF POVERTY TO THE HUMAN RACE.

Should this which you long for be accomplished, I say it would not be conducive to your happiness; for should Plutus recover his sight, and distribute his favors equally, no man would trouble himself with the theory of any art, nor with the exercise of any craft; and if these two should once disappear, who afterwards will become a brasier, a shipwright, a tailor, a wheelwright, a shoemaker, a brickmaker, a dyer, or a skinner? Or who will plough up the bowels of the earth, in order to reap the fruits of Ceres, if it was once possible for you to live with the neglect of all these things?

## POVERTY IS SISTER OF BEGGARY.

Therefore we say, certainly, that poverty is sister of beggary.

## THE EFFECT OF POVERTY AND RICHES ON MAN.

And knowing that I (Poverty) furnish men better than Plutus (Riches) both in mind and body;

for with him they are gouty in feet, pot-bellied, thick-legged, and extravagantly fat; but with me they are thin and wasp-like, and annoying to their enemies.

#### TO CONVINCE AGAINST OUR WILL.

For thou shalt not convince me, even if thou shouldst convince me.

Gay says—

“Convince a man against his will,  
He’s of the same opinion still.”

#### A MAN’S COUNTRY, WHERE HE LIVES BEST.

That is every man’s country, where he lives best.

#### ELYSIUM.

After that the breath of flutes shall encompass thee, and thou shalt see a most beautiful light, as here, and myrtle groves, and happy bands of men and women, and much clapping of hands.

Onward the dulcet harmony of flutes  
Shall breathe around thee, while thou shalt behold  
Light’s gayest beams, such as we here enjoy,  
And myrtle groves, and troops of either sex  
Moving in mystic choruses, and marking  
With plausive hands their holy ecstacy.

#### DEBARRING THE PROFANE FROM THE SACRED MYSTERIES.

It is right that he should abstain from ill-omened words, and retire from our choirs, whoever is unskilled in such words, or is not pure in mind, and has neither seen nor cultivated with dances the orgies of the noble Muses, and has not been initiated in the Bacchanalian orgies of the tongue of Cratinus, the bull-eater, or takes pleasure in buffoonish verses, exciting buffoonery at an improper time, or does not repress hateful sedition, and is not kind to the citizens, but, desirous of his private advantage, excites and blows it up; or, when the commonwealth is tempest-tossed, being a magistrate, yields to bribes, or betrays a garrison, or ships or imports from Ægina forbidden goods, being another Thorycio, a vile collector of tolls, sending across to Epidaurus oar-paddings, sailcloth and pitch, or who persuades any one to supply money for the ships of the enemy.

Hushed be each lawless tongue, and, ye profane,  
Ye uninitiated, from our mysteries  
Far off retire! Whoe’er a bosom boasts not  
Pure and unsullied, nor has ever learned  
To worship at the Muses’ hallowed shrine,  
Or lead in sportive dance their votaries,  
Nor in Cratinus’ lofty sounding style  
Has formed his tongue to Bacchus’ praise;—who-  
e’er  
Delights in flattery’s unseemly language;—  
Who strives not to allay the rising storm  
That threatens the public weal, nor cultivates  
The sweets of private friendship, but foment  
Intestine discord, blows the rancorous flame  
Of enmity ’twixt man and man, to serve  
Some sordid purpose of his narrow soul;—  
Whoe’er intrusted with the government

Of a divided city, by corruption  
Is led away from th’ even path of justice;—  
Whoe’er betrays the fortress he commands,  
Gives up his ship, or from Ægina sends  
Forbidden stores, as late that vile collector,  
Shameless Thorycio, did to Epidaurus;  
Whoe’er persuades another to supply  
The enemy with money for their fleet.

#### TORTURE.

In every way, by tying him to a ladder, by hanging, by scourging with a whip, by flaying, by racking, and besides by pouring vinegar into his nostrils, by heaping bricks upon him, and in every other way; only don’t beat him with leek or young onion.

By every method—  
Tie him upon the ladder,—hang him up,—  
Give him the bristly strap,—flog, torture him,—  
Pour vinegar up his nostrils,—t’ his feet  
Apply the tiles; question him as thou wilt,  
So ’tis not with a rod of leeks and onions.

#### GOOD FOLKS ARE SCARCE.

Good folks are scarce; and so it is with us.

#### THE AIM OF POETS.

For it becomes poets to practise this. For see how useful noble poets have been from of old. For Orpheus made known to us noble mysteries and to abstain from bloodshed; Musæus, complete cures of diseases and oracular responses; Hesiod, agriculture, seed-time, and harvest; and by what did the divine Homer gain honor and glory except in this way, that he taught what was useful, military skill, and all the various use of arms?

#### POETS AND SCHOOLMASTERS.

Yet it is right for a poet to throw a veil over evil deeds, not to bring them unto the light of day, or produce them on the stage; for he who directs little children is their teacher, while poets are to those who are grown up. In truth it is our province, above everything, to instruct men in virtue and truth.

But horrible facts  
Should be buried in silence, not bruited abroad,  
Nor brought forth on the stage, nor emblazoned  
in poetry.

Children and boys have a teacher assigned them—  
The bard is a master for manhood and youth,  
Bound to instruct them in virtue and truth.

#### FRERE.

#### NOBLE THOUGHTS PRODUCE NOBLE DICTION.

But you, wretch, it is necessary also to produce words that may correspond with great thoughts and noble sentiments; and besides, it is natural that demigods should employ language grander than ours, for they use a more magnificent attire.

Elevated thoughts and noble sentiments,  
Of course, produce a corresponding diction;  
Heroes, besides, with much propriety,  
May use a language raised above the vulgar,



Just as they wear a more superb attire;—  
Which, when I showed thee, thou hast done most  
fully.

## DEATH SCORNS GIFTS.

The only power that scorns our gifts is death.

## LIFE IS DEATH.

Who knows but life is death, to breathe a feast,  
To sleep naught else but a warm coverlet?

## THE NIGHTINGALE.

O King Jove! the voice of the bird! how has it  
filled with melody the whole grove!

O Jupiter! the dear, delicious bird!  
With what a lovely tone she swells and falls,  
Sweetening the wilderness with delicate air.

FRERE.

## WE LEARN FROM OUR ENEMIES.

You're mistaken; men of sense often learn from  
their enemies. Prudence is the best safeguard.  
This principle cannot be learned from a friend, but  
an enemy extorts it immediately. It is from their  
foes, not their friends, that cities learn the lesson  
of building high walls and ships of war. And this  
lesson saves their children, their homes, and their  
properties.

"WHAT EYE HATH NOT SEEN NOR EAR HEARD."

He speaks of a mighty bliss, which cannot be  
expressed in words nor believed to be possible;  
for he will convince you by arguments that all  
these things are yours, both what is here and there  
and everywhere.

So St. Paul (1 Cor. ii. 9)—

"But as it is written, Eye hath not seen nor ear heard,  
neither have entered into the heart of man, the things which  
God hath prepared for them that love Him."

## SLY AS A FOX.

He's as sly as a fox; he's contrivance, adroit-  
ness, subtilty itself; he's so cunning that he'd  
slip through your fingers like wild-fire.

## MORTALS AND IMMORTALS CONTRASTED.

Mortals, that are condemned to live in darkness  
—mortals, that fade like the leaves, emblems of  
imbecility, images of clay, a race lightsome and  
without substance, creatures of a day without  
wings—miserable mortals, men that flit away as  
dreams! give ear to us who know no decay, to us  
who live forever, to us who dwell on high, who  
flourish in immortal youth, who harbor thoughts  
which perish not; that having received all accurate  
information from us on the subject of sublimity,  
having learnt correctly the nature of birds, the  
birth of the gods, of rivers, of Erebus, and of  
Chaos, ye may tell Prodicus, with his philosophy,  
to go hang.

## PEACE BE UPON THIS PLACE.

Peace be upon this place.

So Luke (x. 5)—"Peace be to this house."

## THE ADVANTAGES OF WINE.

Dost thou dare to find fault with wine as merely  
giving birth to ideas? Why, canst thou point out  
anything more fully engaged in the practical  
affairs of life? Consider for a moment: when  
men drink, then they are rich, they traffic, are suc-  
cessful in lawsuits, are happy, give aid to their  
friends. Come, bring out quickly a stoup of  
wine, that I may moisten my brain, and say some-  
thing clever.

## REQUISITE QUALITIES FOR A DEMAGOGUE.

The other qualities requisite for a demagogue  
are thine—foul-mouthed, base-born, a low mean  
fellow. Thou possessest every quality necessary  
to make thy way with the mob.

## A PALTRY ORATOR.

"To speak," indeed! No doubt thou wouldst  
cleverly take up some case that had fallen to thee,  
and handle it properly, tearing it in pieces like a  
piece of raw flesh. But knowest thou in what  
way thou seemest to me to be placed? Thou art  
like the rest of them. If thou hast anywhere  
pleaded some paltry suit well against a resident-  
alien, babbling the livelong night, and talking to  
thyself in the streets, and drinking water, and  
showing thyself off, and boring thy friends, thou  
thoughtst thyself a dab at oratory—thou silly  
coxcomb!

You're like the rest of 'em—the swarm of paltry,  
weak pretenders.

You've made your pretty speech, perhaps, and  
gained a little lawsuit

Against a merchant-foreigner, by dint of water-  
drinking,

And lying long awake o' nights, composing and re-  
peating,

And studying as you walked the streets, and wear-  
ing out the patience

Of all your friends and intimates with practising  
beforehand:

And now you wonder at yourself, elated and de-  
lighted

At your own talent for debate—you silly, saucy  
coxcomb.—FRERE.

## "TO BUILD THE LOFTY RHYME."

Builders of ingenious songs.

Milton, in "Lycidas" (v. 10), says—

"Who would not sing for Lycidas? he knew  
Himself to sing, and build the lofty rhyme."

## AN AGED BARD.

But now, when you see him in his dotage, you  
do not pity him, since the pegs fall out and the  
tone is no longer there, and the harmony is disso-  
nant.

Scott in his "Minstrel," says—

"His withered cheek and tresses gray  
Seemed to have known a better day."

## A DEMAGOGUE FISHING IN TROUBLED WATERS.

For thou art like those who fish for eels. When  
the loch is tranquil, they catch nothing; but if

they stir the mud up and down, they take. Thou, too, catchest, if thou disturb the city.

#### HEAR BOTH SIDES OF A QUESTION.

Of a truth he was a wise man who said, "Thou shouldst not decide till thou hast heard what both have to say."

#### THE DAYS THAT ARE GONE BY.

O we! who once in days of old were active in dances, brave in battle, and, on this very account alone, most warlike men. This was of old; but now all that is gone, and these hairs now blossom whiter than the swan.

O we! who once were ardent in the dance, And brave in fight, of all men most courageous; But this is of old date—'tis past—and now These hairs of ours are whiter than the swan.

#### WHEELWRIGHT.

See Percy's "Reliques," vol. ii. p. 162—

"His reverend locks  
In comely curls did wave;  
And on his aged temples grew  
The blossoms of the grave."

#### THE DAYS THAT ARE GONE BY.

Truly then I was terrible so as to fear nothing; and I subdued my foes, sailing thither with the triremes; for we thought not how we should speak rightly nor how we should slander any one, but how we should be the best steersman.  
Oh the days that are gone by, oh the days that are no more,  
When my eye was bold and fearless, and my hand was on the oar!  
Merrily then, oh merrily, I beat the brine to lath, And the sea once crossed, sacked cities were the foot-tracks of my path.

Oh, the days that are gone by!  
Then with none was care to find  
Dainty words and speech refined;  
Reasoning much on taste and tact,—  
Quick of tongue, but slow to act.—MITCHELL.

#### THE RESULTS OF DRINKING.

Drinking is bad; for it is from wine that spring the breaking of doors, and the dealing of blows, and the throwing of stones; and then the paying of money after your drunken bout.

So Shakespeare ("Othello," act ii. sc. 3)—  
"Every inordinate cup is unblessed, and the ingredient is a devil."

#### WOMAN'S TIME FOR MARRIAGE IS SHORT.

For man, though he be gray-headed when he comes back, soon gets a young wife. But a woman's time is short within which she can expect to obtain a husband. If she allows it to slip away, no one cares to marry her. She sits at home speculating on the probabilities of her marriage.

#### THE DECEIT OF WOMEN.

A woman is most ingenious in providing money; and when she is at the head of a house, can never

be deceived, for they themselves are accustomed to deceive.

Then, for the ways and means, say who're more skilled

Than women? They, too, are such arch-deceivers. That, when in power, they ne'er will be deceived.—SMITH.

#### AGRICULTURE.

A. The faithful nurse, housewife, helper, guardian, daughter, sister of beloved, peace to all men, all these epithets are applicable to me.—B. But what is your name, pray?—A. What, Agriculture.—B. O day desired by the just and husbandmen! having seen thee with pleasure, I wish to address the vines.

#### DEATH.

To fear death is very great folly, for it is fated to all men to die.

#### ARISTOPHON.

ARISTOPHON, a comic poet, who is supposed to have belonged to the middle comedy, but nothing is known of his life or age. We know the titles of nine of his plays.

#### POVERTY.

The storm is evident; poverty, like a lamp, shows everything bad and annoying.

#### ARISTOTLE.

BORN B.C. 384—DIED B.C. 322.

ARISTOTLE, the celebrated philosopher, was a native of Stageira, a seaport town of the district of Chalcidice, which became subject to Philip of Macedon. He was son of Nicomachus, physician to Amyntas II., King of Macedon. He lost his father at an early age, and was intrusted to the guardianship of Proxenus of Atarneus in Mysia, who seems to have performed his duties in a way to entitle him to the grateful acknowledgments of his pupil. Aristotle was attracted by his love of learning to Athens, where Plato was in the zenith of his fame, and that master soon discovered the abilities of his ardent disciple. On account of his industry and unwearied efforts in search of the truth, Plato used to call him the "intellect of his school," and say "that he needed a curb, while Xenocrates needed the spur." For twenty years he continued to be on intimate terms with Plato, though he had himself assembled around him a circle of admiring followers; but at the death of Plato, B.C. 347, he left Athens, and joined his former pupil, Hermias, who had become ruler of Atarneus and Assos. When Hermias was destroyed by the Persians, Aristotle fled to Mitylene, and two years after, B.C. 342, we find him invited by Philip, King of Macedon, to undertake the instruction and education of his son, Alexander, then thirteen years of age. The young prince became so strongly attached to him that he valued

his instructor above his own father. Aristotle spent seven years in Macedon. In the year B.C. 355, soon after Alexander succeeded to the throne, Aristotle returned to Athens, where he collected a large number of pupils from the cities of Europe and Asia. There he continued for thirteen years to teach his doctrines to those who afterwards became distinguished as philosophers, historians, statesmen, and orators. On the death of Alexander, he was accused of impiety, which was the usual prelude to an unjust condemnation. To deprive the Athenians, as he said, of sinning a second time against philosophy, he left Athens, and spent the remainder of his life, at Chalcis, in Eubœa, where the Macedonian influence afforded him protection and security. Out of four hundred treatises which he is said to have composed, only forty-eight have been transmitted to the present age.

#### HAPPINESS.

But concerning happiness, men cannot agree as to its true nature, and the vulgar by no means hold the same opinion respecting it with the educated; for some are inclined to apply it only to what is distinct and marked in its essence, such as pleasure, wealth, or honor; each man thinking differently of it from his neighbors, and often the same person entertains different opinions respecting it at different times. For, when he is ill, he thinks it to be health; when poor to be riches; but, being conscious of their own ignorance, men are apt to be struck with admiration at those who say that it is something great and above them.

#### ONE SWALLOW DOES NOT MAKE SPRING.

For one swallow does not make spring, nor yet one fine day; so, also, neither does one day, nor a short time, make a man blessed and happy.

#### THE PRINCIPLE HALF OF THE WHOLE QUESTION.

For the principle seems to be more than the half of the whole question.

#### THE THREE QUALITIES INCLUDED IN HAPPINESS.

Happiness is the best, most honorable, and most pleasant of all things; nor are these qualities to be disjoined, as in the inscription at Delos, where it maintains "that the most just is the most honorable, that health is what is most to be desired, and the most pleasant thing is to obtain what we love:" for all these qualities exist in the best energies, and we say that these, or the best one if them, is happiness.

#### HAPPINESS A DIVINE GIFT.

If, then, there is anything that is a gift of the gods to men, it is surely reasonable to suppose that happiness is a divine gift, and more than anything else of human things, as it is the best.

#### IMPORTANCE OF EARLY EDUCATION.

Therefore it is necessary to be in a certain degree trained from our very childhood, as Plato says, to feel pleasure and pain at what we ought; for this is education in its true sense.

#### WHAT CONSTITUTES AN ACTION VIRTUOUS.

Then, again, it is not the same in regard to the arts and the virtues, for works of art have their excellence in themselves; it is sufficient, therefore, that they should themselves possess such a character. Whereas virtuous deeds are just and temperate, not if the deeds themselves have this character, but if the agent, who does them, has in himself this character; first, if he does them knowingly; then, if with deliberate choice, and deliberate choice on their own account; thirdly, if he does them on a fixed and unchangeable principle. Now, with regard to all other arts these ideas are not taken into account, with the exception of knowledge; whereas, with regard to virtues, mere knowledge has little or no weight, while the other qualifications are not of small but of infinite importance, since they spring from the habit of just and temperate actions.

#### TO HIT THE MEAN IS DIFFICULT.

Virtue, then, is a kind of mean state, being at least apt to strike the mean. Again, it is possible to go wrong in many ways (for evil, as the Pythagoreans imagined, is of the nature of the infinite, but good of the finite), whereas we can go right only in one way; therefore the former is easy, the latter is difficult; it is easy to miss a mark, difficult to hit it; and for these reasons the excess and defect belong to vice, but the mean to virtue; "for we are good in one way only, but bad in all kinds of ways."

#### DEATH IS A LIMIT.

Death is the most terrible of all things; for it is a limit, and it is thought that there is nothing good or bad beyond to the dead.

#### THE CHARACTER OF THE CELTIC RACE.

If he fear nothing, neither earthquake nor the waves, as they say of the Celts.

#### SUICIDE AN ACT OF COWARDICE.

To die in order to avoid the pains of poverty, love, or anything that is disagreeable, is not the part of a brave man, but of a coward; for it is cowardice to shun the trials and crosses of life, not undergoing death because it is honorable, but to avoid evil.

#### THE CONDUCT OF REGULAR TROOPS AND MILITIA CONTRASTED.

Regular troops lose their courage when they see the danger greater than they expected, and when they find themselves surpassed in numbers and equipments. For they are the first to turn their backs. But the militia of a country die at their posts, as happened at HERNÆUM. For in their eyes it is disgraceful to fly, and death is regarded as preferable to safety procured at such a cost. The others only expose themselves to danger while they think themselves superior, but when they find that they are mistaken, they at once run away, fearing death more than dishonor. This certainly is not the character of the brave man.

## BELLY-GODS.

For to eat or drink till a man is surfeited is going beyond the natural desire in quantity; for the object of natural desire is the satisfying our wants. Therefore these are called belly-gods, as they satisfy their wants more than they ought; people of excessively slavish dispositions are apt to do this.

So Philippians (iii. 19).—"Whose god is their belly, and glory in shame."

## THE CHARACTERISTIC OF THE MAGNANIMOUS MAN.

It is the characteristic of a magnanimous man to ask no favor, or scarcely any, but to be ready to do kindness to others, to be haughty in demeanor towards men of rank and fortune, kindly towards those of the middle classes, for to rise superior to the former is difficult and honorable, over the latter it is easy; among the former there is nothing ungenerous in showing pride, among those of humble rank it is bad taste, just like making a show of strength to the weak.

## FLATTERERS.

All flatterers are mercenary; and low-minded men are flatterers.

## MEN-PLEASERS AND THE CROSS-GRAINED CONTRASTED.

In the intercourse of society and life, in conversation and the affairs of the world, some men appear to be parasites, who praise everything, for the sake of giving pleasure, and never contradict an opinion, but think that they ought to give no opinion to those with whom they happen to be; others, the very opposite characters to these, who oppose everything, and are altogether regardless of the feelings of their neighbor, are called cross-grained and quarrelsome.

## TRUTH AND FALSEHOOD.

Falsehood is bad and blamable; truth honorable and praiseworthy.

## THE REFINED AND GENTLEMANLY MAN.

Now the refined and gentlemanly man will so act, being as it were a law unto himself; and such is he who is in the mean, whether he be called a man of tact or of graceful wit.

## A RULER IS NOT A TERROR TO GOOD WORKS.

Wherefore we do not allow man to rule but reason, because man rules for himself, and becomes a tyrant. A ruler is the protector of the just, and, if of the just, then, also, of what is equitable to all.

## RIGOR OF LAW.

From this it is evident what is the character of the equitable man; for he who is disposed to do such things, and is active in their performance, who does not assert his rights to the uttermost, but is willing to take something less, even though he may have law on his side, is a man of equity: this habit is equity, being a kind of justice, and not a different habit from justice.

## THE PAST.

Therefore well does Agathon say, "Of this alone is even God deprived, the power of making that which is past never to have been."

## FRIENDSHIP.

In poverty and the other misfortunes of life, men think friends to be their only refuge. The young they keep out of mischief, to the old they are a comfort and aid in their weakness, and those in the prime of life they incite to noble deeds.

## FRIENDS.

When men are friends, there is no need of justice; but when they are just, they still need friendship.

## FRIENDSHIP REQUIRES TIME.

According to the proverb, it is impossible for friends to know each other till they have eaten a certain quantity of salt with each other. Nor can they be on friendly and familiar terms till they appear worthy of each other's friendship and confidence.

## THE WICKED.

The wicked have no stability, for they do not remain in consistency with themselves; they continue friends only for a short time, rejoicing in each other's wickedness.

## TYRANNY.

The defection of monarchy is tyranny; for both are monarchies, but the difference between them is very marked: for a tyrant thinks only of his own interests, while a king attends to those of his subjects. For he is not a king who is not uncontrolled, and who is not possessed of all kinds of goods, for such a one stands in need of nothing more; therefore he does not require to be looking after his own interests, but devotes himself to his subjects.

## A TYRANT.

For a tyrant pursues his own peculiar good, and it is more manifest for this very reason, that it is the worst form of government, for that is worst which is opposite to the best.

## BE JUST BEFORE YOU ARE GENEROUS.

We ought rather to pay a debt to a creditor than give to a companion.

## GIVE EVERY ONE HIS DUE.

But, since we owe different services to parents, brothers, companions, and benefactors, we ought to take care to pay every one his due, and that which is suitable to his character.

## THE INTELLECTUAL PART CONSTITUTES EACH MAN'S SELF.

For the good man agrees in opinion with himself, and desires the same things with all his soul; therefore he wishes what is good for himself, and what appears so, practising it: for it is the part of a good man to labor for what is good, and for his

own sake; for it is for the sake of his intellectual part, which is considered to be a man's own self.

#### MIND IS THE MAN.

And the thinking principle—or, at least, that rather than any other—must be considered to be each man's self.

#### A GOOD MAN IS WITHOUT REPENTANCE.

Besides, the good man has abundant subjects for reflection; he sympathizes most with himself in joys and sorrows; for the same always gives to him the same pain or sorrow, and not sometimes one thing and sometimes another. For he is, if we may be allowed to say so, without repentance.

#### THE COUNSELS OF GOOD MEN.

For the counsels of good men remain fixed, and do not ebb and flow like the Euripus; they desire what is just and proper.

#### WHY MOTHERS ARE FOND OF THEIR CHILDREN.

For this reason, also, mothers are more fond of their children than fathers are; for the bringing them forth is more painful, and they have a more certain knowledge that they are their own.

#### THE MASSES LED BY FEAR.

(Treatises) have no power to persuade the multitude to do what is virtuous and honorable. For the masses are formed by nature to obey, not a sense of shame, but fear; nor do they refrain from vicious things on account of disgrace, but of punishment; for they live in obedience to passion, pursuing their own pleasures and the means of gratifying them; they fly also from the contrary pains; but of what is honorable and really delightful, they have not the slightest idea, inasmuch as they never had a taste for them. What power of reasoning, then, could bring about a change on such men as these? For it is not possible, or at least not easy to change what has been impressed for a long time upon the moral character.

#### EDUCATION THE DUTY OF THE STATE.

It would therefore be best that the state should pay attention to education, and on right principles, and that it should have the power to enforce it; but if it be neglected as a public measure, then it would seem to be the duty of every individual to contribute to the virtue of his children and friends, or at least to make this his deliberate purpose.

Sir Thomas More ("Utopia," page 21) says—"If you suffer your people to be ill educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them,—you first make thieves, and then punish them."

#### SOME COMMAND AND SOME OBEY.

By nature some command and some obey, that all may enjoy safety; for the being that is able to foresee coming events is a ruler of nature's own appointment; whereas he who is only able to assist by bodily service, is a subordinate and natural

slave. Hence the interest of master and slave is identical.

#### THE DOMESTIC TIE IS THE FIRST.

Hesiod is right when he says, "First house, then wife, then oxen for the plough;" for the ox stands in place of slave to the poor.

#### MAN ALONE HAS PERCEPTION OF GOOD AND EVIL.

For this is the distinguishing mark between man and the lower animals, that he alone is endowed with the power of knowing good and evil, justice and injustice. It is a participation in these that constitutes a family and a city.

#### THE FREEMAN AND THE SLAVE.

Some think that the power of one man over another is contrary to nature; for they maintain that it is only human law that makes one man a slave and another a free man. But in nature there is no such distinction; wherefore it is an unjust arrangement, for it is the result of force and compulsion.

See Milton, "Paradise Lost," xii,—

"But man over men  
He made not lord: such title to Himself  
Reserving—human left from human free."

#### WORSE SERVED BY MANY SERVANTS THAN BY FEW.

As in a family we are often served worse when we have many servants than a few.

#### AFFECTION FOR ONE'S SELF IS NATURAL.

And also in regard to pleasure it is not to be expressed what a difference it makes for a man to think that he has something his own. For possibly it may not be in vain that each person has an affection for himself, for this is natural, but selfishness is justly blamed. This is not merely to love one's self, but to love one's self more than we ought.

#### MORAL UNITY OF A STATE TO BE PRODUCED BY MORAL MEANS.

But a state consisting of a multitude of beings, as we have before said, ought to be brought to unity and community by education; and he who is about to introduce education, and expects thereby to make the state excellent, will act absurdly if he thinks to fashion it by any other means than by manners, philosophy, and laws.

#### DIFFERENT SPECIES OF MEN.

For that golden particle, which God has mixed up in the soul of man, flies not from one to the other, but always continues with the same; for he says that some of our species have gold, and others silver, blended in their composition from the moment of their birth.

#### WHAT IS THE DEFINITION OF A CITIZEN?

The truest definition of a complete citizen that can be given is probably this, that he shares in the judicial and executive part of the government.

## TO COMMAND AND OBEY.

But it is a matter of high commendation to know how to command as well as to obey; to do both these things well is the peculiar quality of a distinguished citizen.

## HUSBAND AND WIFE.

The domestic employment of husband and wife differs in this, that the former tries to acquire subsistence, and the latter to keep it.

## WHEN A STATE IS WELL GOVERNED.

The supreme power must necessarily be in the hands of one person, or of a few, or of the many. When the one, the few, or the many direct their whole efforts for the common good, such states must be well governed; but when the advantage of the one, the few, or the many is alone regarded, a change for the worse must be expected.

## WHAT LAW IS A PLEDGE OF.

For the law is an agreement, and, as Lycophron says, a pledge given that citizens will do justice to each other; but yet the law is not able to make all the citizens good and just.

## WHAT IS A STATE?

Then it is evident that a state is not a mere community of place; nor is it established that men may be safe from injury, and maintain an interchange of good offices. All these things, indeed, must take place where there is a state, and yet they may all exist and there be no state. A state, then, may be defined to be a society of people joining together by their families and children to live happily, enjoying a life of thorough independence.

## AN UNION OF THE MANY WITH THE FEW DESIRABLE.

For the multitude, when they are collected together, have sufficient understanding for this purpose (of electing magistrates), and mingling with those of higher rank, are serviceable to the state; as some kinds of food, which would be poisonous by itself, by being mixed with the wholesome, makes the whole good; in the same way, separately, each individual is unfit to form a judgment by himself.

## THE RIGHT MAN IN THE RIGHT PLACE.

A pretension to offices of state ought to be founded on those qualifications, which are part of itself. And for this reason, men of birth, independence, and fortune are right in contending with each other for office; for those who hold offices of state ought to be persons of independence and property. A state should no more consist entirely of poor men than it ought entirely of slaves. But though such persons are requisite, it is evident that there must also be justice and military valor; for without justice and valor no state can be maintained; just as without the former class a state cannot exist, and without the latter it cannot be well governed.

## HONORABLE DESCENT OF GREAT ESTEEM.

The free-born and men of high birth will dispute the point with each other as being nearly on an equality; for citizens that are well born have a right to more respect than the ignoble. Honorable descent is in all nations greatly esteemed; besides, it is to be expected that the children of men of worth will be like their fathers, for nobility is the virtue of a family.

## LAW OUGHT TO BE SUPREME.

He, then, who orders the reasoning principle of man to be supreme, seems to make God and the laws to be supreme, but he who gives the power to man gives it to a wild beast. For passion may be so called, and it is passion that brings ruin on rulers, even though they be the very best of men: wherefore the law is reason free from passion.

## THE MORAL LAW IS SUPERIOR TO WRITTEN LAW.

The moral law is much superior to the written law, and treats of matters of greater weight; for the supreme ruler is more to be trusted than the written law, though he be inferior to the moral.

## WHAT FORMS A GOOD MAN.

So that education and morals will be found to be almost the whole that goes to make a good man; and the same things will make a good statesman and good king.

## THE CORRUPTION OF THE BEST IS THE WORST.

The corruption of the best and most divine form of government must be the worst.

## A DEMOCRACY.

For when a democracy is controlled by fixed laws, a demagogue has no power, but the best citizens fill the offices of state: when the laws are not supreme, there demagogues are found. For the people act like a king, being one body; for the many are supreme, not as individuals, but as a whole.

## THERE IS NO FREE STATE WHERE THE LAWS ARE NOT SUPREME.

For there is no free state where the laws do not rule supreme; for the law ought to be above all.

## PEOPLE LOVE THEIR ANCIENT CUSTOMS.

For people do not change at once, but love their ancient customs, making gradual changes; so that ancient laws remain in force, while the power continues with those who bring about a revolution in the state.

## THE MIDDLE STATE TO BE PREFERRED.

In every state the people are divided into three kinds: the very rich, the very poor, and, thirdly, those who are between them. Since, then, it is universally acknowledged that the mean is best, it is evident that even in respect to fortune, a middle state is to be preferred; for that state is most likely to submit to reason. For those who are very handsome, or very strong, or very noble,



or, on the hand, those who are very poor, or very weak, or very mean, are with difficulty induced to obey reason. And this because the one class is supercilious, and "sin as it were with a cart-rope," the other rascally and mean; and the crimes of each arise respectively from insolence and villany.

#### THE BEST STATE WHERE THE MEAN OUTNUMBERS THE EXTREMES.

It is evident, then, that the most perfect political community is that which is administered by the middle classes, and that those states are best carried on in which these are the majority and outweigh both the other classes; and if that cannot be, at least when they overbalance each separate. For, being thrown into the balance, it will prevent either excess from predominating. Wherefore it is the greatest happiness to possess a moderate and competent fortune; since, where some possess too much, and others nothing at all, the government must be either an extreme democracy or else a pure oligarchy, or, from the excesses of both, a tyranny; for this springs from a headstrong democracy or oligarchy, but far more seldom when the members of the community are nearly on an equality with each other.

#### WHERE THE MIDDLE CLASS IS LARGE LESS SEDITION.

But it is clear that the state where the middle ranks predominate is the best, for it alone is free from seditious movements. Where such a state is large, there are fewer seditions and insurrections to disturb the peace; and for this reason extensive states are more peaceful internally, as the middle ranks are numerous. In small states it is easy to pass to the two extremes, so as to have scarcely any middle ranks remaining; but all are either very poor or very rich.

#### THE RULE OF HUSBANDMEN AND MECHANICS CONTRASTED.

Should the number of husbandmen be excessive, it will be of the best kind; if of mechanics and those who work for pay, of the worst.

#### NOBILITY AND MERIT ARE ONLY AMONGST A FEW.

For nobility and worth are to be found only amongst a few, but their opposite amongst the many; for there is not one man of merit and high spirit in a hundred, while there are many destitute of both to be found everywhere.

#### THE BEGINNING IS THE HALF OF THE BUSINESS.

For the mischief lies in the beginning; for the beginning is said to be "half of the whole."

#### WHENCE SEDITIONS ARISE IN A DEMOCRACY.

Democracies are chiefly subject to revolutions from the dishonest conduct of demagogues. For partly by lodging informations against men of property, and partly by rousing the common people against them, they induce them to unite; for a common fear will make the greatest enemies to join together.

#### A HOUSE DIVIDED AGAINST ITSELF.

For a government in a constant state of turmoil is weak.

#### A FIRM STATE.

The only stable state is that where every one possesses an equality in the eye of the law, according to his merit, and enjoys his own unmolested.

#### TAKE CARE THAT NOTHING BE DONE CONTRARY TO LAW.

For in states that are well blended particular care ought, above all things, to be taken that nothing be done contrary to law; and this should be chiefly looked to in matters of small moment: for small violations of law advance by stealthy steps, in the same way as, in a domestic establishment, trifling expenses, if often repeated, consume a man's whole estate.

#### QUALIFICATIONS OF A STATESMAN.

There are three qualifications which ought to be possessed by a man who aspires to fill the high offices of state; first, he must be well disposed, and prepared to support the established constitution of his country; next, he ought to have a special aptitude for the office which he fills; and, thirdly, he should have the kind of virtue and love of justice which suits the particular state in which he lives.

#### THE GOOD NEVER FLATTER.

On this account tyrants are fond of bad men; for they like to be flattered. No man of high and generous spirit is ever willing to indulge in this habit; the good may feel affection for others, but will not flatter them. Besides, bad men assist them in their evil deeds: "Like to like," as the proverb says.

#### TYRANTS ARE AT ENMITY WITH MEN OF MERIT.

For which reason they are always at variance with men of merit as disaffected to their government, not only because they are unwilling to be governed despotically, but because they are faithful to their own principles and to their friends, refusing to inform against themselves or others.

#### DEFINITION OF DEMOCRACY.

On the contrary, a democracy is a government in the hands of men of low birth, poverty, and vulgar employments.

#### ORIGINAL SIN.

For the power of doing whatever a man pleases is not able to check that evil particle which is in every man.

#### UNIVERSAL SUFFRAGE.

The last and worst form of democracy is where every citizen has a share in the administration: few states can endure such a form, nor can it exist for any length of time unless it is well supported by laws and purity of manners.

PENALTIES NECESSARY TO KEEP TOGETHER  
HUMAN SOCIETY.

For if human society cannot be carried on without actions at law, it is impossible that it should exist without the infliction of penalties.

HAPPINESS DEPENDS ON VIRTUE AND WISDOM.

Let us be well persuaded that every one of us possesses happiness in proportion to his virtue and wisdom, and according as he acts in obedience to their suggestion, taking God himself as our example, who is completely happy and blessed, not from any external good, but in Himself, and because He is such by nature.

IMPORTANCE OF GOOD WATER.

Since every attention should be given to the health of the inhabitants, it is of great importance that the city should have a good situation, and, next, that the inhabitants should have good water to drink; and this must not be regarded as a matter of secondary moment. For what is used chiefly and in great quantities for the support of the body must, above all, contribute to its health. And this is the influence which the air and the water exercise over the body. Wherefore, in all wise governments the water ought to be apportioned to different purposes, if all is not equally good, and if there is not abundance of both kinds, that for drinking should be separated from that which is used for other purposes.

INFLUENCE OF NATURE, HABIT, AND REASON  
ON MANKIND.

Men are made good and honorable in three ways,—by nature, by custom, and by reason. For, in the first place, each individual ought to be a man, and not any other animal; that is, that he should possess a particular character both of body and soul. In some things, however, it is of no consequence to be born with them, for custom makes great changes, there being some things in nature capable of change either for the better or the worse. Now, other animals live chiefly a life of mere nature, and in very few things according to custom, but man lives also according to reason, with which he alone is endowed, wherefore he ought to make all these accord with each other; for, if they are persuaded that it is best to follow some other way, men often act contrary to nature and custom.

A MASTER SHOULD SUPERINTEND ALL THINGS.

The saying of the Persian and of the African are both to be highly commended; for the former being asked what was best for fattening a horse, said, "The eye of the master;" and the African being asked what was the best manure, answered, "The footsteps of the master."

EARLY TO RISE.

It is also well to be up before daybreak, for such habits contribute to health, wealth, and wisdom.

A DISCREET WIFE.

But the prudent and discreet wife will very properly regulate the behavior of her husband as the pattern which she ought to follow and the law of her life, invested with a divine sanction from the marriage tie; for if she can induce herself to submit patiently to her husband's mode of life, she will have no difficulty to manage her household affairs; but if not, she will not find it so easy.

PARENTS SHOULD SET A GOOD EXAMPLE TO  
THEIR CHILDREN.

For unless parents set a good example to their children, they will furnish a plain reason to be used by them against themselves. And this is to be feared, that, if they have not lived an honorable life, their sons will despise them and abandon them in their old age.

MAN AN IMITATIVE ANIMAL.

For imitation is natural to man from his infancy. Man differs from other animals particularly in this, that he is imitative, and acquires his rudiments of knowledge in this way; besides, the delight in it is universal.

THE RIDICULOUS.

For the ridiculous is produced by any defect that is unattended by pain or by fatal consequences; thus an ugly and deformed countenance does not fail to cause laughter, if it is not occasioned by pain.

HAPPINESS SPRINGS FROM ACTION.

But the principal of these parts is the combination of the incidents; for tragedy is imitation not of individuals but of actions in general, of human life, of good and bad fortune, for happiness springs from action; the main purpose of life is action and not quality, and though the manners of men spring from their qualities, their happiness or misery depends on their actions.

NO VERY SMALL OR VERY LARGE ANIMALS CAN  
BE VERY BEAUTIFUL.

Then as to size, an animal, or any other thing that has constituent parts, in order that it may be beautiful, must not only have those justly connected, but should also have a certain proper size; for beauty depends on size as well as symmetry; for which reason no very small animal can be beautiful, for the view being made in almost an imperceptible space of time, will be confused; nor could a very large one, for, as the whole view cannot be taken in at once, the unity and completeness that should result from it will escape the spectator.

MAN EASILY AFFECTED TO GRIEF OR JOY.

As far as it is possible, the poet should enter into the spirit of the subject while he is composing; for those who are roused by passions are most likely to express those passions with force; he who is really agitated storms, and he who is really angry upbraids most naturally.



## MORAL CHARACTER.

Moral character nearly, so to say, carries with it the highest power of causing a thing to be believed.

## A DEMOCRACY.

Thus a democracy, not only when relaxed, but if overstrained, becomes weaker, till at last it will pass into an oligarchy in the same way as hookedness or flatness of the nose not only when they relax approach the mean, but also when they become excessively hooked or flat dispose the nostrils in such a way as no longer to resemble the nasal organ.

## DEFINITION OF HAPPINESS.

Let happiness be defined to be good fortune in union with virtue—or independency of life—the life that is most agreeable attended with security—or plenty of property and slaves, with the power to preserve and augment it; for all mankind agree that one or more of these things amount nearly to happiness.

## EVILS BRING MEN TOGETHER.

Whence it is said that misery brings men together, when the same thing happens to be hurtful to both.

So Shakespeare ("Tempest," act ii. sc. 2)—

"Misery acquaints a man with strange bedfellows."

## "A SOFT ANSWER."

Towards such as acknowledge themselves to be justly punished we cease from our wrath.

So Proverbs (xv. 1)—"A soft answer turneth away wrath."

## "NO FEAR IN LOVE."

For no one loves the man whom he fears.

So 1 John (iv. 18)—"There is no fear in love; but perfect love casteth out fear."

## SIGNS OF ARROGANCE.

Again, to talk about one's self, and to be one's own trumpeter, and to assert that to be one's own which belongs to another, these are proofs of arrogance.

## ALL THINGS FULL OF GOD.

All things are full of the gods.

So Psalms (lxxii. 19)—"Let the whole earth be full of His glory."

## ALL MEN HAVE AN IDEA OF GOD.

All men have some knowledge of the gods.

So Ephesians (iv. 6)—"One God and Father of all."

## THE WORLD WAS CREATED.

All say that the world was created.

## THE UNIVERSE.

The Power that extends over everything has arranged the whole universe, compelling the most opposite natures to harmonize, and by these ensuring safety to all.

## GOD IS A SPIRIT.

In regard to the Deity we must consider Him as (a spirit) the most powerful, immortal, and perfection itself; wherefore, being invisible to mortal eyes, He is seen by his works.

So 1 Timothy (i. 17)—"Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever."

## GOD FROM ETERNITY TO ETERNITY.

God extends from eternity to eternity.

So Psalms (xc. 2)—"Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."

## GOD IS HAPPY AND BLESSED.

God is happy and blessed from nothing external to Himself, but Himself from Himself.

So 1 Timothy (vi. 15)—"Who is the blessed and only Potentate, the King of kings and Lord of lords."

## GOD IS SELF-SUFFICIENT.

It is evident that God stands in need of nothing.

So Psalms (l. 9, 10)—"I will take no bullock out of thy house, . . . for every beast of the forest is mine."

## ONE GOD WITH VARIOUS NAMES.

Though he be one Being, God has many names, being called according to the variety of outward conditions of things, which he is always changing.

So 1 Corinthians (viii. 4)—"There is none other God but one."

## ARRIANUS.

## FLOURISHED A.D. 136.

FLAVIUS ARRIANUS, a native of Nicomedia in Bithynia, flourished in the reign of Adrian, when we find him, A.D. 136, governor of Cappadocia. He was one of the most celebrated pupils of the philosopher Epictetus, under whom he studied at Nicopolis in Epirus. The first work which he published was called "Encheiridion" (The Manual), and contains the moral doctrines of his master, being still preserved. He also wrote a work entitled "The Philosophical Disquisitions of Epictetus," of which four books still remain. But the work by which he is best known to us is the "History of Alexander's Campaigns in Asia," in seven books, for which he derived the materials chiefly from the histories of Ptolemy, son of Lagus, and Aristobulus, who both accompanied Alexander. As a continuation to his history, he wrote a little work, still extant, entitled "On India." Another treatise ascribed to him is, "The Periplus of the Erythræan Sea."

## THE WISH FATHER TO THE THOUGHT.

When men are doubtful of the true state of things, their wishes lead them to believe in what is most agreeable.

## A VIRTUOUS LIFE.

To lead a virtuous life is pleasant, and to die is by no means bitter to these who look forward to immortal fame.

## THE EVENTS OF FORTUNE ARE UNEXPECTED.

The events of fortune are unexpected, and therefore can never be guarded against by men.

## AXIONICUS.

AXIONICUS, an Athenian poet of the middle comedy, of whom some fragments have been preserved.

## LENDING MONEY TO THE WICKED.

When a man lends money to the wicked, he justly gets pain for his interest.

## BATON.

FLOURISHED ABOUT B.C. 280.

BATON, an Athenian comic poet of the new comedy, flourished about B.C. 280, of whom we have some fragments.

## TO ERR IS HUMAN.

Being a man, thou hast erred; but in life it is a wonder if a man has been prosperous through life.

## BION.

FLOURISHED ABOUT B.C. 280.

BION, a bucolic poet, was born at Phlossæ, on the river Meles, near Smyrna, but little is known of his history except what is told us in the third Idyll of Moschus, who laments his untimely death by poison. Some of his poems are extant entire, but of others we have only fragments.

## "THE KING OF TERRORS."

Thou fliest far, O Adonis, and comest to Acheron and its gloomy and cruel king, but I live in misery, and am a goddess, and cannot follow thee.

Virgil (Georg. iv. 469) says—"And he approached the Manes and their fearful king, hearts not to be softened by the prayers of men."

In Job (xxviii. 14) we find—"His confidence shall be rooted out of his tabernacle; and it shall bring him to the King of Terrors."

Spenser, in his "Faërie Queen," says—

"O what avails it of immortal seed  
To been ybred, and never born to die;  
For better I it deem to die with speed,  
Than waste with woe and wailful miserie."

## "HE SHALL FLEE AWAY AS A DREAM."

Art thou dying, O thrice-regretted? Away my love did fly, even as a dream; and widowed is Cytherea, and idle are the Loves along my halls.

Thus Job (xx. 9)—"He shall fly away as a dream, and shall not be found, yea, he shall be chased away as a vision of the night."

## A LUXURIOUS LIFE.

Lay him down on those soft vestments, in which he slept the livelong night with thee, on a golden couch. Long thou for Adonis, a sad sight though he be; and lay him amid chaplets of flowers; all with him, since he is dead, ay, all flowers have become withered.

In St. Luke (vii. 25) we find—"Behold, they which are gorgeously apparelled, and live delicately, are in king's courts." Milton in his "Comus," near the end, says—

"Beds of hyacinths and roses  
Where young Adonis oft reposes,  
Waxing well of his deep wound,  
In slumber soft; and on the ground  
Sadly sits th' Assyrian queen."

## SIGN OF MOURNING.

Around him the weeping Loves set up the wail, having their locks shorn for Adonis; and one was trampling on his arrows, another on his bow, and another was breaking his well-feathered quiver.

In Ezekiel (xxvii. 31) we find the same customs—"They shall make themselves utterly bald for thee." And in Ovid. (Amor. iii. 9, 7)—"Behold the son of Venus bears his upturned quiver, and broken bow and quenched torch."

## "DANCE TURNED INTO MOURNING."

Hymenæus has quenched every torch at the door-posts, shredded and flung the marriage-wreath away; and no more is Hymen, no more is sung Hymen the song, but alas! alas! is chanted: alas, alas! for Adonis wail the Graces far more than Hymenæus.

In Lamentations (v. 15) we find—"The joy of our heart is ceased; our dance is turned into mourning."

## THE OLD.

But the old man, smiling, shook his head, and answered the boy.

In Ecclesiasticus (xii. 18) we find—"He will shake his head and clap his hands and whisper much and change his countenance."

## BRIEFNESS OF TIME.

For if Saturn's son or Fate had assigned us a two-fold lifetime, so that one portion might be passed in joys and pleasures, and one in woes, it might be possible that he who had his woes first should have his joys at last. But since the gods have allotted but one life to man, and this a brief one—too brief for all we have to do—why should we, ah! wretched men, toil and moil over never-ending labors? To what end should we waste our health on gains and arts, sighing always for more wealth? We surely all forget our mortal state—how brief the life allotted us by Fate.

Job (xiv. 1) says—"Man that is born of a woman is of few days and full of trouble." And in the Epistle of James (iv. 13)—"Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow: for what is life? It is even a vapor, that appeareth for a little time and then vanisheth away."

## THE DROP.

From the frequent drop, as the proverb says, ever falling, even the stone is worn at last into a hollow.

## BEAUTY AND GRACE.

Beauty is good for women, firmness for men.

## CALLIMACHUS.

FLOURISHED FROM B.C. 260 TO B.C. 240.

CALLIMACHUS was a member of the powerful house at Cyrene, named from its founder Battus, the Battiadæ. Born probably at Cyrene, he was a pupil of the grammarian Hermocrates, and flourished in the reign of Ptolemy Philadelphus, dying in that of Euergetes, his son and successor. He was chief librarian of the celebrated library at Alexandria, being contemporary of Theocritus and Aratus. Callimachi quæ supersunt recensuit et cum notarum delectu, edidit C. J. Blomfield, Londini, 1815.

"LIFT UP YOUR HEADS, YE GATES."

Now ye bolts of your own accord fall back, and ye bars, for the god is at hand.

So Isaiah (vi. 4)—"And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." And Psalm (xxiv. 7)—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

THE GOOD SHALL SEE GOD.

Apollo is seen by none except the just; whoso sees him, great is he; little is the man who hath not seen him.

So Matthew (v. 8)—"Blessed are the pure in heart, for they shall see God."

"HEALING IN HIS WINGS."

The tresses of Apollo drop not mere oil, but healing itself.

So Malachi (iv. 2)—"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."

## CRATES.

FLOURISHED ABOUT B.C. 450.

CRATES, a comic poet of Athens, of the old comedy, flourished B.C. 450, being originally an actor in the plays of Cratinus. He is highly praised by Aristophanes for wit and abilities. He excelled chiefly in mirth and fun.

TIME.

For time has bent me, a wise workman no doubt, but making all things weaker.

## CRATINUS.

BORN B.C. 519—DIED B.C. 422.

CRATINUS, one of the most celebrated of the Athenian poets belonging to the old comedy, was the son of Callimedes. He was born B.C. 519, being six years younger than Æschylus, and died at the age of ninety-seven, B.C. 422 (Lucian. Macrob.

25). He is accused of having been much addicted to wine, and in other respects his private character was by no means reputable (Hor. Ep. i. 20, 21; Sch. Aristoph. Pax. 700). He wrote twenty-one plays, and of these he gained the prize nine times (Suid.) Athenæus gives the titles and some fragments of eighteen plays.

THE FOOL.

The fool goes like the sheep, saying, bah, bah!

## DEMOSTHENES.

BORN B.C. 382—DIED B.C. 322.

DEMOSTHENES, the most celebrated of the Greek orators, was a native of Athens, being the son of Demosthenes and of Cleobulæ, who was of Scythian extraction. His father died when he was only seven years of age, and left to him a considerable property, which he had amassed by the manufacture of warlike implements. He tell us (Demosth. Cor. 312-22) that his education was such as his fortune entitled him to; though Plutarch states that it was much neglected through the foolish indulgence of his mother. His property was, at all events, greatly mismanaged by his guardians, and he found himself obliged, as soon as he had reached the age of manhood, to call them to account. It is said that he was first excited to devote himself to the study of eloquence by listening to the speech of Callistratus in defence of the city Oropus, and by observing his triumphant reception by the people. He studied under Isæus the art of oratory, though Isocrates was at this time the most eminent in his profession. His first attempt was in the cause against his guardians, B.C. 366; and though he gained it after some difficulty, he found that his property was so much diminished that it would be necessary to apply his talents to business. In the profession which he had chosen he had great difficulties to surmount; his constitution was weak, his manner awkward, and he had besides a very defective utterance. In his first attempts he was repeatedly laughed at; but, by unflinching perseverance, he completely got the better of all his defects, and shone forth the most perfect orator the world ever produced. It was in his twenty-seventh year, B.C. 355, that he made his first appearance in a political cause. Leptines had got a law passed forbidding any citizen, except the descendants of Harmodius and Aristogeiton, to be exempted from certain magistracies which entailed very heavy expenses. Demosthenes attacked the justice of this law in the case of Ctesippus, who considered the merits of his father, Chabrias, to confer on him a right of exemption. The same year he composed the speech against Androtion, which he did not deliver. It would appear that Demosthenes was in the habit of writing speeches for citizens, who themselves pronounced them. In one case he actually composed both the accusation and the defence. The fierce and impetuous character of Demosthenes fitted him more pecu-

liarily for the part of an accuser; and it has been accordingly remarked that, of the numerous speeches that have come down to us, scarcely any of them are written for the defendant. In the year B.C. 353 he delivered his speech in favor of Megalopolis, a colony protected by the Thebans, but which the Spartans, the allies of Athens, wished to destroy. It is one of the most striking examples not so much of his eloquence as of his art, in which he did not less excel. The great leading idea which seems, from the moment he entered public life, to have directed his whole conduct, was opposition to Philip and his objects of aggrandizement. Eleven speeches, delivered within the space of fifteen years, under the name of "Philippics" and "Olynthiacs," show the unwearied spirit with which he maintained what he considered to be the interest of his country. He was one of the ambassadors who proceeded to Macedon to negotiate a peace with Philip; and he was so dissatisfied with the conduct of his colleague, Æschines, that he brought the matter B.C. 343, before the people in one of his most able and powerful speeches. Æschines defended himself with equal ability, and was so ably supported by the party of Eubulus, that he was acquitted. The battle of Chæronea followed soon afterwards, B.C. 338, which placed Greece at the mercy of Philip; but though the orator had not distinguished himself by his bravery in the field, he did not despair of the cause of his country. Philip fell by the dagger of an assassin, B.C. 336, and Demosthenes again conceived hopes of the entire independence of his country. The destruction, however, of Thebes by Alexander soon dispelled that illusion, and he found himself one of those ten orators whom that prince required the Athenians to deliver up to him. This demand Athens would have found no means of resisting, if Demades, the friend of Alexander, had not succeeded in procuring its remission. During this period of Grecian servitude the energies of Demosthenes were called forth in his own defence. Even after the fatal battle of Chæronea the war party at Athens still continued powerful, and it was no doubt of importance to them that they should show it to the public by some decisive act. With this view Ctesiphon, one of the party, proposed the decree for crowning Demosthenes on account of his services; but as these had reference chiefly to the late unsuccessful war, in was in fact an approval of all that had been done. This was felt by Æschines, who was at the head of the opposite party, and finding that the law had not been observed in every particular, he took advantage of this circumstance to bring the matter before the people; but though the suit was commenced against Ctesiphon the same year, it was not till B.C. 330 that it was tried. It was then that Demosthenes made that celebrated speech, *περὶ Στεφάνου*, which is considered as one of his finest specimens of eloquence. Æschines failed in proving his case, and as a heavy fine would have been the consequence, he preferred to leave his country. When Harpalus fled to Athens with the treasures of Alexander, Demosthenes was accused of accepting a bribe from him, and though he denied the accu-

sation with much vehemence, he was found guilty, and fined fifty talents. He escaped the payment of this fine by retiring to the island Ægina, B.C. 325; but he does not appear to have endured his banishment with the equanimity worthy of his character and high name. On the death of Alexander he was recalled, and proceeded to organize a new league of opposition to the Macedonian power. Antipater, however, soon put an end to it, and the death of Demosthenes was pronounced by his own citizens at the instance of Demades. Demosthenes, with some of his friends who were involved in the same sentence, escaped from Athens by the connivance even of his enemies, and he took refuge in the small island of Calauria in the temple of Neptune. He was followed by some of the friends of Antipater, and, as he saw no means of escape, he placed a poisoned pen in his mouth, and died a short time afterwards.

#### THE ACTIVE AND INTREPID CONTRASTED WITH THE SLUGGISH.

The dominions of the absent belong naturally to those in the field; the property of the lazy and inactive to those who are willing to undergo labor and danger.

#### MEN WILLING TO UNITE THEMSELVES WITH THE BRAVE.

For all are willing to unite and to take part with those whom they see ready and willing to put forth their strength as they ought.

#### CURIOSITY OF THE ATHENIANS.

Or is it your greatest pleasure, tell me, wandering through the public squares to inquire of each other, "What news?"

So Acts (xvii. 21)—"For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing."

#### ALLIANCES WITH DESPOTS DANGEROUS TO FREE STATES.

For those close and intimate alliances with despots are never safe to free states.

#### DISTRUST OF DESPOTS THE GREATEST SECURITY OF FREE STATES.

Various are the devices for the defence and security of cities, as palisades, walls, ditches, and other such kinds of fortification, all which are the result of the labors of the hand, and maintained at great expense. But there is one common bulwark, which men of prudence possess within themselves—the protection and guard of all people, especially of free states, against the attacks of tyrants. What is this? Distrust.

#### A TYRANT.

For every king and tyrant is an enemy to freedom, and an opposer of equal laws.

#### THE ADVANTAGES OF SOCIETY SHOULD BE SHARED BY ALL ITS MEMBERS.

For, Athenians, all ranks of citizens should have an equal share in the advantages of society: the

rich ought to feel secure, and have no dread of the confiscation of their property, thus being willing and ready to contribute of their wealth to the defence of their country; the rest of the citizens should look upon public property to belong to all, and be satisfied with their just share, but all private fortunes as the inalienable right of the possessors. Thus a small state may expect to rise to eminence, and a great one to maintain its high place in the world.

THE BOND THAT UNITES CONFEDERATE POWERS.

For I am well convinced that, when confederate powers are united by affection and identical interests, their agreement may be expected to last; whereas, if the alliance has been formed to carry out fraudulent and rapacious objects, accompanied by deceit and violence (as has been the case on this occasion), any slight pretext or accident will serve to give it a shock, from which it will not easily recover.

SUCCESS VEILS MEN'S EVIL DEEDS.

For success has a great tendency to conceal and throw a veil over the evil deeds of men.

RESULT OF A REVERSE OF FORTUNE IN GOVERNMENTS.

It happens as in our bodies: when a man is in sound and vigorous health, none of the weak parts of his body are felt; but when he is laid up by illness, every ailment is made worse, whether it be a fracture, or a dislocation, or any other member that has been injured. So in kingdoms and governments: as long as they are favored by victory, little notice is paid to the disorders in the state by the mass of the people; but when a reverse of fortune takes place, what is unsound becomes palpable to every eye.

ABSOLUTE MONARCHIES DANGEROUS TO FREE STATES.

In short free states, in my opinion, ought to have a wholesome dread of absolute monarchies, especially if they are situated in their immediate neighborhood.

THE ULTIMATE EVENT DETERMINES MAN'S JUDGMENT.

If a man succeeds in preserving what he has acquired, he is willing enough to acknowledge the kindness of fortune; but if he squanders it foolishly, in parting with it he parts with any feeling of gratitude. So also in political affairs, those who do not make a good use of their opportunities forget the favors which they may have received from the gods. For it is the end which generally determines man's judgment of what has gone before.

TO FIND FAULT IS EASY.

To find fault, some one may say, is easy, and in every man's power; but to point out the proper course to be pursued in the present circumstances, that is the proof of a wise counsellor.

RESULT OF UNEXPECTED SUCCESS.

For great and unexpected successes are often the cause of the foolish rushing into acts of extravagance.

POWER CANNOT BE FOUNDED UPON INJUSTICE.

For it is not, O Athenians—it is not, I assure you, possible for lasting power to be founded upon injustice, perjury, and treachery. These may, indeed, succeed for once, and for a short time, putting on the gay and gandy appearance of hope; but they are at last found out, and bring to ruin all who trust in them. For as in buildings of every kind the foundation ought to be the strongest, so the bases and principles of actions should be true and just.

THREATS WITHOUT CORRESPONDENT ACTIONS ARE CONTEMPTIBLE.

For words and threats, if they are not accompanied by action, cannot but appear vain and contemptible.

HELP YOURSELF AND YOUR FRIENDS WILL HELP YOU.

No man, who will not make an effort for himself, need apply for aid to his friends, and much less to the gods.

MAN IS APT TO BLAME EVERY ONE BUT HIMSELF.

For in the emergencies of war no one of those who fly ever think of accusing himself; he will rather blame the general, or his fellow-soldiers, or anything else; yet the defeat was certainly occasioned by the cowardice of each individual. For he who accuses others might have maintained his own post, and if each had done so, success must have been the result.

WE READILY BELIEVE WHAT WE WISH.

So that nothing is so easy as to deceive one's self; for what we wish, that we readily believe; but such expectations are often inconsistent with the real state of things.

We find the same idea in "Achilles Tatius de Leucippes et Clitophontis Amoribus" (lib. vi. 17)—"For the words which show the hope of obtaining the wished-for object are readily believed; which arises from this, that the simple desire aiding the wishes excites the hope."

And again, in "Heliodorus" (lib. viii.), we find—

"For what the mind wishes, that it also believes."

LOW PURSUITS ENGENDER LOW SENTIMENTS.

It is impossible for those who are engaged in low and grovelling pursuits to entertain noble and generous sentiments. No; their thoughts must always necessarily be somewhat similar to their employments.

LET THE PROSPEROUS SHOW KINDNESS TO THE UNHAPPY.

Those enjoying prosperity should always be ready to assist the unfortunate, for no one can say what the future may bring forth.

IN POLITICAL TRANSACTIONS THE POWERFUL  
PRESCRIBE TO THE WEAK.

For in civil society the rights of individuals, without reference to their power or weakness in the state, are determined by the laws. But in national concerns the powerful always prescribe to the weaker.

THE PRAISING OF A MAN'S SELF IS BURDENSOME.

It is the natural disposition of all men to listen with pleasure to abuse and slander of their neighbor, and to hear with impatience those who utter praises of themselves.

So Proverbs (xxvii. 2)—"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

THE TRUE BOND OF FRIENDSHIP.

For it is not words that give strength to friendship, but a similarity of interests.

So Proverbs (xvii. 24)—"A man that hath friends must show himself friendly; and there is a Friend that sticketh closer than a brother."

A TRAITOR.

It is not the benefit of the traitor that is looked to by the man who bribes him, nor, after he has obtained what he bargained for, is he ever afterwards taken into confidence. If it were so, no one would be happier than a traitor. How should it be so? It is impossible. For when the ambitious man has once succeeded in gaining his object, then knowing the utter baseness of the man, he holds him in detestation, distrusts, and treats him with supreme contempt.

ON WHAT MEN'S CONDUCT SHOULD BE MODELLED.

Private individuals and public bodies should take as their pattern those actions by which they have acquired their fame.

THE TRULY BRAVE.

For death is the inevitable close of every man's life, however much he may try to save it by skulking in some obscure corners; but the truly brave should not hesitate to draw the sword on all honorable occasions, armed with fair hopes of success, and, whatever may be the result, to bear with resignation the will of Providence.

A STATESMAN.

And, doing this, you proceed to draw the portrait of a statesman, as if having given a model for a statue, you found that the artist had not attended to your directions, forgetting that the character of a statesman is to be shadowed forth not by words but by actions, and the success of his administration.

THE SOWER OF MISCHIEF.

For the sower of the seed is assuredly the author of the whole harvest of mischief.

So Proverbs (vi. 14)—"Frowardness is in his heart, he deviseth mischief continually; he soweth discord."

THE TRUE COUNSELLOR AND THE SYCOPHANT.

For the true counsellor and the flattering sycophant differ from each other particularly in this.

The former openly declares his opinion on the proper course to be pursued before the event, and makes himself responsible for his advice to fortune, to the times, and to those whom he has influenced. The latter is silent when he ought to speak; but if anything unfortunate takes place, he dwells on it with invidious earnestness.

MISFORTUNES.

Misfortunes are the lot of all men, whenever it may please Heaven to inflict them.

OUR FATHERLAND COMPREHENDS EVERY ENDEARMENT.

Each of them was firmly convinced that a man was born not merely for his parents but also for his country. You may ask what is the difference. It is very clear, for he who thinks himself born only for his parents awaits the fated hour with calm submission, whereas the other will boldly meet his fate that he may not see his country enslaved, and will consider those insults and disgraces which he must endure in a state of slavery as much more to be dreaded than death itself.

MAN PROPOSES, GOD DISPOSES.

Whatever was the duty of brave men, they were all ready to perform, but the sovereign Lord of the universe decided the fate of each.

AN ACCUSER.

A false accuser is a monster, a dangerous monster, ever and in every way malignant and ready to seek causes of complaint.

A MINISTER OF STATE.

What, then, are the duties of a minister of state?—to watch the rise of every event, to look into the future and forewarn his fellow-citizens of what may happen. This is precisely what I have done. And then, again, to confine within the narrowest limits the fatal results that naturally arise from irresolution, lukewarmness, prejudices, and party spirit; and, on the other hand, to lead men's minds to peace, good understanding, and to rouse them to a vigorous defence of their just rights.

BRIBES.

By resisting his bribes, I conquered Philip; for as the purchaser conquers when a man sells himself, so the man who refuses to be sold, and disdains to be corrupted, conquers the purchaser.

WE KNOW NOT WHAT A DAY MAY BRING FORTH.

The man who is in the highest state of prosperity, and who thinks his fortune most secure, knows not if it will remain unchanged till the evening.

So Proverbs (xxvii. 1)—"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

TO REMIND OF KINDNESS IS TO REPROACH.

For it is in accordance with my principles to believe that he who receives a favor must retain a



recollection of it for all time to come, but that he who confers should at once forget it, if he is not to show a sordid and ungenerous spirit. To remind a man of a kindness conferred on him, and to talk of it, is little different from reproach.

THE LOYAL STATESMAN.

It is not the language, it is not the tone of voice of a public speaker that is to be considered, but such an approximation of feelings and interests with his fellow-citizens, that both his enemies and friends are the same with those of his country. For he who is thus animated, he it is who will speak his sentiments with an honest zeal. But he who pays court to those who threaten danger to the state, is not embarked in the same vessel with his fellow-citizens, and therefore does not look forward to the same results for his safety.

THE GODS.

Chance to despise, and fortune to control,  
Doth to the immortal gods alone pertain;  
Their joys unchanged, in endless currents roll;  
But mortals combat with their fate in vain.

THE VIRTUOUS CITIZEN.

There are two qualities which ought always to distinguish a virtuous citizen: he ought, in the high offices of state, to maintain the honor and pre-eminence of his country, and in all times and circumstances to show kindly feelings; these are dependent upon nature, but abilities and success are the gifts of another power.

DIOGENES LAËRTIUS.

DIOGENES surnamed Laërtius, from the town of Laerta in Cilicia wrote the "Lives of the Philosophers." When he lived is unknown, but probably he belonged to the second century of our era.

GOD IS OUR FATHER AND CREATOR.

God is the creator of the universe, and also the father of all things, in common with all, and a part of him penetrating all thing

CHAOS.

There was once a time when all things were huddled together.

So Genesis (i. 1).—"In the beginning God created the heaven and the earth."

GRANDEUR OF THE WORLD.

The world is perfectly beautiful, for it is a work of God.

THE WAY TO THE GRAVE.

The way to the world below is easy, for men go to it with shut eyes.

So 1 Samuel (xx. 3).—"There is but a step between thee and death."

THE WICKED.

The impure souls are bound by the Furies in chains that cannot be broken.

So Matthew (xxii. 13).—"Bind him hand and foot, and take him away, and cast him into outward darkness."

HEAVEN OUR FATHERLAND.

To one who said to Anaxagoras, "Hast thou no regard for thy fatherland?" "Softly," said he, "I have great regard for my fatherland," pointing to heaven.

So John (xiv. 2).—"In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

CURSE NOT YOUR ENEMY.

Speak not ill of your friend, and curse not your enemy.

LAW OF GOD.

He (Plato) regarded justice as God's law. There are two divisions of law, the one written, the other unwritten: the one arising from nature and habit is called unwritten.

This is referred to by Seneca (Controv. 1).—"Laws not written, but more certain in their influence than laws that are written."

So Romans (ii. 14, 15).—"For when the gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

WHAT IS GOOD IN THEE IS OF GOD.

Most men are bad; whatever good thing thou doest, ascribe to God.

So Philipians (ii. 13).—"For it is God which worketh in you, both to will and to do of His good pleasure;" and Sirach (vi. 37).—"Let thy mind meditate continually on God's commandments: He shall establish thine heart, and give thee wisdom at thine own desire."

DIONYSIUS OF HALICARNASSUS.

FOURISHED FROM B.C. 29 TO B.C. 7.

DIONYSIUS, a celebrated writer on Latin antiquities, was a native of Halicarnassus, and came to Rome about B.C. 29, at the close of the civil wars. Here he continued for twenty-two years, making himself acquainted with the customs and transactions of the Romans. His work is entitled "Roman Antiquities," and goes back to the origin of the nations of Italy. It closed with the year B.C. 265, the year before the first Punic war, when the history of Polybius properly begins. It contains many details on the laws and customs of Rome, which are valuable, as they are nowhere else to be found. It was contained in twenty books, of which eleven only have come down to us, with some fragments of the others. They bring the history of Rome down to B.C. 440.

THE WORKS OF AN AUTHOR ARE THE IMAGE OF HIS MIND.

For the general observation is strictly correct, that the works of an author may be considered the representation of his mind.

## SUPERIORS GOVERN INFERIORS.

It is a common law of nature, which no time will ever change, that superiors shall rule their inferiors.

## A NATION IMPROVED BY SUFFERINGS AND DIFFICULTIES.

But, above all these, by their form of government, which they improved by learning wisdom from the various misfortunes which happened to them, always extracting something useful from every occurrence.

So Romans (v. 3)—"Knowing that tribulation worketh patience; and patience, experience; and experience, hope."

## EVERYTHING INVOLUNTARY DESERVES FORGIVENESS.

Everything that is involuntary deserves to be forgiven.

## GOD.

God is incapable of doing anything which is unworthy of a pure and happy nature.

So Psalms (cxvi. 5)—"Gracious is the Lord, God is merciful."

## THE RESULTS OF GOOD AND BAD NATIONAL INSTITUTIONS.

The form of government, when it has been prudently established, produces citizens distinguished for bravery, justice, and every other good quality; whereas, on the other hand, bad institutions render men cowardly, rapacious, and slaves of every foul desire.

## CAUSES OF GOOD GOVERNMENT IN STATES.

He was of opinion that the good government of states arose from causes which are always the subject of praise by politicians, but are seldom attended to: first, the aid and favor of the gods, which give success to every human undertaking; next, attention to moderation and justice, by love of which citizens are induced to refrain from injuring each other, and to join in cordial union—making virtue, not shameful pleasures, the measure of their happiness; and, lastly, military courage, which renders even the other virtues to be advantageous to their possessors.

## MERCY.

Believing that mercy does not in a small degree tend to alleviate the common evils which flesh is heir to.

So Psalms (xxv. 10)—"All the paths of the Lord are mercy and truth;" and (xxxiii. 5)—"The earth is full of the mercy of the Lord;" and Matthew (v. 7)—"Blessed are the merciful, for they shall obtain mercy."

So Shakespeare ("Merchant of Venice," act iv. sc. 1)—

"The quality of mercy is not strained;  
It droppeth, as the gentle rain from heaven  
Upon the place beneath; it is twice blessed;  
It blesseth him that gives, and him that takes.  
'Tis mightiest in the mightiest; it becomes  
The thronèd monarch better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this sceptred sway;

It is enthronèd in the hearts of kings,  
It is an attribute to God himself;  
And earthly power doth then show likèst God's,  
When mercy seasons justice. Therefore, Jew,  
Though justice be thy plea, consider this,—  
That in the course of justice, none of us  
Should see salvation; we do pray for mercy;  
And that same prayer doth teach us all to render  
The deeds of mercy."

## CURE FOR ENVY.

For the only cure for envy is to look upon the prosperity of the envied person as belonging to one's self.

## THE POOR.

For a generous and noble spirit cannot be expected to dwell in the breast of men who are struggling for their daily bread.

## LIBERTY.

The love of liberty is implanted by nature in the breasts of all men.

P. Henry (Speech, March, 1775) says—

"Give me liberty or give me death."

## ENMITIES TO BE GIVEN UP TO FRIENDSHIP.

Considering that it is the part of wise men to give up their enmities to friendships, and that of senseless men and barbarians to confound friends with enemies.

## WE JUDGE OF OTHERS BY OURSELVES.

Since it is the custom of all men to judge of the proceedings of others by what they would do themselves, and to consider things credible or incredible by their own experience.

## NECESSITY.

For necessity is stronger than human nature.

## THE CAUSE OF THE SUBVERSION OF GOVERNMENTS.

He requested them to recollect that governments are not put an end to by the poor, and those who have no power, when they are compelled to do justice; but by the rich, and those who have a right by their position to administer public affairs, when they are insulted by their inferiors, and cannot obtain justice.

## THE MOB SHOULD NOT GOVERN.

He said that the commonwealth had in some respects a resemblance to man; for the senate might be considered the soul, and the people the body. If, then, they allowed the senseless people to rule the senate, they were doing very much the same thing as if they made the soul subject to the body, and were to live under the influence of their passions and not of their reason. Whereas if they accustomed the people to be governed and directed by the senate, they would act like those who subject the body to the soul, and who lead the best, not the most voluptuous lives.



CHARACTER OF A FOOL.

It is the character of fools to be overbearing when they are flattered, and to yield when they are looked in the face.

So Proverbs (xii. 15)—"The way of a fool is right in his own eyes," and (xv. 2)—"The mouth of fools poureth out foolishness."

THE GRATITUDE OF SOME MEN IS FOR FAVORS TO COME.

For the feelings of men, when they are looking for a favor, are very different from those of the same men when they have succeeded in obtaining it.

ALL MEN MUST DIE.

For death is the fate of all men, the coward equally with the brave; but the brave alone enjoy a noble and glorious death.

So Psalms (xlix. 10)—"For he seeth that wise men die, also the fool."

THE ORIGIN OF A TYRANT.

For it is evident to all that a tyrant springs from a flatterer of the people, and that the shortest way for those who desire to enslave their country is to acquire power by the lowest demagogues.

CIVIL WAR.

All know that there is nothing more unhappy than a civil war, in which the conquered are unfortunate and the conquerors are culpable, and in which the former are destroyed by, and the latter destroy, their dearest friends.

REPENTANCE.

The repentance of those who learn wisdom late, though it be an inferior quality to that of those who are gifted with forethought, yet if we look at it in another light, it is seen to be not less valuable from causing the original error to disappear by preventing its consequences.

TIME THE BEST INTERPRETER OF AN AMBIGUOUS LAW.

The greatest proof of this is time, which is the best interpreter of every ambiguous law.

THE MULTITUDE.

For the multitude generally give birth to tyranny.

THE GODS ENVOIOUS OF EMINENCE.

The gods take umbrage at the illustrious, when they have reached the acme of fortune, and turn them again to nothing.

BOLDNESS INSPIRED BY DANGERS.

For necessity is of mighty power; and every man, when his whole fortune is at stake, is inspired with a boldness which nature had previously denied him.

LOVE AND HATRED.

For we all love those who do us good, and hate those who do us harm,—a law which has neither

been given to us by man, nor can they annul it when they choose; but it is the universal and eternal law of nature, bestowed upon all who have common sense, and which will ever remain in force.

COMPULSORY ENGAGEMENTS.

Since all engagements, both public and private, that take their rise from necessity or from particular emergencies, soon come to an end, when the conjunctures or necessity ceases.

THE SHADES BELOW AND ELYSIUM.

If there be any place where the souls of men dwell after death, it will not be that subterraneous and gloomy place, the abode, as is said, of the wicked, nor the plain of Lethe, as it is called, that will receive mine, but the lofty and pure ether, where, they say, those who are sprung from the gods lead a happy and blessed life.

BETTER LATE THAN NEVER.

For it is better to begin late doing our duty than never.

VOLUNTARY GIFTS.

For gifts that are bestowed with good will are not only given with greater pleasure by those who grant them than such as are extorted, but are also more lasting to those who receive them.

THE GRATIFICATION OF WICKED DESIRES.

For the gratification of wicked desires does not tend to satiate them, but only inflames them the more, and renders them still more vicious.

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DEMETRIUS.

FLOURISHED ABOUT B.C. 412.

DEMETRIUS, an Athenian comic poet of the old comedy, of which there are several fragments remaining.

WICKEDNESS.

Wickedness is very easily overtaken; for always looking to gain only, it goes forward foolishly, and is hastily induced to come to a decision.

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DIPHILUS.

FLOURISHED B.C. 320.

DIPHILUS, a comic poet, was the contemporary of Menander, and therefore flourished about 320 B.C. He was a native of Sinopë in Asia Minor, and is said to have composed 100 comedies, of which only a few fragments have been preserved. Fabricius cites the titles of 46 of these plays. Both Terence and Plautus derived some of their materials from him.

MAN IS BORN TO TROUBLE.

O happy man! being mortal, know that thou art born to trouble, in order that thou mayest suffer

only in what is necessary, and not add to it by thy folly.

GOOD FORTUNE IS ONLY FOR A DAY.

No misery is unlooked for by men, for we find good fortune lasting only for a day.

TIME.

My friend, time is the workman of the state; it rejoices to mould all things to the worse.

DEATH RELEASES MAN FROM TROUBLES.

There is no life that has not evils, griefs, sorrows, annoyances, torments, diseases; death, appearing as the physician of these, proceeds to release these who are thus affected, making them to cease by sleep.

A SORDID LOVE OF MONEY.

A sordid love of money is certainly a very senseless thing, for the mind much occupied with it is blind to everything else.

CONSCIENCE.

For whosoever is not ashamed when he is conscious to himself of having committed some base act, how will he be ashamed before him who is ignorant of it?

TO BLUSH.

Whoever does not know to blush or be afraid, has the first principles of every kind of baseness.

DIFFICULT TO GATHER, EASY TO SQUANDER.

It is difficult to gather a heap in a long time but it is easy to squander the whole in a day.

THE POOR.

There is no one more happy than the poor man: he expects no change for the worse.

POVERTY AND BAD CONDUCT.

Poverty united to bad conduct utterly destroys and upturns the life of man.

MAN BORN TO TROUBLE.

I am a mortal; this very thing is the greatest cause of sorrow in life.

THE BLESSINGS AND EVILS OF LIFE.

As fortune, sometimes, when it is bringing up one blessing for us, in pouring out discharges three evils.

NOTHING FIXED IN LIFE.

There is nothing fixed in the life of man; for no one lives steadily in the way that he has chosen.

SHAMELESSNESS.

There is no animal more bold than shamelessness.

MAN.

If thou knowest what man is, thou wilt be more happy.

PRUDENCE.

How completely blessed is prudence in a good disposition!

MORTALITY.

Being born mortal, be not always watching the approach of death; time is the physician of every sorrow.

LIFE IS EVER CHANGING.

The life of man is ever changing.

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## EUPHRON.

EUPHRON, an Athenian comic poet of the middle comedy, some fragments of whose works have come down to us.

THE FOOL.

For he who manages his own life badly, how is he likely to take proper care of what is external to himself?

SHORTNESS OF LIFE.

Pray, Jupiter, when thou hast granted to us only a short span of life, why dost thou not allow us to pass it without sorrow?

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## EURIPIDES.

BORN B.C. 481—DIED B.C. 406.

EURIPIDES, the celebrated tragic writer of Athens, son of Mnesarchus and Cleito, is said to have been born on the very day of the battle of Salamis, to which island his parents had been compelled to fly at the time that Athens was threatened by Xerxes. He was a pupil of Prodicus of Chios, and took lessons from the philosopher Anaxagoras. The persecutions which Anaxagoras underwent warned Euripides of the dangerous path he was pursuing, inducing him to renounce the study of philosophy, and direct his attention to the stage. This took place, it is said, in his eighteenth year, and in 455 B.C. he succeeded in gaining the third prize. Of all the plays which he wrote, only five, according to Varro, were reckoned worthy of being crowned; but this fact may be explained by the violent spirit of rivalry and jealousy which seems to have prevailed at Athens at this time. In his domestic affairs he was by no means fortunate; both his wives disgraced him by the irregularity of their lives; and from this circumstance probably arose his violent hatred of the sex, the weakness of which he took every opportunity of ridiculing and exposing. His private grief became the butt of the comic writers of the day, and Aristophanes more particularly held him up to the ridicule of the public. It was no doubt in consequence of these incessant attacks that Euripides determined to leave Athens. He removed first to Magnesia, and thence to the court of Archelaus, King of Mace-

donia, who reigned from 413 to 399 B.C., and was then the beneficent patron of literature and science. By him he was received with all that respect to which his distinguished talents entitled him, and some say that he was appointed one of his principal ministers. Here he resided till his death (406 B.C.), which was as full of tragic circumstances as any story ever exhibited upon the stage. As he was strolling through a wood, a pack of the royal hounds attacked the poet, and tore him in pieces. His remains were removed to Pella by the king, and every honor was shown to his memory. The Athenians were now anxious to procure his ashes, but Archelaus refused to gratify those who had neglected the poet in his lifetime.

#### THE WORDS OF THE WISE.

When a wise man chooses a fit subject for his discourse, there is no difficulty in speaking well; thou hast indeed a fluent tongue; as if thou wert wisdom itself; but thy words have not her power. A mighty man, when bold and able to speak, is a bad citizen if he lack discretion.

#### THE TWO BEST THINGS AMONG MEN.

For, young man, there are two things of prime importance among men. Ceres, the goddess, she is the Earth, call her by what name thou wilt: she nourishes mortals with dry food. But he who is come is a match for her, the son of Semele: he has discovered the liquid drink of the grape, introducing it among mortals, causing the wretched to forget their sorrows, when they are filled with the stream of the vine, giving balmy sleep as an oblivion of the anxieties that beset man day by day, nor is there any other medicine that can cure the troubles of life.

#### GLORY NOT IN THY WISDOM.

But, Pentheus, be persuaded by me, boast not that thy imperial power has rule over men, nor even, if thou thinkest so, glory not in thy wisdom, for thy glorying is vain.

So Jeremiah (ix. 23)—"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches."

#### THE FOOL.

For the fool speaks foolish things.

#### PRIDE BEFORE A FALL.

Misery is the end of unbridled mouths and lawless folly, but a quiet life accompanied by wisdom remains unmoved, and knits together families; for though the heavenly powers dwell in the far distance, inhabiting the air, they behold the deeds of men. But cleverness is not wisdom, nor yet the musing on things that belong not to this world. Life is short, and who pursuing great things in it would not enjoy the present? These are the manners of madmen and of the ill-disposed in my opinion.

So Matthew (v. 9)—"Blessed are the peacemakers: for they shall be called the children of God."

#### THE IGNORANT.

A person may seem to be ignorant, even though he speak with wisdom, to be foolish.

#### BE ANGRY AND SIN NOT.

For it is the part of a wise man to practise moderation in passion.

So Ephesians (iv. 26)—"Be ye angry, and sin not: let not the sun go down upon your wrath."

#### WINE AND LOVE.

For where there is not wine, love fails, and everything else pleasant to man.

#### THE DELIGHTS OF LIBERTY.

Shall "I trip it on the light fantastic toe" the livelong night in honor of Bacchus, exposing my neck to the dewy air, frisking like a fawn in the delights of the green meadow, when it has escaped a fearful chase away from the well-woven nets (and the huntsman cheers and hurries on his dogs), and toilfully, like the swift storm, speeds along the plain that skirts the river, rejoicing in the solitude, away from men, and in the thickets of the dark foliaged wood?

#### CRIME FOLLOWED BY PUNISHMENT.

The power of the divinity is called forth slowly, but then it is unerring, chastising those who insanely pay honor to folly, and show not respect to the gods. The gods cunningly conceal the long step of time, and hunt after the impious. For it is wrong to determine or plan anything contrary to their laws. It is surely a slight matter to regard what is divine as exercising this power, and that what has been law for a long time is eternal, and the dictate of nature.

#### THE TRULY HAPPY.

Happy the man who has escaped the tempest-tossed sea, and reached the port. Happy he who has got to the end of the labors of life. Men surpass each other in riches and power. Myriads of hopes gay-smiling rise before them. Some continue with them to the close of life, some vanish away. The man who enjoys the smiles of fortune day by day I pronounce to be happy.

#### REVERENCE OF THE GODS.

To be modest and pay reverence to the gods, this, I think, to be the most honorable and wisest thing for mortals.

#### DIFFERENT FATES OF MEN.

Various are the fates sent by the gods, and much comes to us that is unexpected; on the one hand, what we look for is not accomplished; and on the other, God finds a way to bring about what we least expected. Such, too, is the end of this awful day.

#### DIGNITY IN THOSE OF NOBLE BIRTH.

Nobleness is thine, and thy form, lady, is the reflection of thy nature, whoever thou art. For

by looking at external appearance one is generally able to learn whether man is noble by nature.

#### THINGS AGAINST THE WILL OF THE GODS.

For such things as we strive after against the will of the gods, we possess not as real goods, O lady; but what they give us willingly, by these we are benefited.

#### EVILS OF LIFE.

Countless are the woes of mortals, and various are their forms; but one single blessing for a lengthened period one will scarcely find in the life of men.

#### A WIFE.

For woman's condition among men is full of ills; for the good women being mixed up with the bad, we are objects of hatred, so wretched are we by nature.

#### THE BASE PUNISHED BY THE GODS.

For whosoever of mortals is of a base nature, him the gods chastise.

#### THE CHILDLESS AND THOSE WITH CHILDREN CONTRASTED.

For there is a constant spring of surpassing happiness to mortals when handsome youths flourish in the paternal hall, with wealth to transmit in succession from sires to children; for they are an ever-present aid in troubles, a joy in good fortune, and in war they bring help to their country with their spear. May the nurturing care of kind children be mine in preference to riches and alliances with kings. Childless life I abhor, and I blame him who approves of it. But with a competency of this world's goods may I have a noble offspring.

#### THINGS NEAR APPEAR DIFFERENT FROM THOSE AT A DISTANCE.

The appearance of things does not appear the same when seen far off and close at hand.

#### RIVALS IN POLITICAL HONORS.

The good and wise lead a quiet life, and aim not at the honors of the state; with them I shall incur ridicule, not living tranquilly in the midst of a city full of turmoil. Again, if I aspire to the dignity of those who direct the affairs of the nation, I shall be watched more closely, and subject to hostile votes; for such is usual, my father; those who possess influence are most inimical to those who are their rivals.

#### ROYAL AND HUMBLE LIFE CONTRASTED.

The outward aspect of vainly-praised sovereignty is indeed delightful, but its inward state is misery. For who can be happy, who can be blessed, dragging on a life full of terrors, and every moment in dread of violence? I would rather live happy in humble life than be a tyrant, forced to choose my friends from the wicked, and hating the good

from fear of death. Thou wilt say, no doubt, that gold has sovereign power over such things, and that it is pleasant to be rich. I love not to hear reproach while watching over my riches, and to be subject to toils. What I wish for is a competency, unattended by pains. Now hear, my father, the advantages I have enjoyed in this place. First, indeed, leisure, which is most beloved by men, and no bustling crowd around; nor am I jostled from the path by a knave, for it is intolerable to be obliged to give way to some insolent wretch. I was ever employed in the worship of the gods or in the service of men, who were surrounded by the happy and not by the mourning. Some, indeed, I sent away, while other strangers came in their place, so that I was always joyful, being new with new faces. That which men should pray for, even if it be against their will, to be just before the gods, custom and nature together brought about in me. Taking these things into consideration, my father, I deem my lot better here than there. Suffer me, then, to live here, for there is equal pleasure to be got in humble life as in the palaces of the great.

#### A FRIEND.

For it is pleasant to enjoy good fortune with one's friends; but (avert it, Heaven!) if any ill befall, a friend's kind eye beams comfort.

#### THE DESIGNING AND THE SIMPLE.

Alas! how I always hate ill-designing men, who, devising evil deeds, gild them over with artificial ornament. I would rather have an honest, simple friend, than one whose quicker wit is trained to evil.

#### THE SLAVE.

For one thing brings shame to slaves—the name. In everything else the slave is nothing worse than the free-born, if he be virtuous.

#### A STEP-MOTHER.

Thou hast rightly judged; for it is a proverb that step-mothers bear hatred to their step-children.

#### AID OF HEAVEN.

Slow, indeed, at times, is the aid of the gods, but in the end not weak.

#### THE GOOD.

But him whose house is threatened with calamities it becomes to worship the gods and be of good cheer; for in the end the good obtain their due, but the wicked, as they are naturally so, will never fare well.

#### A STEP-MOTHER.

For a step-mother is enemy to the children of the former marriage, no milder than a viper.

#### THE DEAD.

Time will soften thy grief; he that is dead is nothing.

## WISDOM IN THE GOOD.

In the good there is all kind of wisdom.

So John (vii. 17)—"If any man will do his will, he shall know of the doctrine, whether it be of God."

## THE PIOUS.

My heart is confident that the man who reveres the gods will fare prosperously.

So Psalms (cxl. 10)—"The fear of the Lord is the beginning of wisdom."

## OLD MAN.

It is vain for old men praying for death, complaining of age and the length of life, since if death come near, not one is willing to die; then old age is no longer burdensome to them.

## TO-MORROW UNCERTAIN.

Knowest thou of what nature mortal things are? I think not; how shouldst thou? Death is a debt that all mortals must pay, and there is not one of them who knows whether he shall see the coming morrow; for what depends on fortune is uncertain how it will turn out, and is not to be learned, neither is it to be caught by art. Having, therefore, heard and learned these things from me, be merry, drink, and regard the life granted to thee day by day as thine own, but the rest to be Fortune's.

## EFFECT OF WINE.

And well do I know that the trickling of the cup down thy throat will change thee from thy present gloomy and pent state of mind. Being mortals, we should think as mortals; since to all those who are morose and of sad countenance, if they take me as judge at least, life is not truly life, but misery.

## HUSBAND AND WIFE.

This is the surest tie of conjugal happiness, when the wife is not estranged from the husband. But everything here is at variance, and the dearest ties are weakened.

## YOUTH.

For youth holds no society with grief.

## EVERY ONE LOVES HIMSELF MORE THAN HIS NEIGHBOR.

Dost thou only now know this, that every one loves himself more than his neighbor, some, indeed, with justice, but others for the sake of gain?

## ROYAL AND HUMBLE LIFE.

The acts of tyrants are terrible; being seldom controlled, in most things acting despotically, they lay aside with difficulty their passion. To be accustomed to humble life is far better; may it be my lot then to grow old, not in gorgeous state, but without danger. There is a protection in the very name of moderation, and to enjoy it is far the best for man. Towering greatness remains not long to mortals, and has often brought the greatest woes on families when the Deity is enraged.

## MUSIC.

Thou wouldst not err in calling men of the olden time silly and in no way wise who invented songs for festivals, banquets, and suppers, delights that charm the ear; but no one has found out how to soothe with music and sweet symphony those bitter pangs by which death and sad misfortunes destroy families. And yet to assuage such griefs by music were wisdom. For when the banquet is spread, why raise the song? When the table is richly piled, it brings of itself a cheerfulness that wakes the heart to joy.

## WOMAN.

Of all beings who have life and sense, we women are most wretched. First of all, we must buy a husband with money, and receive in him a lord; for this is a still greater ill than the former. And then the question is whether we receive a bad or good one. For divorces are not honorable to women, nor is it right to repudiate our husband. For coming to new tempers and new laws, we must be endowed with powers of prophecy if we can know what sort of yoke-fellow we shall have. But should a husband dwell with us, diligently engaged in the performance of our duties, who treats us with kindness, our lot is deserving of envy; if not, death is to be preferred. If a man find aught displeasing in his house, going abroad, he seeks relief among his compeers or friends. We must look for happiness to one only. Men say of us that we live a life of ease at home, while they are fighting with the spear. Misjudging men! thrice would I engage in fierce conflict than once suffer the pangs of childbirth.

## A FIERY IS BETTER THAN A SULLEN SPIRIT.

For a woman that is quick in anger, and a man too, can be more easily guarded against than one that is crafty and keeps silence.

## EXILE.

Exile draws many evils in its train.

## IMPUDENCE.

The worst of all diseases among men is impudence.

## THE WICKED.

O Jove! why hast thou given us certain proofs to know adulterate gold, but stamped no mark, where it is most needed, on man's base metal?

## THE POWER OF THE RHETORICIAN.

For in my opinion, the unjust man, whose tongue is full of glozing rhetoric, merits the heaviest punishment. Vaunting that he can with his tongue gloze over injustice, he dares to act wickedly, yet he is not over-wise.

## GIFTS OF A BAD MAN.

The gifts  
Of a bad man can bring no good with them.

## TEMPERANCE.

Temperance, the noblest gift of Heaven.

## THE POWER OF GOLD.

The saying is that gifts gain over even the gods; gold has greater power over men than ten thousand arguments.

## THE EVILS OF LIFE MUST BE BORNE.

A mortal must bear calamities with meekness.

So Philippians (i. 23)—“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.”

“THE EVIL THAT I WOULD NOT, THAT I DO.”

I know, indeed, the ills I am about to commit, but my inclination gets the better of me.

So Romans (vii. 14)—“For we know that the law is spiritual; but I am carnal, sold under sin.”

## THE BACHELOR.

I maintain that those entirely free from wedlock, and who claim no title to a father's name, surpass in happiness those who have families; those who are childless, not knowing whether children give delight or anguish, are relieved of much misery. But those who have a sweet blooming offspring of children in their house, I see worn out with care the whole time; first of all, how they shall bring them up honorably, and how they shall leave what may sustain them; and besides, they know not whether they are toiling for good or bad children. But one ill to mortals, the worst of all, I now shall mention. For let us suppose that they have got together a sufficient fortune, and that their children have reached manhood, behaving honorably, yet if this should happen, that death, bearing away their sons, vanishes with them to the shades of darkness, I ask, why do the gods heap on mortals this grief in addition, the most bitter of all, to drop the tears on the lost son's untimely bier?

## NO MORTAL MAN IS HAPPY.

But what belongs to mortals I do not now for the first time deem to be a mere shadow, nor would I fear to say that those who boast most of their wisdom and acquired knowledge, stray widest in the paths of folly. No mortal is happy; if the tide of wealth flow in upon him, one may be more fortunate than another, more happy he cannot be.

## THE RESTLESSNESS OF THE LOVE-SICK.

Alas! the evils of mortals and their hateful diseases! What shall I do for thee? what not? Here is the bright light of day, here the clear air; and now thy couch on which thou liest sick is out of the house; for every word thou spakest was to bring thee hither; but soon thou wilt be in a hurry to return back to thy chamber; thou art soon changed, and rejoice in nothing; nothing present pleases, thou reckonest what is not present as more agreeable. It is better to be sick than to tend the sick: the one is a simple ill, but with

the other is joined both pain of mind and toil of body. The whole life of men is full of pain and trouble, knows no rest. But whatever else there is more precious than life, darkness hangs round it, concealing it in clouds; hence we appear to dote on this present state, because it gilds the earth, for we know nothing of our future life, and cannot discover aught of the realms below; but all is wrapped in perplexing fables.

A plague on the whimsies of sickly folk:

What am I to do? what not?

Why, here's the fair sky,

And here you lie,

With your couch in a sunny spot.

For this you were puling, whenever you spoke,

Craving to lie outside,

And now you'll be sure not to bide;

You won't be here for an hour—

You'll want to be back to your bower;

Longing and never enjoying,

Shifting from yea to nay;

For all that you taste is cloying,

And sweet is the far away.

'Tis bad to be sick but worse

To have to sit by and nurse;

For that is single, but this is double,—

The mind in pain, and the hands in trouble.

The life men live is a weary coil;

There is no rest from woe and toil;

And if there's aught, elsewhere, more dear

Than drawing breath as we do here,

That darkness holds

In black inextricable folds.

Love-sick it seems as we

Of this, whate'er it be,

That gleams upon the earth,

Because that second birth,

That other life, no man hath tried;

What lies below

No god will show,

And we, because the truth's denied,

Drift upon idle fables to and fro.

—From THACKERAY'S "Anthologia Græc., Fr. 9."

## SICKNESS OF THE HEART.

The cares of life, they say, if carried too far, bring more of pain than pleasure, and war against the health. Thus I praise less what is in extreme than the sentiment of "Nothing in excess," and the wise will agree with me.

## PURE HANDS BUT IMPURE THOUGHTS.

My hands are clean, but my heart has somewhat of impurity.

So Romans (xiii. 9)—"Thou shalt not covet."

## WE KNOW THE GOOD BUT DO IT NOT.

What is good we understand and know, but practise not, some from sloth, and others preferring some other pleasure to what is right. For there are many pleasures in life—lengthened hours of frivolous conversation, indolence, a pleasing ill, and shame; but there are two, the one indeed not base, but the other, the weight that pulls down houses; but if the occasion in which each is used

were clear, the two things would not have the same letters.

#### THE INFLUENCE OF HIGH RANK.

For when base deeds appear right to those of highest rank, all below them esteem them as objects of honest imitation.

#### A PARENT'S MISDEEDS.

For it enslaves a man, though he be valiant-hearted, when he is conscious of a mother's or a father's misdeeds. This alone, an honest and good name, to whomsoever it belongs, possesses a worth excelling life; it is time, when it so chances, that shows the bad, as a mirror reflects a virgin's fair face; never among such may I be seen.

#### PRIDE.

For this is nothing else than pride to wish to be superior, to be gods.

So Proverbs (xvi. 3)—"Every one that is proud in heart is an abomination to the Lord."

#### FLATTERY.

It is this that ruins many a well-built city and houses—this glozing speech. We want not words that charm the ear, but what excites to virtuous deeds.

#### DECEIT RECOMMENDED.

My tongue indeed hath sworn, but not my mind.

#### WOMAN.

By this, too, it is evident that woman is a great evil; for the father, who begot and brought her up, gives her a dowry and sends her away, to be rid of the evil. But the husband, on the other hand, when he has received the bane into his house, rejoices, and puts splendid ornaments on the vile image, tricking her out with robes, unhappy man! exhausting all the riches of his house upon her. But he makes a virtue of necessity, for, having allied himself to noble kinsmen, he retains with seeming joy his uneasy bed, or, if he has received a good bride, but worthless parents-in-law, he forgets the evil in consideration of the good. Happier is he who leads to his house a plain, gentle-hearted, simple wife. I hate the knowing dame; may there not be in my house one more wise than woman ought to be. For Venus with ease engenders wiles in these knowing dames; but a woman of simple capacity, by reason of her small understanding, is removed from folly.

#### WE JUDGE BY THE EVENT.

If I had been successful, I would have assuredly been ranked among the wise; for our reputation for wisdom depends much on our success.

#### THE FOOL.

O men erring in many things! why do ye teach ten thousand arts, contriving and inventing everything? but one thing you know not, nor yet have searched out, to teach that man wisdom who is void of sense.

#### THE DEMAGOGUE.

For those who are worthless among the wise are best fitted to charm the rabble.

#### EXILE.

For a speedy death is best to the wretched; but wandering an exile from thy fatherland, thou shalt drag out a life of bitterness; for this is the reward for the impious.

#### THE RIGHTEOUS AND THE GUILTY.

For gods rejoice not when the pious die; the wicked, however, with their children and houses, we utterly destroy.

#### THE GREAT.

For the sad stories of the great make a deep impression.

#### THE ENMITY OF RELATIONS IS DREADFUL.

How dreadful, mother, is the enmity of relations, and how difficult a reconciliation.

#### BEAR WITH PATIENCE THE CALAMITIES OF LIFE.

We ought to submit to the inflictions of the gods.

So 2 Corinthians (vi. 4)—"But in all things approving ourselves as the ministers of God, in much patience."

#### RICH HAVINGS WIN RESPECT.

It is a proverb long ago sung, but which I shall nevertheless repeat, "Wealth is most honored among men, and brings to them the greatest power."

#### PRECIPITATE HASTE.

Precipitate haste leads to injustice, but slowly-matured counsels bring forth deeds of wisdom.

#### HOW A RECONCILIATION OUGHT TO BE BROUGHT ABOUT.

When a friend is angry with his friend, let him meet him face to face, and fix his eyes on his friend's eyes, remembering only the object for which he is come, and forgetting all former grievances.

#### IF ALL JUDGED ALIKE, THERE WOULD BE NO DISPUTES.

If the same thing were judged honorable alike by all, and also wise, no contest or debate would arise among men; but now nothing is the same or like except the names; each gives his own meaning to them.

#### AMBITION.

Why, my child, dost thou court ambition, the most baneful of deities? Do it not, she is an unjust goddess. For often hath she entered into houses and flourishing cities, and issued forth again, bringing destruction on those who welcomed her. Of such an one thou art madly enamored. My child, it is nobler to pay honor to equality, which ever knits friends to friends, states to states.



and allies to allies; for equality is sanctioned both by nature and by human laws. Whereas the less is always at enmity with the greater, and hence springs the day of hatred. For it was equality that established measures among men, and weights and numbers. The dark eye of night and the light of the sun equally walk their yearly round, and neither of them being inferior, envies the other. Thus the sun and the night equally serve mortals, and wilt thou not brook equality and give up his share to him? Then, where is justice? Why dost thou honor so extravagantly the royal state—a prosperous injustice—and think so highly of her? To be conspicuous?—a mere empty glory. Or wouldst thou labor to have thy house full of riches? And what is this abundance? 'tis nothing but a name, since what is sufficient is abundance to the wise. Man enjoys his stores, not as his own, but as the gifts of the gods, who, when they choose, again resume them.

So Proverbs (xxiii. 5).—"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven."

#### THE NECESSITY OF FATE.

For a mortal must endure the necessity of fate proceeding from the gods.

#### THE RICH AND THE POOR.

It is good for the prosperous to cast their eye on the poor, and for the poor to look upward to the rich with a feeling of rivalry, that the desire of wealth may spur on the one, and the high fortune of the other may fear a sad change.

#### THE BENEFICENCE OF THE DEITY.

With others, indeed, I have disputed the question: for some assert that the ills of life outweigh the good to man. But my opinion is the opposite, I believe that blessings are more abundant; for, if it were not so, we should not enjoy the light of life. The Being who called us forth from foul and savage life I thank, enduing us with reason, and then giving us the tongue as the messenger of words, so as to distinguish speech; the growth of fruits he gave, and for that growth the heaven-descending rain, that it might nourish the fruits of the earth and sustain the stomach; besides, he invented coverings against the cold of winter, and to ward off the burning heat of the sun, and the sailing over the sea, that we might exexchange with each other the fruits which each wants.

See St. Paul's speech at Lystra (Acts xiv. 17).—"He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." See also Psalm civ. throughout.

#### THE INNOCENT INVOLVED WITH THE GUILTY.

For the Deity, deeming fortune the same to all, is wont to involve with him that is guilty the man that is innocent and has done no evil.

#### THERE ARE THREE CLASSES IN EACH STATE.

There are three classes of citizens; some are rich, listless, and yet ever craving for more; oth-

ers, having nothing, and short of the means of life, are clamorous, much addicted to envy, aiming their bitter shafts against the rich, and led away by the tongues of evil leaders. Betwixt these extremes there are those who save the state, guarding the laws which the state may appoint.

#### NO ONE HAPPY TO THE END OF LIFE.

For in regard to the affairs of mortals, there is nothing happy throughout.

#### THE DUTY OF A SON TO HIS PARENTS.

Unhappy the child who does not help his parents, a most honorable service; for he receives back from his children what he has bestowed on his parents.

#### THE DEMAGOGUE.

We have not there the inflated demagogue, who, puffing the people up with words, turns them as interest prompts him. For he that is pleasant, and winds himself into their hearts to-day, offends to-morrow; then, with fresh calumnies cloaking his former errors, he escapes from justice. And then how can a people rightly guide a city who do not examine minutely the reasons that are brought forward? For time gives wisdom superior to imprudent haste. But a poor laborer of the soil, even if he were not unschooled in knowledge, cannot, from his very employment, be able to look to the common weal. Surely ill fares it with the better ranks when those of low degree hold dignity, "wielding at will the fierce democracy," rising from base obscurity.

"THE LAND WHERE, GIRT WITH FRIENDS OR FOES, A MAN MAY SPEAK THE THING HE WILL."

There is no greater evil to a state than a tyrant, when in the first and chiefest place the laws hold not one common tenor, but one man, lording it over the laws, keeps it to himself; here is no equality. Where the laws are written, the weak and powerful have equal justice, and the lower ranks, when wronged, can answer the higher in bold words; the weaker, with justice on its side triumphs over the great. This is to be free. Is there a man fraught with good counsel, useful to the state? He speaks it, and becomes illustrious: else, if he chooses, he holds his peace. What can there be more just than this? And then, when the people are sovereigns of the land, it glories in its valiant youth; while a tyrant hates such a state of things, and slays the best men, who he thinks are wise, fearing for his power. How then, can a state become strong, when ruthless power cuts off each brave spirit, and mows down each opening floweret, like the crops in the vernal meadow?

#### DISCRETION IS VALOR.

A wise man's love streams first to his children, then to his parents and country, which he should desire to raise to glory and not to crush. Dangerous is a daring pilot and sailor in a ship; wise is



he who knows his time to moor it in safety. To my mind discretion is valor.

Shakespeare makes Falstaff ("King Henry IV," part I. act v. scene 4) say—

"The better part of valor is discretion."

And "Othello" (act II. scene 3)—

"Let's teach ourselves that honorable stop,  
Not to out-sport discretion."

#### WAR NOT WITH THE DEAD.

I deem it right to bury the dead, from no desire to injure the city or bring on man-slaying contests, but preserving the common law of Greece. What is there wrong in this? For suppose you have suffered from the Argives, they are now dead; ye have driven them away with credit to yourselves and disgrace to them, and thus justice has been done. Allow the dead to be entombed in the earth; for each part that forms the frame of man, must return whence it came, the soul to the ethereal sky, the body to the earth. For we do not possess this body as our own save to dwell in during this breathing space of life, and then we must give it back to the earth that sustained it. Dost thou think to do injury to Argos only by not burying the dead? By no means; this is a question common to all Greece, if any deprive the dead of their right, keeping them unburied; for it would be a disgrace to the brave if such a law were allowed to hold good.

#### LIFE IS A STRUGGLE.

But, ye silly men, learn the state of man; our life is a struggle: some gain the prize early, some hereafter, some now; for fortune plays the wanton. By the wretched she is greatly honored, that she may favor him, while the prosperous hold her in high honor, dreading the veering gale.

#### COURAGE VAIN.

Courage profits men naught, if God denies His aid.

#### VANITY OF MEN.

Vain mortals! stretching the bow beyond what is fitting, and justly suffering many ills, ye yield not to the advice of friends, but learn only from circumstances.

#### THE BRAVE MAN.

For when a man is brought up honorably, he feels ashamed to act basely; every one trained to noble deeds blushes to be found recreant; valor may be taught, as we teach a child to speak, to hear those things which he knows not; such love as the child learns he retains with fondness to old age—strong incitements to train your children well.

#### TO BE TWICE YOUNG.

Alas! why is it not permitted to mortals twice to be young, and thence return once more to old age? For in our domestic affairs, if aught be ill-conducted, we put it right by after thoughts, but we have not this power over life. If we could be

twice young, twice old, when we made a mistake, having this twofold life, we could correct it.

#### MOURNING FOR THE DEATH OF A DAUGHTER.

Be it so. What must I, wretched, do? Go home, and there see the sad desolation of my home, and loneliness of my life? Or shall I go to the dwelling of this Capanus? Most pleasant, indeed, it was to me before, when my daughter was yet living, but she lives no longer; then she used to caress my beard and stroke this head with her hand. Nothing is dearer to an aged sire than a daughter; sons have spirits of higher pitch, but are less inclined to endearing fondness. Will you not speedily lead me to my house, and give me up to darkness, when I may perish, wasting away my aged frame with fastings? What will it avail me to touch the bones of my child? O age! difficult to be contended with, how I hate thee when I have reached thee, and hate all who are anxious to lengthen out existence with food, drink, and spells, turning aside the stream of life so as not to die! It is more fitting for thee, naught but a useless burden upon earth, to pass away in death and make room for the young.

#### AFFLICTION FOR DEATH OF CHILDREN.

For what greater grief canst thou find out for mortals than to see their children dead?

#### HOPE ALWAYS.

That is the noble man, who is full of confident hopes; the abject soul despairs.

#### THE GOOD.

Are not the good, though slow to speak, oft provoked to give vent to their feelings?

#### SEDITION.

For a city does not prosper that shakes with sedition and is rent by evil counsels.

#### FATE.

For whosoever strives against heaven-sent calamities, his striving is folly. What must be, no one will ever make so that it be not.

#### INCONSTANCY OF HUMAN THINGS.

But ye old men, brief is the space of life allotted to you; pass it as pleasantly as ye can, not grieving from morn till eve. Since time knows not how to preserve our hopes, but, attentive to its own concerns, flies away.

#### YOUTH AND AGE.

Youth is dear to me, but age ever lies upon my head a heavier burden than the rocks of Ætna, dimming mine eyelids with sober veil. I would not have the riches of Asia's throne, nor that my house should shine with gold, in preference to youth, which is fairest in wealth and fairest in poverty. Sad and funereal age I abhor. Hence may it perish in the billows, and never enter the houses and cities of men, but be borne on wings through the air. But if the gods had understood and been wise in the affairs of men, they would

have bestowed a twofold youth, as an undoubted mark of virtue, upon such as shared it; and after death they would have returned a second time to the light of the sun, whereas baseness would have had a single term of life, and in this way would the bad and good have been distinguished, in the same way as amidst the clouds the stars are a guide to the sailors. Whereas now there is no certain mark given by the gods to distinguish the good and bad, but time, as it revolves, is studious of wealth alone.

#### DESCRIPTION OF MADNESS.

*Iris.* The wife of Jove did not surely send thee hither, to show thy wisdom.

*Madness.* I swear by the sun that I am doing what I desire not to do. But if I must needs be subservient to Juno and thee, I must follow swiftly and with a rush, as dogs follow the huntsman. On I go; not the sea raging with billows, nor the rocking earthquake, nor the thunder's rage inflicting pangs, is so furious as I when I rush with racing speed against the breast of Hercules. And I shall break down these walls and desolate his house, having first caused him to slay his children; but he that kills them shall not know that they are his sons who fall beneath his hands, till he has respite from my madness. See even now he shakes his head, standing at the barriers, and rolls in silence his distorted gorgon eyes. And he has no command over his breathing; like a bull prepared for the onslaught, he bellows dreadfully, invoking the Furies from Tartarus. Quickly shall I rouse thee to the dance, and give forth music rife with terror. Away, Iris, to Olympus, raising thy noble foot; but we shall enter unseen the abode of Hercules.

#### INGRATITUDE.

I abhor the gratitude of friends that grows old, and those, too, who wish to share the prosperous gale, but forsake the bark in adverse storms.

#### GOD IS ALL-SUFFICIENT.

For God, if he be really God, wants nothing. These are but the miserable tales of poets.

#### THE VIRTUOUS.

For among the virtuous disgrace is considered before life.

So Revelation (II. 10)—"Be thou faithful unto death, and I will give thee a crown of life."

#### TWO TO ONE IS ODDS.

Weak the conflict of one hand.

#### WOMAN.

For silence and modesty are the best ornaments of a woman, and to remain quietly within the house.

So 1 Corinthians (xiv. 34)—"Let your women keep silence in the churches: for it is not permitted unto them to speak."

#### NO ONE HAPPY BEFORE HIS DEATH.

By his present fortune he proclaims aloud to all this truth, not to envy the man who seems prosperous, ere we see his death, as fortune is but for a day.

#### THE HIGH-BORN OUGHT TO BE TRUTHFUL.

In such noble people as you the mouth ought to be truthful.

#### HIGH AND HUMBLE LIFE.

I envy the man who has passed through life without danger, to the world, to fame unknown, not those raised to greatness.

#### THE WILY TONGUE.

The tongue cunning to excite envy is an evil.

#### THE WAVERER.

The wavering mind is a base possession, not to be trusted by friends.

#### THE CUNNING CANDIDATE FOR POWER.

Thou knowest when thou wast striving to gain the leadership of the Greeks against Troy—in appearance careless of the honor, but secretly desirous of it—how humble thou wast, shaking every one by the hand, and keeping open door to all who wished to enter; giving audience to all in turn, even if he wished it not, seeking by affability to buy popularity among the multitude. And then when thou wert successful, changing thy mode of acting, thou wast no longer the same to thy old friends, difficult of access, and seldom within doors. Ill does it become an honest man when prosperous to change his manners, but rather then to be staunch to his friends, when by his changed position he can serve them.

#### THE RULER OF A STATE.

I would not make any one ruler of a state or general of an army on account of his wealth: the leader should have wisdom: every man sage in counsel is a leader.

#### THE NOBLE AND IGNOBLE.

What advantages attend ignoble birth! Such persons are at liberty to weep and bemoan themselves, but to the noble this is denied. We have pride as the guide of our life, and are slaves to the people.

#### LOVE.

Blest are they who enjoy the nuptial couch of Aphrodite, the temperate and modest goddess, obtaining a calm from those maddening stings, when Love with golden locks bends both his bows of graces, one for a prosperous fate, the other for life's wild tumult. I deprecate, O fairest Venus, the latter; but mine be love's temperate grace, the holy flame of chaste desire; mine be mild Venus and not ungoverned passion.

#### THE POWERFUL.

To th' inferior ranks of life  
The powerful and the wealthy are as gods.

## A DAUGHTER.

It is good that a daughter leave her home, but yet it pains a father's heart when he delivers a child to another house, the object of his tender care.

## A WIFE.

A wise man should have a useful and good wife in his house, or not marry at all.

## A MOTHER.

Childbirth is painful, and yet a child is a matter of great endearment; 'tis common to the whole human race to toil on behalf of children.

## LEAN NOT TO YOUR OWN UNDERSTANDING.

There is a time when it is pleasant not to build too much on our own wisdom; but then, again, there is a time when it is useful to exert our judgment.

So Proverbs (iii. 5)—"Trust in the Lord with all thine heart; and lean not unto thine own understanding."

## TO TOUCH WITH THE TIP OF THE FINGER.

King Agamemnon will not touch thy daughter even with the tip of his finger, so as to lay hold of her garment.

Our Saviour (Luke xi. 46) says of the Pharisees, that they "will not touch with one of their fingers" the burthens which they lay on others; and Cicero (*pro Cœl.* 12) says—"To touch, so to speak, with the finger-tips."

## EXCESS OF PRAISE.

The noble, if praised, hate in a certain degree those who praise them, if they praise too much.

## THE DISTRESSED.

But, in fact, the good man, even though he be a stranger, has good reason to assist the distressed.

So Burns ("Winter Night")—

"Affliction's sons are brothers in distress;  
A brother to relieve, how exquisite the bliss."

## SILENCE GIVES CONSENT.

E'en thy silence and thy sighs  
Confess it.

## DUTY OF A WIFE.

When I was reconciled to thee and thy house, thou wilt thyself bear witness how irreproachable a wife I was, modest and adding to the splendor of thy house, so that both going in and going out thou wast blest. A wife like this is a rare prize; the worthless are not rare.

## LIFE.

To enjoy the light of heaven is most sweet to mortals; things below are nothing; mad is he who prays for death; to live in misery is better than anything there is of good in death.

## THE MULTITUDE.

The many are, indeed,  
A dreadful ill.

## THE GODS SAVE WHOM THEY LOVE.

The gods dispense to men what is unlooked for, and those whom they love they save.

## ENDURE DEATH WITH PATIENCE.

I esteem not him to be wise who, when he sees death near, tries to overcome its terrors with wailings, being without hope of safety, since he thus has two ills instead of one, and makes his folly known, dying none the less. But one must needs let fortune have its way.

## WOMAN QUICK TO FORM DEVICES.

To form devices quick is woman's wit.

## WOMEN A FAITHLESS RACE.

See how faithless is the female race! and ye are partners in what has been done.

## TO FIGHT AGAINST THE GODS.

What benefit is there to fight against the powerful gods?

## THE COWARD IS VALIANT IN THE DARK.

In darkness a runaway has mighty strength.

## MEN HAVE DIFFERENT NATURES.

Nature grants to none to know all things; one gift belongs to one, another to another; to thee, indeed, to fight,—but to others, to give good counsel.

## A GLORIOUS DEATH.

To die, if a man must die, is no doubt painful to him that dies: for how should it not be so? but if with glory to the living, it is a pride and renown for one's family.

## A STATE IN ADVERSITY.

For when sad calamity befalls a state the gods are neglected, and there is no desire to honor them.

## AFFLICTION.

Yet there is good reason to invoke the gods when we fall into affliction.

## THE DEAD.

The tearless dead forgets his sorrows.

## TEARS.

How sweet are tears to those who have fared ill, and strains of lamentation and the Muse, who tunes her notes to woe!

## THE DEAD.

My child, to die is not the same as to behold the light of day; for the one is nothing, while in the other there are hopes.

## TO FALL FROM HIGH FORTUNE.

Not to be born and to die I deem to be the same; but to die is far better than to live in misery, for he knows no grief who does not feel his misery. But to fall from high fortune to abject wretched-

ness distracts the soul with the feeling of former happiness.

#### A WIFE.

With silence of the tongue and cheerfulness of look I entertained my husband. I knew in what things I ought to command my husband, and how to yield obedience in what it behooved me.

#### A SECOND MARRIAGE.

And yet they say that short time changes a woman's unwillingness to a new love. I abhor her who, discarding from her thoughts a former husband, loves another. For not even the mare, which has been separated from its fellow, will easily draw the yoke; and yet the race of beasts is without articulate voice, and fails in reason, being less excellent by nature.

#### GOD RULES WITH JUSTICE.

O Jove, who rulest this revolving globe, and hast thy throne above it, whoever thou art, hard to be known even by conjecture, whether the necessity of nature or the ruling mind, I adore thee; for, proceeding by a noiseless track, thou guidest with justice all mortal affairs.

So Psalms (cxlv. 17)—"The Lord is righteous in all his ways, and holy in all His works."

#### LAMENT OF HECUBA OVER ASTYANAX.

O wretched one! how miserably have thy ancestral walls, the towers by Phœbus raised, rent the crisped ringlets from thy head, which thy mother fondly cherished with kisses, whence, amidst the crushed bones, murder grins out, to abstain from words more shocking! O hands! which once bore the dear image of thy father's, but now lie with loosened joints. O thou dear mouth! which utteredst many a pleasantry, thou hast perished; thou hast deceived me, when, flinging thyself on my couch, thou wouldst exclaim, "O mother! I shall cut off these clustering locks for thee, and to thy tomb shall lead bands of compeers, hailing thee with dear address." Thou dost not bury me, but I, old, reft of my children, of my country, bury thee, dead in thy early bloom, a wretched corpse. Alas! those fond embraces, those nursing cares, those lullabies, have all vanished. And on thy tomb what verse shall the bard inscribe?—"This boy who lies here the Greeks once slew, for they feared him,"—a verse recording the disgrace of Greece.

#### FORTUNE.

Foolish I deem him who, thinking that his state is blest, rejoices in security; for fortune, like a man distempered in his senses, leaps now this way, now that, and no man is always fortunate.

#### THE DEAD.

I deem that it is of little importance to the dead whether he obtain costly obsequies; this is the vain affectation of the living.

#### TO DIE IS BETTER.

But death, a better fate, has befallen me.  
So Philippians (i. 21)—"To die is gain."

#### THE DEMAGOGUE.

A thankless race you are, who try to gain honor from the mob by oratory; would that you were not known to me, who reck not of injuries done to friends if your fine speech wins you favor with the people.

#### WEIGHT OF COUNSEL.

It is not the counsel but the speaker's worth that gives weight to his eloquence.

#### NOBILITY.

To be born of noble parents is a great and distinguishing badge among men, and the name of nobility among the illustrious advances from great to greater still.

#### THE GOOD AND THE BAD.

To all eternity the bad can never be but bad, the good but good; nor in misfortune does man degenerate from his nature, but he is always good. Is this difference from parents or from education? To be brought up well instils, indeed, the principles of honor; and he that is thus taught knows, by the law of honor, what is base.

#### THE SAILOR.

In a large army the rabble are riotous, and the sailors' insolence runs like wildfire; not to join in wickedness is a crime.

#### THE GODS.

The gods are strong, and powerful is their law; for by the law we judge that there are gods, and form our lives, having right and wrong strictly defined.

#### PERSUASION.

Wretch that I am, why should we poor mortals strive after sciences of all kinds as matter of duty, diving into them, while we slight, as nothing worth, Persuasion, the sole mistress o'er the minds of men, refusing to pay money for that by which we might persuade and gain what we wish?

#### THE EVENTS OF LIFE.

How strange the events of human life! laws control even the Fates, changing the sternest foe to a kind friend, and making enemies of those who before were on good terms.

#### THE BOASTED LIBERTY OF MAN.

There is no man free; for he is a slave either to wealth or fortune, or else the populace of the city or the laws prevent him from acting according to the dictates of his will.

#### THE WICKED.

For this is for the general good of all—individuals and states, that punishment should overtake the wicked, and that the virtuous should enjoy happiness.

## WOMEN.

To be brief, if any one in past times has reviled women, if any one now does, or hereafter shall revile them, in one brief sentence I shall comprise the whole: it is a breed which neither sea nor earth produces the like; he who is always with them knows them best.

## FRIENDSHIP.

In adversity the friendship of the good shines most clearly; prosperity never fails in friends.

## MAN'S EVIL MANNERS.

Would that the Greeks had forgotten the evil fortune which I now endure, but preserved the good in memory as they preserve my bad.

Shakespeare ("Henry VIII.," act iv. sc. 4) says—

"Men's evil manners live in brass; their virtues  
We write in water."

## A RUDE HUSBAND.

When a husband treats a woman roughly, it is better to die.

## NOTHING STRONGER THAN NECESSITY.

Not mine

This saying, but the sentence of the sage,  
Nothing is stronger than necessity.

## DIFFERENT FORTUNES TO DIFFERENT MEN.

My daughter, how God assigns to different men fortunes different and inscrutable! But well I ween He turns affairs upside down, bearing them hither and thither: one toils, another knows not toil, but ruin overwhelms him, having no firm hold on fortune.

## PRUDENCE.

No one ever grew rich on hallowed flames by idly gazing: discernment and prudence are the best of prophets.

## LIGHT LIES THE EARTH ON THE BRAVE.

For, if the gods be wise, they will lay the earth lightly on the grave of the brave, but cast the craven beneath a hard mound of earth.

## THE UNRIGHTEOUS.

No one that is unrighteous has ever prospered, but hopes of safety never forsake the just.

## "WHO HATH KNOWN THE MIND OF THE LORD?"

Whether it was a god, or not a god, or something between, who of mortals by searching to the end can find out?

## THE LABORER.

It is pleasant for a laborer returning from a distance to find things in his house aright.

## THE NOBLE TO BE JUDGED BY MANNERS AND BY DEEDS.

There is no outward mark to note the noble, for the inward qualities of man are never clearly to be distinguished. I have often seen a man of no worth spring from a noble sire, and worthy chil-

dren arise from vile parents, meanness grovelling in the rich man's mind and generous feelings in the poor. How, then, shall we discern and judge aright? By wealth? we shall make use of a bad criterion. By poverty? poverty has this disadvantage: it prompts a man to evil deeds. Shall it be by arms? But who, by looking to the spear, could thereby discern the dauntless heart? It is best to leave these things to be decided as they may. For this man, neither great among the Argives nor puffed up by the honors of his house, being plebeian, has proved his nobility by nature. Will ye not, then, learn wisdom, ye who wander in the paths of vanity? Will ye not learn to judge the noble by manners and by deeds? For such men as these discharge their duties with honor to the state and to their house. Mere flesh without a spirit is nothing more than statues in the Forum. For the strong arm does not abide the shock of battle better than the weak: this depends on nature and an intrepid mind.

## JUDGE NOT BY OUTWARD APPEARANCE.

They are noble in appearance, but this is mere outside; for many noble-born are base.

## MARRY YOUR EQUAL.

And among all the Argives thou didst hear such words as these—"The man obeys the wife, and not the wife her husband." This is shameful for the woman, that the man should not rule the household; and I hate those children who are spoken of as sprung from the mother, not the father. For he who weds a wife of higher rank and nobler blood sinks into nothing, lost in her superior splendor.

## UNJUST WEALTH.

Nature is immovable, not riches; she remains forever and uplifts her head: but wealth unjustly acquired, and in the possession of the base, is wont to flit from the house, having flourished for some short space.

## A WOMAN.

When a wrong idea possesses a woman, much bitterness flows from her tongue.

## WOMAN.

The woman who, in her husband's absence, seeks to set her beauty forth, mark her as a wanton; she would not adorn her person to appear abroad unless she was inclined to ill.

## VICE HOLDS A MIRROR TO THE GOOD.

Evil deeds hold up an example and mirror to the good.

## WED NOT A VICIOUS WOMAN.

Whoever, allured by riches or high rank, marries a vicious woman is a fool; for an humble yet modest partner is better in our house than a noble one.

## WOMAN.

Fortune rules in nuptials; for some I see to be a source of joy to mortals, others turn out badly.

## THE HAPPY.

Whoever is able to pass through life calmly, and labors not under affliction, we deem to be blest.

## AN UNBRIDLED TONGUE.

He had an unbridled tongue, the worst of diseases.

## NATURE.

O nature, how great an ill thou art among the bad, but in the virtuous a safeguard.

## SLEEP.

O precious balm of sleep, thou that soothest disease, how pleasant thou camest to me in the time of need! O divine oblivion of my sufferings, how wise thou art, and a goddess to be invited by all in distress!

Shakespeare ("Henry IV.," part ii. act iii. sc. 1).—

"O sleep, O gentle sleep!  
Nature's soft nurse, how have I frightened thee,  
That thou no more wilt weigh my eyelids down,  
And steep my senses in forgetfulness."

## MAN THAT IS FORTUNATE IN HIS CHILDREN.

Happy the man who is blest in his children, and hath not in them experienced grievous calamities.

## A HAPPY MARRIAGE.

Life is blest to those whose connubial state is well arranged; but to those to whom it falls not out well, their affairs are unfortunate at home and abroad.

## A FRIEND IN NEED.

Friends should assist friends in misfortunes; when fortune smiles, what need of friends? For God himself sufficeth, being willing to assist.

## AN EXCITED MOB.

When the excited populace is in full fury, it is as difficult to control them as it is to extinguish a rolling flame; but if we yield to their violence as it is spreading, watching our opportunity, they may perhaps exhaust their rage, and, as their fury abates, thou may then turn them as thou plearest. Their passions vary, now melting to pity, now rough with rage, affording an excellent advantage to one who watches carefully his opportunity.

## A FRIEND IN NEED.

In distress a friend comes like a calm to the tempest-tossed mariner.

## SYMPATHY.

Since the man who melts with social sympathy, though not allied in blood, is more valuable as a friend than ten thousand kinsmen.

## THE SMOOTH TONGUE.

After him rises up a man of licentious tongue, intemperate, an Argive, yet not an Argive, forced

upon us, trusting to thoughtless tumult, and prompt to lead with empty words the populace to mischief. For the smooth tongue that charms to ill brings great evil on the city. Whereas those who give good advice with forethought, though not immediately, yet eventually are of use to the state; but the far-seeing ruler ought to look to this.

## THE MAN OF INTEGRITY AND PRUDENCE.

But another rose altogether different, not made to please the eye, but of manly form, one who rarely joined the city circles, a yeoman, which class of men alone preserve the country, prudent, wishing his conduct to be in harmony with his words, passing a pure and blameless life.

## THE WISE FRIEND.

There is no blessing like a prudent friend, neither riches nor the power of monarchs: popular applause is of little value in exchange for a generous friend.

## LIFE IS SWEET.

To every man, even though he be a slave, the light of heaven is sweet.

## WOMEN.

For women are formed by nature to feel some consolation in present troubles, by having them always in their mouth and on their tongue.

## WOMAN BROOKS NOT A RIVAL.

Woman is prone by nature to jealousy, and brooks not a rival in the nuptial bed.

## THE HIGH-BORN.

For those who are puffed up with pride ill brook the speech of their inferiors though urged with reason.

## A BAD WOMAN.

Strange that one of the gods should have given healing medicines against the venom of savage serpents, yet none have found a cure against a bad woman, more noxious than the viper or fire itself; so pestilent an ill are we to men.

## GLORY.

Glory, O glory! thou hast uplifted high in life countless mortals who were naught: those I deem to be happy who have acquired glory truthfully; but those who have it falsely I consider to have it not; it is the mere wantonness of fortune that has given it to them.

## THE SEMBLANCE OF POWER.

Those who only wear the semblance of worth have splendid outsides, but within are found like other men, unless they gain some eminence for wealth; this, indeed, hath mighty power.

## THE DAUGHTER OF A BAD MOTHER.

Before his nuptials, I warned my son not to form alliance with thee, nor receive within his

house the foal of a bad mother, for such bring with them their mother's faults; wherefore remember this, ye wooers, make your brides daughters of a virtuous mother.

## THE TONGUE.

From a small beginning the tongue excites mighty strife among men; but the prudent guard against contention with their friends.

## SOCIAL INTERCOURSE.

Social intercourse is the teacher of all things to mortals.

## OLD AGE.

The race of old men is by nature hasty and impatient of control, through choler.

## THE PASSIONATE.

If he be passionate, he will meet with passion, and shall receive deeds in return for deeds.

So Matt. (v. 21)—"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment."

## A VOICE AND NOTHING MORE.

What thou sayest I bear unmoved; for thou hast a voice void of power, like a shadow: thou canst do naught but talk.

## CALAMITIES SOONER OR LATER.

Calamities sent by the gods come to all mortals sooner or later.

So Proverbs (xvi. 33)—"The lot is cast into the lap; but the whole disposing thereof is of the Lord."

## FEMALE BUSYBODIES.

But never, never (for I shall repeat it more than once), should the wise allow females to frequent their house; they are instructors to evil deeds. One corrupts the wife to make gain by it; another, who has fallen from virtue, wishes to make her vile like herself; and many do this from mere wantonness; hence the homes of men are ruined. Against such let him guard well his gates with bolts and bars; for these visits of women from without do no good, but abundant ill.

## FATES OF MEN.

Seest thou not what various fates the Divinity makes man to pass through, changing and turning them from day to day.

## TIME.

Time will discover everything to posterity: it is a babbler, and speaks even when no question is put.

## FATHERLAND.

What is more dear to a man than his fatherland?

## DEATH.

The debt of nature must be paid, even by the man who remains at home, away from all dangers.

## VIRTUOUS LIFE.

Virtuous and noble deeds are better than high descent.

## THE TONGUE.

If thou wilt not restrain thy tongue, it will bring evil upon thee.

## RICH AND POOR.

Do you think that a land can prosper where the whole government is in the hand of the poor, without any admixture of the rich? The rich and poor should not be separate; but there should be a mixture, that the country may prosper. For the rich supply what the poor have not; and what we rich men do not possess, we can obtain by employing the poor.

## WICKED ACTIONS OF MEN.

Do you think that the evil deeds of men fly on wings to heaven, and are there registered in the books of Jove, and that he, examining each, inflicts punishment on men? If it were so, the whole expanse of heaven would not be sufficient to contain the sins of mankind, nor could Jove have time to read and punish each. Yet Vengeance, if we only carefully watch, dwells always near us. O woman, the gods send this to take vengeance on those men whom they hate, for no bad man is beloved by them.

## VENGEANCE OVERTAKES THE WICKED.

Whoever thinks that he can go on committing sin without the knowledge of the gods, acts foolishly; he will be overtaken, when Vengeance finds leisure, and will suffer for all his former misdeeds.

## VENGEANCE SLOW OF FOOT.

Vengeance comes not openly, either upon you or any wicked man, but steals silently and imperceptibly, placing his foot on the bad.

## FORTUNE ATTENDS ON THE WISE.

Experience has shown that whoever first uttered the proverb was right when he said "that Fortune is the constant attendant on the wise and prudent."

## VARIOUS INCLINATIONS OF MEN.

Various are the inclinations of man: one desires to be considered noble; another cares nothing for high birth, but wishes to be possessed of much wealth. Others, long for eloquence to persuade their audience to anything, however audacious. Others, again, prefer gain to honor; so dissimilar are men. For my own part, I care for none of these, but pray for a good name and reputation.

## A BAD BEGINNING BRINGS A BAD ENDING.

A bad ending follows a bad beginning.

## DEATH THE FATE OF ALL.

All must die; it is wisdom to submit with patience to the common lot.



## CHILDREN LIKE THEIR FATHER.

Son of Creon, how true is the observation, that noble children spring from noble fathers; and that the children of the bad are like in nature to their parents.

## NEVER DESPAIR.

The wise should possess their lives in hope.

GOD DEPRIVES OF REASON HIM WHOM HE WISHES TO DESTROY.

When God is contriving misfortunes for man, He first deprives him of his reason.

## PLEASANT TO REMEMBER PAST LABORS.

How pleasant it is for him who is saved to remember his danger.

## A FATHER'S ADVICE TO HIS SON.

In the first place, thou must have a gentle disposition: pay respect to all, giving the rich not more than an equal portion: be not opinionative when one of two things must be determined: get not riches by unjust means, if thou wishest them to continue in thy family, for riches unjustly acquired quickly vanish; yet try to get them, for riches and high descent enable a man to marry well: in poverty there is dishonor, even though a man be wise, and also disgrace: get friends who are not willing to yield to thy wishes, and shut the bars of thy doors against the wicked, who are anxious to gratify thy desires: love the conversation of those who are older than thyself, and hate those of intemperate habits, only pleasant to joke with; the enjoyment of unholy pleasure is of short duration.

## ENVY.

Who was the mother or father that produced ill-omened envy, such a great ill to mortals? Where does she dwell, and in what part of the body? Is she in our hands, or heart, or eyes? What a dreadful labor for physicians to remove this greatest of all diseases in men, whether by the knife, by poisons, or drugs!

## PEACE.

Peace, thou richest and most beautiful of the happy gods, the envy of all, why dost thou loiter? I fear lest old age overtake me with its ailments before I behold thy delightful produce, songs with the dance and garland-crowned revellings. Thou benignant goddess, visit my city, and drive off from my house bloody sedition and frantic contention, delighting in the sharp-pointed sword.

## GOD HELPS THEM THAT HELP THEMSELVES.

Call in self-help, then ask the gods to aid,  
For the gods aid the man who helps himself.

## HERODOTUS.

BORN B.C. 484—WAS ALIVE B.C. 408.

HERODOTUS, the father of history, was a native of Halicarnassus, a town of Caria, in Asia Minor.

Of his private history very little information, on which reliance can be put, has come down to us. He was the son of Lyxes and Dryo, being descended from a family not less distinguished for its wealth and political influence than for its love of literature. His uncle, Panyasis, was highly esteemed as an epic poet. The tyranny of Lygdamis drove him from his native town, and though he assisted in delivering his country, the disputes among the citizens after their liberation were so little to his taste that he withdrew again, and settled at Thurii, in the south of Italy, where he spent the remainder of his life, and wrote, according to Pliny, his work in his old age. According to Lucian, Herodotus read his work to the assembled Greeks at Olympia, B.C. 456, with the great applause of the audience, in consequence of which the nine books of the work have been honored with the name of the Nine Muses. He also states that Thucydides, then about fifteen or sixteen years of age, was present at this recitation, and was moved to tears. To this work we are indebted for our knowledge of the origin and progress of the Persian monarchy; of that of the Medes and Assyrians.

## SEEING BETTER THAN HEARING.

I am satisfied that we are less convinced by what we hear than by what we see.

## ATTEND TO OUR OWN AFFAIRS.

Many are the precepts recorded by the sages for our instruction, but we ought to listen to none with more attention than that, "It becomes a man to give heed to those things only which regard himself."

## LIFE IS NOTHING BUT MISERY.

Thus, Cræsus, does our nature appear an uninterrupted series of misfortunes.

So Ecclesiastes (i. 14)—"I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."

## THE RICH MAN AND THE POOR CONTRASTED.

The man of affluence is not, in fact, more happy than the possessor of a bare competency; unless, in addition to his wealth, the end of his life be fortunate. We often see misery dwelling in the midst of splendor, whilst real happiness is found in humbler stations.

## THE HAPPY MAN.

The rich man, indeed, is better able to indulge his passions, and to bear up against any harm that may befall him. The poor man's condition prevents him from enjoying such advantages; but then, as a set-off, he may possess strength of body, freedom from disease, a mind relieved from many of the ills of life, is blessed in his children, and active in his limbs. If he shall, besides, end his life well, then, O Cræsus, this is the happy man, about whom thou art curiously inquiring. Call no man happy till thou knowest the end of his life; up till that moment he can only be called fortunate.



## LOOK TO THE EVENT.

It is the part of wisdom to wait to see the final result of things; for God often tears up by the roots the prosperous, and overwhelms with misery those who have reached the highest pinnacle of worldly happiness.

## HEAVY PUNISHMENTS FOR GREAT CRIMES.

The gods inflict heavy punishment on great crimes.

So Psalms (xlv. 18)—“Come, behold the works of the Lord what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God.”

## ALL WORK AND NO PLAY MAKES JACK A DULL BOY.

They who are skilled in archery bend their bow only when they are preparing to use it; when they do not require it, they allow it to remain unbent, for otherwise it would be unserviceable when the time for using it arrived. So it is with man. If he were to devote himself unceasingly to a dull round of business, without breaking the monotony by cheerful amusements, he would fall imperceptibly into idiocy, or be struck by paralysis. It is the conviction of this truth that leads to the proper division of my time.

## CUSTOM.

Such is the force of custom; and Pindar seems to me to have spoken with peculiar propriety when he observed that custom was the universal sovereign.

## UPS AND DOWNS OF LIFE.

It is no doubt pleasant to hear of the prosperity of a friend and ally; but, as I know the envious nature of Fortune, and how jealous she is of our success, thou must not be surprised that I feel some apprehensions respecting thee. In fact, if I could be allowed to choose for myself, and for those dear to me, I should prefer that the gale blew sometimes favorable and sometimes adverse. I would rather that my life was checkered with good and evil than that I should enjoy an uninterrupted course of good fortune. I do not remember of having ever heard of a man remarkable for a long run of good luck who did not in the end close his life with some extraordinary calamity. If, then, thou wilt attend to my advice, thou wilt provide the following remedy against the excess of thy prosperity. Consider in thy own mind on what thou placest the highest value, and the loss of which thou wouldst most deplore; cast this from thee, so that there may be no possibility of its return. If thy good fortune still continue, thou wilt do well to repeat the remedy.

## BETTER TO BE ENVIED THAN PITIED.

Thou hast learned by experience how much better it is to be envied than pitied.

## POWER IS PRECARIOUS.

Power, which many so assiduously court, is in its nature precarious.

## CHARACTER OF TYRANTS.

For insolence is the natural result of great prosperity, while envy and jealousy are innate qualities in the mind of man. When these two vices are combined, they lead to the most enormous crimes: some atrocities are committed from insolence, and others from envy. Princes ought to be superior to all such feelings; but, alas! we know that this is not the case. The noble and the worthiest are the object of their jealousy, merely because they feel that their lives are a reproach to them; with the most abandoned they rejoice to spend their time. Calumny they drink in with greedy ears. But what is the most paradoxical of all, if thou showest them merely respectful homage, they take umbrage because thou art not sufficiently humble; whereas, if thou bend the knee with the most submissive looks, thou art kicked away as a flatterer.

## ENVY.

Envy is implanted by nature in man.

So Proverbs (xlv. 30)—“Envy is the rottenness of the bones.”

## FORCE OF LITTLE AVAIL.

For where wisdom is required, force is of little avail.

## POWERS OF MIND STRENGTHEN AND GROW WEAK WITH THE BODY.

For the powers of the mind gather strength with those of the body; and in the same way, as old age creeps on, they get weaker and weaker, till they are finally insensible to everything.

## BENEFITS OF DISCUSSION.

Unless a variety of opinions are laid before us, we have no opportunity of selection, but are bound of necessity to adopt the particular view which may have been brought forward. The purity of gold cannot be ascertained by a single specimen; but when we have carefully compared it with others, we are able to fix upon the finest ore.

So Thomson (“Liberty,” Part ii.)—

“Friendly free discussion calling forth  
From the fair jewel Truth its latent ray.

## DELIBERATION AND FORETHOUGHT.

For my own part, I have found from experience that the greatest good is to be got from forethought and deliberation; even if the result is not such as we expected, at all events we have the feeling that we have done all in our power to merit success, and therefore the blame must be attached to fortune alone. The man who is foolish and inconsiderate, even when fortune shines upon him, is not the less to be censured for his want of sense. Dost thou not see how the thunderbolts of heaven lay prostrate the mightiest animals, while they pass over the weak and insignificant? The most splendid palaces and the loftiest trees fall before these weapons of the gods. For God loves to humble the mighty. So also we often see a powerful army melt away before the more contemptible force. For when God in His wrath sends His terrors

among them, they perish in a way that is little worthy of their former glory. The Supreme Being allows no one to be infinite in wisdom but Himself.

So Psalms (cxlvii. 5, 6)—“Great is our Lord, and of great power; His understanding is infinite. The Lord lifteth up the meek: He casteth the wicked down to the ground.” And Mark (x. 27)—“With God all things are possible.”

#### CALUMNY.

Calumny is a monstrous vice; for, where parties indulge in it, there are always two that are actively engaged in doing wrong, and one who is subject to injury. The calumniator inflicts wrong by slandering the absent; he who gives credit to the calumny, before he has investigated the truth, is equally implicated. The person traduced is doubly injured—first by him who propagates, and secondly by him who credits, the calumny.

#### DREAMS.

Dreams, in general, take their rise from those incidents which have most occupied the thoughts during the day.

#### DEATH IS THE REFUGE OF THE UNFORTUNATE.

Brief as this life is, there is no one in the multitude, nor yet in the whole universe, that has been so happy at all times as not repeatedly to have prayed for death rather than life. Heavy trials in worldly affairs, the pangs of disease, render the short span of life of too long duration. Thus death, when life becomes a burden, is a delightful hiding-place for wearied man; and the Divinity, by giving us pleasures, and thereby inducing us to wish for length of days, may in reality be considered as doing us an injury.

#### CIRCUMSTANCES COMMAND MEN.

Remember that men are dependent on circumstances, and not circumstances on men.

#### GREAT RESULTS FROM GREAT DANGERS.

Great results usually arise from great dangers.

So Acts (xiv. 22)—“That we must through much tribulation enter into the kingdom of God.”

#### “WE KNOW IN PART.”

Can one who is mortal be infallible? I believe that he cannot.

So 1 Corinthians (xiii. 9)—“For we know in part and we prophesy in part.”

#### INACTIVITY CONDEMNED.

It is better by a noble boldness to run the risk of being subject to half of the evils which we anticipate, than to remain in cowardly listlessness for fear of what may happen.

So 1 Thessalonians (i. 6)—“Having received the Word in much affliction, with joy of the Holy Ghost.”

#### A WISE MAN RECEIVES A KINDNESS.

Wherefore it is not to be supposed that a wise man should refuse a kindness that is offered to him, but rather be anxious to embrace it.

So Luke (vi. 33)—“And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.”

#### ENVY.

One man envies the success in life of another, and hates him in secret; nor is he willing to give him good advice when he is consulted, except it be by some wonderful effort of good feeling, and there are, alas! few such men in the world. A real friend, on the other hand, exults in his friend's happiness, rejoices in all his joys, and is ready to afford him his best advice.

So James (iii. 16)—“Where envying is, there is confusion and every evil work.”

#### PRUDENCE AND RASHNESS.

Those who are guided by reason are generally successful in their plans; those who are rash and precipitate seldom enjoy the favor of the gods.

So Ecclesiastes (v. 2)—“Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth; therefore let thy words be few.”

#### KINGS HAVE LONG ARMS.

For the power of a king is superhuman, and his hand is very long.

#### THE WILL OF PROVIDENCE CANNOT BE RESISTED.

My friend, it is vain for man to contend with the will of Providence; though the words of the wise are seldom listened to. Many of the Persians think as I do, but, forced by necessity, they yield to what they find it impossible to avoid. This is one of the saddest evils to which mankind is subject, that the advice of the wise is little attended to.

So Hebrews (xii. 5)—“My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.”

#### CHARACTER OF MEN DEPENDS ON THE NATURE AND CLIMATE OF THE COUNTRY.

It is a law of Nature that faint-hearted men should be the fruit of luxurious countries, for we never find that the same soil produces delicacies and heroes.

#### HESIOD.

##### FLOURISHED PROBABLY ABOUT B.C. 850.

HESIOD, a celebrated poet, was a native of Ascra, in Bœotia, whither his father had emigrated from the Æolian Cuma, in Asia Minor. The early years of the poet were spent in the mountains of Bœotia, in the humble capacity of a shepherd; but his circumstances seem to have improved, as we find him engaged on the death of his father, in a lawsuit with his brothers, respecting the property left by his father. The judges of Ascra gave judgment against him, and in consequence of this he left his native city, and retired to Orchomenos, where he spent the remainder of his life. The ancients attributed to Hesiod a variety of works, but few of them have come down to us. The “Works and

Days" is considered the most valuable, not so much from its own intrinsic worth as for having suggested to Virgil the idea of the *Georgics*. Its style is plain and homely, without much poetical imagery or ornament; but it must be looked upon as the most ancient specimen of didactic poetry.

#### WISE KING.

The people all look up to him as he administers justice with impartial judgment; with wise words quickly he calms even the wildest tumult, for kings are endued with wisdom that they may easily quell factions deeds when the people are misled by demagogues, soothing them with soft words; as he goes through the city all hail him as a god, with gentlest awe, and he stands conspicuous midst the assembled council.

#### THE BARD.

Blessed is he whom the Muses love! sweetly do his words flow from his lips. Is there one afflicted with fresh sorrow, pining away with deep grief? then if the minstrel, servant of the Muses, sings the glorious deeds of men of yore, the praise of the blessed gods who dwell in Olympus, quickly does he forget his sorrows, nor remembers aught of all his griefs; for the gifts of these goddesses swiftly turn his woes away.

#### THE DRONES.

As when bees in close-roofed hives feed the drones, partners in evil deeds, the former all day long, to the setting sun, their murmuring labors ply, filling the pure combs; while the drones, remaining within, reap the labors of others for their own maws.

#### SLEEP AND DEATH.

There dwell Sleep and Death, dread gods, the progeny of gloomy Night; the sun never looks upon them with its bright rays, neither when he mounts the vault of heaven nor when he descends; the former in silence passes over the earth and the wide expanse of sea, giving pleasure to mortals; of the other, iron is the heart, and his brazen breast is merciless; whomsoever of men he first seizes he holds, and is hostile even to the immortal gods.

#### FATE OF MAN DETERMINED BY GOD.

By whom mortal men are raised to fame or live obscurely, noble or ignoble, by the will of Jove; with ease he lifts or brings low, with ease he dims the brightest name and ennoble the meanest; with ease high-thundering Jove, who dwells on high, makes the crooked straight and unnerves the strong.

So 1 Samuel (ii. 7, 8)—"The Lord maketh poor, and maketh rich: He bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and He hath set the world upon them." And Psalms (cxli. 7, 8)—"He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people." And Luke (i. 51-53)—"He hath showed strength with His arm: He hath

scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away."

#### EMULATION IS GOOD.

Emulation is good for mankind.

#### THE ENVIOUS.

The potter envies the potter, the carpenter the carpenter, the poor is jealous of the poor, and the bard of the bard.

#### HALF BETTER THAN THE WHOLE.

Fools that they are, they know not how much the half is better than the whole, nor how great pleasure there is in wholesome herbs—the mallow and the asphodel.

#### GOD LAUGHS AT VAIN DESIGNS.

Thus he spoke; and the sire of men and gods out-laughed.

So Psalms (ii. 4)—"He that sitteth in the heavens shall laugh: the Lord shall have them in derision." And Milton, "Paradise Lost" (Bk. v. 735)—

"Mighty Father, thou my foes  
Justly hast in derision, and secure,  
Laugh'st at their vain designs and tumults vain."

#### THE WORLD FULL OF ILLS.

For the earth is full of woes, and also the sea; diseases go about noiselessly, bearing of themselves sorrows to mortals night and day, since Jove has taken from them the power of speech; so impossible is it to avoid the will of Jove.

#### EASY DEATH.

They died as if overcome with sleep.

#### GUARDIAN SPIRITS.

These are the ærial spirits of great Jove, beneficent, walking over the earth, guardians of mankind; they watch our actions, good and bad, passing everywhere over the earth, invisible to mortal eyes; such royal privilege they possess.

So Psalms (xcii. 11)—"For He shall give His angels charge over thee, to keep thee in all thy ways."

#### JUSTICE AND RIGHT PREVAIL.

For insolence is unsuited to wretched mortals, often even the high and powerful allow themselves to be carried away by arrogance, and, yielding to this feeling, subject themselves to misery and losses. On the other hand, the road leading to justice is the safer; justice at last gets the better over wrong: this truth even the fool knows by experience.

#### THE UPRIGHT GOVERNOR.

Those who administer the laws with justice to strangers and natives, never transgressing what is right, by these the city flourishes in peace, and the people prosper. Peace is a good nursing-mother

to the land, nor does far-seeing Jove send among them troublous war.

#### A SINNER.

Oft a whole state suffers for the acts of a bad man, who breaks the laws of heaven and devises evil. On them Jove brings great calamity, both famine and pestilence, and the people perish.

#### THE WICKED BRING EVIL ON THEMSELVES.

What calamities does a man contriving evil for his neighbor bring upon himself! An evil design is worst for the contriver. The eye of Jove, that sees and knows all things, looks upon these things if he wills it, nor is it concealed from him what kind of justice a state administers.

#### ROAD TO WICKEDNESS EASILY FOUND.

It is easy for thee to get associates in wickedness; the road is smooth, and the dwellers are all around thee. But the immortal gods have placed the sweat of the brow before virtue: long and steep is the path that leads to it, and rough at first; but when the summit is reached, then it is easy, however difficult it may have been. That man is by far the wisest who is able of himself, to determine what is best both for the present moment and for the future: next, he is wise who yields to good advice; but he that is not wise himself, nor can hearken to wisdom, is a good-for-nothing man.

Milton, in his "Essay on Education," seems to have imitated this passage—"I shall detain you now no longer in the demonstration of what we should not do, but straight conduct you to a hill-side, where I will point you out the right path of a virtuous and noble education; laborious indeed at the first ascent, but also so smooth, so green, so full of goodly prospect and melodious sounds on every side, that the harp of Orpheus was not more charming."

#### THE SLUGGARD.

Both gods and men are indignant with him who lives a sluggard's life like to the stingless drones, who lazily consume the labors of the bees.

#### LABOR NO DISGRACE.

Work is no disgrace, but idleness is a disgrace.

#### SHAME.

It is not well for false shame to accompany the needy, shame that both injures greatly and aids mankind; false shame leads to poverty, but confidence to wealth; wealth should not be got by plunder: what is given by God is far better.

So Ecclesiasticus (iv. 21)—"For there is a shame that bringeth sin; and there is a shame which is glory and grace."

#### A BAD NEIGHBOR.

A bad neighbor is as great a misfortune as a good one is a blessing.

#### RETURN LOVE FOR LOVE.

Return love for love, and assist him who assists thee; give to him who gives to thee, and give not to him who gives not.

#### EVIL GAINS EQUAL TO A LOSS.

Do not make unjust gains; they are equal to a loss.

#### EVERY LITTLE ADDS TO THE HEAP.

For if thou addest little to little, and doest so often, soon it will become a great help to him who gathers, and he will thus keep off keen hunger.

#### "ONE SOWETH AND ANOTHER REAPETH."

They reap the labors of others, for their own belly.

Callimachus, the poet of Alexandria (circ. 300 B.C.), has a line in his "Hymn to Ceres" (137)—

"And those who ploughed the field shall reap the corn."

Thomas Fuller, an excellent quoter of and commentator on proverbs, better than any moralist we know, purveys an antidote to bitterness at seeing others reap what we ourselves have sown, in his "Holy State." "The preacher of the Word," he says, "is in some places like the planting of woods, where, though no profit is received for twenty years together, it comes afterwards. And grant that God honoreth not thee to build His temple in thy parish, yet thou mayest with David provide metals and materials for Solomon thy successor to build it with."

#### MONEY IS LIFE.

Money is life to us wretched mortals.

#### HOW TO CHOOSE A WIFE.

In the spring-time of life, neither much above nor below thirty, lead home thy wife. Marriage at this age is seasonable. Thy wife should be in her nineteenth year. Marry a virgin, that thou mayest teach her discreet manners, and be sure to marry thy neighbor's daughter, acting with all prudence, lest thou marry one who may prove a source of pleasure to thy neighbors. For there is nothing better than a good wife, and nothing worse than a bad one, who is fond of gadding about. Such a one roasts her husband, stout-hearted though he may be, without a fire, and hands him over to a premature old age.

#### A SPARING TONGUE.

The best treasure among men is a frugal tongue, and that which moves measurably is hung with most grace.

So Proverbs (xv. 23)—"A word spoken in due season, how good is it!"

#### AN EVIL REPORT.

There is also an evil report; light, indeed, and easy to raise, but difficult to bear, and still more difficult to get rid of.

### HIPPARCHUS.

FLOURISHED ABOUT B.C. 320.

HIPPARCHUS, an Athenian comic poet of the new comedy, was a contemporary of Diphilus and Menander.

#### SKILL.

By far the most valuable possession of all to all men for life is skill. Both war and the chances of fortune destroy other things, but skill is preserved.

## HIPPONAX.

HIPPONAX of Ephesus flourished in the 6th century B.C. He is placed third, after Archilochus and Simonides, among the classic iambic poets of Greece.

## THE TWO PLEASANTEST DAYS OF WOMEN.

The two pleasantest days of a woman are her marriage day and the day of her funeral.

## HOMER.

HOMER, the greatest epic poet of Greece, lived at so remote a period that his existence is considered by some as a myth. At all events, he lived beyond what may be regarded the strictly historical epoch of Greek literature, the date of the period when he flourished varying no less than 500 years (from B.C. 1184-684). Many towns claimed to be his birth-place, but Smyrna seems to have established the best claim: he is said to have died at Ios, one of the Cyclades.

## ANGER.

O goddess! sing of the deadly wrath of Achilles, son of Peleus, which brought unnumbered woes upon the Greeks, and hurled untimely many valiant heroes to the viewless shades.

So Proverbs (xxvii. 4)—"Wrath is cruel, and anger is outrageous."

## "THE COUNSEL OF THE LORD."

And yet the will of Jove was being accomplished.

So Psalms (xxxiii. 11)—"The counsel of the Lord standeth forever, the thoughts of His heart to all generations."

## A PESTILENCE.

For Apollo, enraged at the king, sent throughout the host a deadly pestilence, and the people died.

So 2 Samuel (xxiv. 15)—"So the Lord sent a pestilence upon Israel, from the morning even to the time appointed, and there died of the people, from Dan even to Beersheba, seventy thousand men."

## A DREAM.

Come now let us consult some prophet or priest, or some vision-seer, since even visions are from Jove.

So Numbers (xii. 6)—"And he said, Hear now my words: if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."

## TO KNOW THE PAST, THE PRESENT, AND FUTURE.

Who knew the present, the future, and the past.

In Isaiah (xli. 23) we have—"Shew the things that are to come hereafter, that we may know that ye are gods."

## THE ANGER OF A KING.

For a king is the more powerful of the two when he is enraged with a man of low degree; for though he may veil his wrath for awhile, yet in

his heart it still is nursed till the time arrive for his revenge.

## A PROPHET OF ILL.

Thou prophet of ill, thou never speakest what is pleasing; ever dost thou take delight to augur ill.

So also in 1 Kings (xxii. 8)—"And the King of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil."

## "NO PLEASURE IN THE DEATH OF THE WICKED."

I wish rather my people's safety, than that they should perish.

So Ezekiel (xxxiii. 11)—"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live;" and 2 Peter (iii. 9)—"The Lord is not slack concerning His promise, as some men count slackness: but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance;" and 1 Timothy (ii. 4)—"Who will have all men to be saved, and to come to the knowledge of the truth."

## "GLORY NOT IN THY WISDOM."

If thou art stronger, some deity, I believe, has bestowed this gift on thee.

The idea is found in Jeremiah (ix. 23)—"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches;" and in 1 Corinthians (iv. 7)—"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

## THE GODS.

Those who revere the gods, the gods will bless.

So Proverbs (xv. 29)—"The Lord is far from the wicked; but He heareth the prayer of the righteous;" and John (ix. 31)—"Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth His will, him He heareth."

## THE SCEPTRE OF THE KING.

Yea, by this sceptre, which shall never again put forth leaves and branches, since first it left its parent trunk upon the mountain-side, nor will it blossom more, since all around, in very truth, has the axe lopped both leaf and bark; and now 'tis borne emblem of justice by the sons of the Greeks, those who watch over the laws received from Jove.

## WORDS SWEETER THAN HONEY.

From whose tongue, also, flowed the stream of speech sweeter than honey.

So Psalms (cxix. 103)—"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

## THINE ENEMIES WILL REJOICE.

In very truth, what joy for Priam, and the sons of Priam, and what exultation for the men of Troy, if they should hear of feuds between you!

So Psalms (lxxxix. 42)—"Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice;" and 2 Samuel (i. 20)—"Publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

**"YE YOUNGER, SUBMIT YOURSELVES TO THE ELDER."**

But obey, for ye are both younger than I am.

So 1 Peter (v. 5)—"Likewise, ye younger, submit yourselves unto the elder."

**SUBMIT TO THE KING.**

Do not, son of Peleus, feel inclined to fight with the monarch, since never to sceptred king has Jove given such glory as to Atrides.

So 1 Peter (ii. 13)—"Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme."

**NOD OF JUPITER.**

The son of Saturn spoke, and nodded with his dark eyebrows; thereupon the ambrosial locks streamed down from the head of the immortal king, and he caused the mighty Olympus to tremble to its base.

**GOD NOT TO BE RESISTED.**

For the Olympian king is difficult to be opposed.

So Romans (ix. 19)—"Thou wilt then say unto me, Why doth He yet find fault? For who hath resisted His will?"—and 1 Corinthians (x. 22)—"Do we provoke the Lord to jealousy? are we stronger than He?"

**THE LEADER OUGHT TO BE AWAKE.**

It is not right for a statesman to sleep to whom nations are intrusted, and the public weal.

**"THE POOR MAN'S WISDOM IS DESPISED."**

If any other of the Greeks had related to us this vision, we should in all likelihood have deemed it false, and laughed to scorn the idle tale; but now he who is the noblest of the Greeks has seen it.

So Ecclesiastes (ix. 16)—"Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard."

**BEES.**

Even as go swarms of closely-thronging bees, always issuing in fresh numbers from the hollow rock: they fly in clusters to the vernal flowers; some have sped their flight in crowds here, others there.

**THE POWER OF GOD.**

Such, I suppose, now appears the sovereign will of Jove, who oft has destroyed, and again will pull down, lofty cities: for his power is omnipotent.

So Ezekiel (xxxv. 4)—"I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am the Lord."

**THE WRATH OF A KING.**

Great is the wrath of a king under the protection of Jove; his high office, too, is from Jove, and counselling Jove loves him.

So Proverbs (xvi. 14)—"The wrath of a king is as messengers of death: but a wise man will pacify it;" and (viii. 15)—"By me kings reign and princes decree justice;" and Daniel (ii. 21)—"And He changeth the times and the seasons: He removeth kings and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding;" and Romans (xiii. 1)—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

**THE MOB.**

The government of the multitude is not good: let there be one lord, one sole monarch, to whom wise Saturn's son commits the sway and ministry of law, in token of sovereign power.

So Judges (ix. 12)—"Then said the trees unto the vine, Come thou and reign over us;" and 1 Samuel (viii. 5)—"Now make us a king to judge us like all the nations;" and Proverbs (xxviii. 2)—"For the transgression of a land many are the princes thereof; but by a man of understanding and knowledge the state thereof shall be prolonged;" and James (iii. 1)—"My brethren, be not many masters, knowing that we shall receive the greater condemnation."

**CHARACTER OF A DEMAGOGUE.**

But Thersites alone with unmeasured words, kept still clamoring among the throng, for he had store of them, to rate the chiefs; not over-seemly, controlled by no respect, but, with witty malice, uttering what might move the Greeks to laughter. He was, moreover, the ugliest man that came beneath the walls of Troy: bandy-legged, and lame in one foot; shoulders crooked, and drawn together toward his breast; his head pointed upwards, while thin woolly hair bestrewed it; he was specially hateful to Achilles and Ulysses, for he was ever reviling them.

**"THE PRINCE THAT WANTETH UNDERSTANDING."**

It is not proper for a ruler to bring evils on the sons of the Greeks.

So Proverbs (xxviii. 16)—"The prince that wanteth understanding is also a great oppressor."

**"BE WISE, O YE KINGS!"**

But, O king, be well-advised thyself, and yield to wholesome advice.

So Psalms (ii. 10)—"Be wise now therefore, O ye kings: be instructed, ye judges of the earth."

**"WHATSOEVER THY HAND FINDETH TO DO."**

No longer let us be talking here, nor put off the work which God has trusted to our hands.

So Ecclesiastes (ix. 10)—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

**FLOCKS OF BIRDS.**

Just as a numerous flock of winged fowl—of geese, or cranes, or long-necked swans—in the Asian mead, beside the streams of the Cayster, fly about, making a loud flapping with their wings, then settle down with clamorous noise, while all the mead resounds.

**INSECTS.**

As the thickly-swarming flies which gather round some shepherd's pen in spring-tide, while the milk is frothing in the pails.

**DIVERSITY OF TONGUES.**

The widespread nations spoke a variety of languages.

So Genesis (xi. 9)—"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth;" and Acts (ii. 4)—"They began to speak with other tongues, as the Spirit gave them utterance."



## A SON SLAIN FOR DISOBEDIENCE TO HIS FATHER.

The two sons of the Pereorsean Merops, who was skilled above all in prophetic lore, nor would give permission to his sons to be present in the life-destroying war; but they refused to listen to him, for fate led them on to gloomy death.

So 1 Samuel (ii. 25)—"Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them."

## PROPHETIC LORE SAVES NOT A MAN.

But he did not ward off black death by his knowledge of future events.

So Isaiah (xlvii. 13)—"Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee."

## THE THIEF IN THE NIGHT.

As when the south wind spreads a mist on the tops of the mountain, in no way a friend to the shepherd, but better to the thief than even the night.

So Job (xxiv. 14)—"The murderer rising with the light killeth the poor and needy, and in the night is as a thief;" and 1 Thessalonians (v. 2)—"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

## THE GIFTS OF GOD NOT TO BE DESPISED.

The glorious gifts of the gods are not to be despised which they may have bestowed on thee, for we cannot select them ourselves.

So Ecclesiastes (iii. 13)—"And also that every man should eat and drink and enjoy the fruit of all his labor; it is the gift of God;" and 1 Timothy (iv. 4)—"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

## SWEAR NOT FALSELY.

Let no one violate what is ratified by oath by wanton violence.

So Leviticus (xix. 12)—"And ye shall not swear by my name falsely, neither shalt profane the name of thy God; I am the Lord;" and Matthew (v. 33)—"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths."

## THE AGED.

For the spirits of the young are too quickly stirred; but in what things the old take a part, he looks before and after, that due provision be made for all interests.

So Ecclesiastes (xi. 10)—"Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity;" and Titus (ii. 6)—"Young men likewise exhort to be sober-minded."

## A MAN OF FEW WORDS.

Few words, but in very clear and musical tones, since he was not a babbler nor a random talker, though young in years.

So Proverbs (x. 19)—"In the multitude of words there wanteth not sin; but he that refraineth his lips is wise."

## THE SUN.

And thou, O sun! thou seest all things and hearest all things in thy daily course.

So Psalms (xix. 6)—"His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof."

## YIELDING PACIFIETH GREAT OFFENCES.

But we shall give way to each other in these matters, I to thee and thou to me; and the other immortal gods will follow us.

So Ecclesiastes (x. 4)—"If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences."

## A METEOR.

Like to a bright meteor which the son of deep-designing Saturn sends, a portent to sailors or the broad army of the people scattering fiery sparks around.

Shakespeare ("Henry VI.," part I., act I., sc. 1) says—

"Hung be the heavens with black, yield day to night!  
Comets, importing change of times and states,  
Brandish your crystal tresses in the sky;  
And with them scourge the bad revolting stars,  
That have consented unto Henry's death."

## "THE BATTLE IS THE LORD'S."

Jove, who dispenses peace and war to men.

So 1 Samuel (xvii. 47)—"And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands;" and Proverbs (xxi. 31)—"The horse is prepared against the day of battle; but safety is of the Lord."

## "GOD SHALL AVENGE."

For though Olympian Jove does not avenge at once, he will avenge, though it may be after many days, and that severely,—with their own lives, and the lives of their wives and children.

So Habakkuk (i. 3)—"Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention;" and Luke (xviii. 7)—"And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless when the son of man cometh, shall He find faith on the earth?"

## THE LIAR.

For Jove shall not assist the liar.

So Proverbs (xix. 9)—"False witness shall not be unpunished; and he that speaketh lies shall perish."

## "YEARS TEACH WISDOM."

But I shall still go forth with the chariots and give counsel and commands, for this is the privilege of the old, while the younger shall fight in the ranks.

So Job (xxxii. 7)—"I said, Days should speak, and multitude of years should teach wisdom."

## LYING.

Son of Atreus, what kind of words has escaped from thy lips?

So Colossians (iii. 9)—"Lie not one to another, seeing that ye have put off the old man with his deeds."

## THE ROAR OF THE SEA.

As when the ocean waves dash forward on the far-resounding shore, driven by the west wind, wave upon wave; first it curls with whitening crests; but anon it breaks upon the beach with thundering roar, and, recoiling, flings in great curves its head aloft, and tosses high the spray of the sea.

## SILENT MARCH OF AN ARMY.

The rest in silence marched, nor couldst thou have said that all that moving host had voice in their breast: awe for their leaders wrought silence deep; while round all flashed the varied armor with which they were girt.

## DISCORD.

Discord, restless without ceasing, sister and companion of man-slaying Mars, small at her birth, but afterwards with her head reaching heaven, while she stalks upon earth; then she rouses dire fury, rushing into the midst of the crowd, adding woe to mortals.

So Proverbs (xvii. 4)—“A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue;” and James (iii. 5)—“Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!”

## MOUNTAIN TORRENT.

As when wintry torrents rushing down the mountains join together their furious waters from mighty springs within some deep ravine, while from afar the shepherd hears the roar on the far mountain's top.

## AN UNSTABLE MAN.

As for Diomedes, thou couldst not know on which side he was.

So James (i. 8)—“A double-minded man is unstable in all his ways.”

## “LET US NOT FIGHT AGAINST GOD.”

Fight not against the other immortal gods.

So Acts (xxiii. 9)—“And there arose a great cry; and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man; but if a spirit or an angel hath spoken to Him, let us not fight against God.”

## THE WRATH OF GOD.

The wrath of God is difficult to be withstood.

So Psalms (li. 12)—“Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him;” and (xc. 11)—“Who knoweth the power of thine anger? even according to thy fear so is thy wrath;” and Revelations (vi. 17)—“For the great day of His wrath is come; and who shall be able to stand?”

## BLOOD OF THE GODS.

An immortal stream flowed from the god, ichor, such as flows from the blessed gods; for they do not feed on bread nor drink sparkling wine, therefore they are bloodless, and become immortal.

## AFFLICTION AT THE DEATH OF A FATHER.

No children shall any longer, clinging to his knees, call him sire, returning safe from the war and fields of death.

## CONTENT NOT WITH THE GODS.

Be advised, son of Tydeus; retire, and esteem not thyself a god, since not alike is the race of immortal gods and men, mere reptiles of the earth.

So Isaiah (xlv. 3)—“Hearken unto me, O house of Jacob and all the remnant of the house of Israel, which are borne

by me from the belly, which are carried from the womb;” and Acts (v. 39)—“But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.”

## THE HOURS.

Heaven's gates spontaneous open, guarded by the Hours, to whom great heaven and Olympus is given in charge, either to roll aside or draw the veil of thick clouds.

## STENTORIAN VOICE.

Likening herself to strong Stentor, endued with brazen lungs, whose shout surpassed the force of fifty tongues.

## QUIT YOU LIKE MEN.

My friends, quit ye like men, and be firm in the battle.

So 1 Samuel (iv. 9)—“Be strong, and quit yourselves like men, O ye Philistines! that ye be not servants unto the Hebrews as they have been to you: quit yourselves like men, and fight;” and 1 Corinthians (xvi. 13)—“Watch ye, stand fast in the faith, quit you like men, be strong.”

## RACE SUCCEEDS RACE LIKE LEAVES.

As is the race of leaves, such is man: the wind scatters some on the ground, others the wood budding puts forth, and the season of spring brings out; so also the race of men, one generation flourishes, another decays.

So Sirach (xiv. 18, 19); and Ecclesiastes (i. 4)—“One generation passeth away, and another generation cometh; but the earth abideth for ever.”

## FIRST IN WORTH AS IN COMMAND.

He sent me to Troy, and enjoined me oft to stand the first in worth as in command, nor bring discredit on my father's race, who had always held the foremost rank in Ephyre and Lycia's wide domain.

So 1 Corinthians (xii. 31)—“But covet earnestly the best gifts: and yet show I unto you a more excellent way;” and (xiv. 12)—“Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church.”

## THE ADVANTAGE OF WINE.

Wine gives much strength to wearied man.

So 1 Timothy (v. 23)—“Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.”

## WINE.

Mine honored mother, bring me not luscious wine, lest thou unnerve my limbs, and make me lose my wonted prowess and strength.

## TO OFFER SACRIFICES WITH POLLUTED HANDS.

I fear to offer a libation of rosy wine with unwashen hands.

So Isaiah (i. 15)—“And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood;” and Psalms (xxvi. 6)—“I will wash mine hands in innocency: so will I compass thine altar, O Lord.”

## MAN PROPOSES, GOD DISPOSES.

Victory changes oft her side.



## AN EXAMPLE OF A LOVING WIFE.

Hector, thou art my father and honored mother, and brother; thou, too, my blooming husband.

Lord Derby thus translates it:

"But, Hector, thou to me art all in one,  
Sire, mother, brethren; thou, my wedded love!

## FRIGHTENED CHILD.

The babe clung crying to his nurse's breast, scared at the sight of his father, startled by the brazen helm and horse-hair plume, seeing it nodding fearfully on the warrior's crest: but his affectionate father and honored mother laughed fondly.

## THE FATE OF ALL IS FIXED.

For no man can antedate my doom; though I am aware that no one can escape his fate, neither the coward nor the brave, as it has been determined at his birth.

So John (vii. 30)—"Then they sought to take him: but no man laid hands on Him, because His hour was not yet come."

## A LADY'S WORK.

But going to thy house, attend to thy household cares, thy web and thy spindle, and assign thy maidens their several tasks.

So Proverbs (xxxi. 19)—"She layeth her hands to the spindle, and her hands hold the distaff."

## MAN IN THE HANDS OF GOD.

But the decision of the victory is placed in the hands of the immortal gods.

So Proverbs (xxi. 30)—"There is no wisdom, nor understanding, nor counsel, against the Lord;" and 1 Corinthians (xv. 57)—"But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

## THE BRAVE MAN.

And think not to contend with a man mightier than thou.

So Ecclesiastes (vi. 10)—"That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he."

## NIGHT APPROACHETH.

Now the night is at hand; it is wise to obey the night.

So Judges (xix. 9)—"Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end; lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home;" and Luke (xxiv. 29)—"But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them."

## THE WISDOM OF THE GODS.

"Father Jove, is there any of mortals on the wide-spread earth who will rival us in wisdom and understanding?"

So Isaiah (xl. 13)—"Who hath directed the Spirit of the Lord, or being His counsellor, hath taught Him?"—and Romans (xi. 34)—"For who hath known the mind of the Lord, or who hath been His counsellor?"

## GLOOMY TARTARUS.

Be assured that I shall seize and hurl him into gloomy Tartarus deep down, where is the lowest

abyss beneath the earth, where are iron gates and brazen floors, as far below Hades as heaven is from the earth.

So 2 Peter (ii. 4)—"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

## THE GOLDEN CHAIN.

Having suspended a golden chain from heaven, do you, gods and goddesses, all of you lay hold of it: yet would you fail to drag the mighty and all-wise Jove from heaven to earth, strive as you may.

So Isaiah (xl. 15)—"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold. He taketh up the isles as a very little thing."

## STRENGTH OF GOD IRRESISTIBLE.

Our father, son of Saturn, mightiest of kings, we all know well that thy strength is not to be resisted.

So Job (xlii. 2)—"I know that Thou canst do everything, and that no thought can be withholden from Thee."

## "GOD WEIGHS ACTIONS."

And then the father of heaven hung out his golden scales.

So 1 Samuel (ii. 3)—"By Him actions are weighed;" and Proverbs (xvi. 2)—"But the Lord weigheth the spirits;" and Isaiah (xl. 12)—"Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

## THE IRRESISTIBLE POWER OF GOD.

No man can withstand the will of Jove, however powerful he be, for he is much mightier.

So Job (ix. 12)—"Behold, He taketh away, who can hinder Him? who will say unto Him, What doest Thou?"—and 1 Corinthians (i. 25)—"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

## THE FIXEDNESS OF FATE.

For such is the unalterable decree of fate; but I reckon not of thy wrath, nor should I care even though thou wert thrust beneath the lowest depths of earth and sea, where Jäpetus and Saturn dwell, uncheered by rays of sun and fanned by no cool breeze, encompassed by the profound abyss of Tartarus,—not even, I say, though thou wert there consigned to banishment, do I care, but hear thy reproaches unheeded, since nothing is more vile than thou.

## LOVELY NIGHT.

As when in heaven the stars around the glittering moon beam loveliest amid the breathless air, and in clear outline appear every hill, sharp peak, and woody dell; deep upon deep the sky breaks open, and each star shines forth, while joy fills the shepherd's heart.

## A KING DESTITUTE OF BRAVERY.

The son of deep-designing Saturn bestows his gifts in differing measure; he has granted to thee to be honored for thy royal command, but valor

he has got granted thee, which is the noblest boon of heaven.

#### THE MAN DELIGHTING IN WAR.

That man is bound by no social, religious, and domestic tie who would court civil war with all its horrors.

#### THE MAN FAVORED BY GOD.

The man whom Jove loves is a match for many.

So Joshua (xxiii. 10)—“One man of you shall chase a thousand: for the Lord your God, He it is that fighteth for you, as he hath promised you;” and 2 Samuel (xviii. 3)—“But now thou art worth ten thousand of us.”

#### PLUTO.

Pluto, the merciless and inexorable, and therefore the most hatefull of all the gods to mortals.

#### NO REMEDY TO AN EVIL ONCE ENDURED.

There will be grief to thee thyself hereafter, nor will there be found a remedy to the evil that is done.

#### RESTRAIN THY PASSION.

Do thou restrain thy haughty spirit in thy breast, for better far is gentle courtesy.

So Proverbs (xvi. 32)—“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that aketh a city.”

#### “LEAVE OFF FROM CONTENTION.”

And cease from angry strife.

So Proverbs (xvii. 14)—“The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with.”

#### THE HYPOCRITE.

For that man is detested by me as the gates of hell whose outward words conceal his inmost thoughts.

So Psalms (lv. 21)—“The words of his mouth weresmoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords;” and (cxix. 163)—“I hate and abhor lying.”

#### THE BRAVE AND THE COWARD DIE ALIKE.

The same fate awaits him that fights or fights not. The coward and the brave are held in equal honor. The man who yields ignobly and he who exerts himself die alike.

So Ecclesiastes (ix. 2)—“All things come alike to all: there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.”

Seneca (Ep. 91) says: “Æquat omnes cinis: impares nascimur, pares morimur.” “The dust levels all; we are born in unequal conditions, but die equal.”

#### WHAT ADVANTAGE HAVE I BY EXPOSING MYSELF TO DANGER.

There is no profit to me after all my labors, though I am always setting my life at stake.

So Job (xxxv. 3)—“For thou saidst, What advantage will it be unto thee? and, What profit shall I have if I be cleansed from my sin?”—and Psalms (lxxiii. 13)—“Verily I have cleansed my heart in vain, and washed my hands in innocency;” and Ecclesiastes (vi. 8)—“For what hath the wise more than the fool?”

#### A WIFE.

Every wise and sensible man loves the wife of his choice; so I too loved her in my heart's core, slave though she was, taken by my spear.

So Colossians (iii. 19)—“Wives, submit yourselves unto your own husbands, as it is fit in the Lord.”

#### LIFE NOT TO BE BOUGHT.

Life is not to be weighed against all the treasures which they say Troy, that well-inhabited city, possessed formerly in peaceful times, ere the sons of the Greeks came, nor yet by all that is contained within the stone-built temple of the archer Apollo in rocky Pytho. For oxen and goodly sheep may be provided by successful forays, tripods and chestnut mares; but the soul of man can never more be recalled when the spark of life has passed his lips.

So Job (ii. 4)—“Skin for skin, yea, all that a man hath will he give for his life;” and Matthew (xvi. 26)—“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”—and Job (xiv. 12)—“Soman lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. If a man die, shall he live again All the days of my appointed time will I wait, till my change come.”

#### “THEY SAY, AND DO NOT.”

To be a speaker of words, and also a doer of deeds.

So Matthew (vii. 21)—“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven;” and (xxiii. 3)—“For they say, and do not:” and 2 Corinthians (x. 11)—“Let such an one think this, that such as we are in word by letters when we are absent, such will we be also indeed when we are present.

#### PRAYERS ARE DAUGHTERS OF HEAVEN.

But, Achilles, curb thy furious rage: thou shouldst not cherish an implacable heart, for the gods themselves, excelling in virtue, honor, and strength, may yet be mollified, for they may be soothed by incense, humble suit, libations, and sacrifices, when they may have transgressed and gone astray. For Prayers are the daughters of mighty Jove,—lame, indeed, of foot, looking askance,—who, coming after the Temptress, are heedful of their course. But the Temptress is bold, swift of foot, for she far outruns them, and gets before them over all the earth, bringing sad disaster on mankind. But Prayers behind her heal the wrongs she has done to him who bows in reverence to these daughters of Jove as they approach: such an one they greatly aid, and listen to his entreaties; but whosoever rejects, and boldly refuses their assistance, Prayers, approaching their father, Jupiter, beg that the Temptress may follow him, that he may suffer and pay a due penalty.

So Genesis (viii. 21)—“And Noah offered burnt-offerings on the altar: and the Lord smelled a sweet savor;” and 1 Kings (viii. 38, 39)—“What prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear Thou in heaven Thy

dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart Thou knowest; (for Thou even Thou only, knowest the hearts of all the children of men)."

#### A FRIEND.

It is right that my friend should honor him who honors me.

#### PRUDENT COUNSEL.

Godlike Menelaus, both I and you have need of sagest counsels to guard and protect us.

So Proverbs (xx. 18)—"Every purpose is established by counsel; and with good advice make war;" and (xxiv. 6)—"For by wise counsel thou shalt make war; and in multitude of counsellors there is safety."

#### WATCH CAREFULLY.

Dear children, now guard carefully; let not sleep come upon you, lest we be a laughing-stock to our enemies.

So Nehemiah (vii. 3)—"Appoint watches . . . every one in his watch and every one to be over against his house;" and Jeremiah (li. 12)—"Make the watch strong, set up the watchmen;" and Mark (xiii. 37)—"And what I say unto you I say unto all, Watch."

#### HOW GREAT DEEDS ARE DONE.

When two go together, the one may perceive before the other how an enterprise may be best accomplished; and even though a man by himself discover the better course, yet his judgment is slower, and his resolution less firm.

So Genesis (ii. 18)—"It is not good that the man should be alone;" and Ecclesiastes (iv. 9, 10)—"Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up."

#### THE ADVANTAGES OF PRUDENCE.

Should he attend us, we shall both return safe even from the midst of burning fire, since he is wonderfully wise.

So Psalms (lxxvi. 12)—"We went through fire and through water; but Thou broughtest us out into a wealthy place;" and Isaiah (xlii. 2)—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee."

#### VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN.

Now in truth you shall pay for the heavy sins of your father.

So Exodus (xx. 5)—"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children;" and Ezekiel (xviii. 2)—"The fathers have eaten sour grapes and the children's teeth are set on edge."

#### GOD SHALL PROTECT THEE.

Jove withdrew Hector from darts, dust, slaughter, blood, and turmoil.

So Psalms (xci. 7)—"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

#### "THE LORD SHALL DELIVER THEE INTO MY HAND."

Assuredly I shall end thee if I shall hereafter meet thee, at least if any of the gods assist me.

So 1 Samuel (xvii. 46)—"This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee."

#### THE COWARD AND THE BRAVE.

A worthless coward's weapon has no point: that from my hand is not so, even if it slightly touch; it is sharp, and when it strikes it slays; his widow's cheeks are disfigured with scars of grief, and his children orphans; but he, reddening the ground with blood, rots, while his funeral rites are paid by carrion birds, and not by women.

So Judges (viii. 21)—"For as the man is, so is the strength."

#### THE BRAVE MAN.

For I know that cowards fly from battle; but the warrior distinguished in fight must, above all, stand undaunted, wounded or wounding.

#### A WOUNDED STAG.

As spotted lynxes pursue in the mountains a wounded stag with bushy antlers, whom a hunter has wounded with an arrow from his bow; flying, it has escaped by its swiftness, while its blood ran warm and its limbs yet served. But when the swift arrow has drained its strength, the ravenous lynxes, tearing, devour it in the shady wood, till chance brings a furious lion; then the lynxes fly in terror, while the lion feeds on the prey.

#### AN INUNDATION.

As when an overflowing river descends to the plain, rushing from the mountains, swollen by the storms of heaven, it carries off many blighted oaks and many pines, throwing much mud into the ocean.

#### THE LION.

As a furious lion is driven from the cattle-fold by dogs and rustics, who, watching all night, balk him of his prey. Eager for food, he renews the attempt; but still in vain, for numerous darts are hurled from vigorous hands, and blazing torches, from which he retires, though maddened. In the morning he slinks off with saddened heart.

#### THE ASS.

As when a stubborn ass entering the corn-field overpowers the boys, on whose back many clubs are broken: going in, it crops the rich corn, while the boys ply their cudgels; but their strength is puny, yet they drive him out with ease when he is satisfied with food.

#### THE ADVICE OF A FRIEND.

The advice of a friend is good.

So Proverbs (xxvii. 9)—"Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel."

"SHALL THE SWORD DEVOUR FOREVER?"

A slight breathing-time from war is pleasant.

So 2 Samuel (ii. 26)—"Shall the sword devour forever?"

"PHYSICIAN, HEAL THYSELF."

I think that a physician, being wounded, also requires a leech's aid.

So Luke (iv. 23)—"Physician, heal thyself."

## AGAINST THE WILL OF GOD.

It was done against the will of the immortal gods; wherefore it did not long endure.

So Acts (v. 38)—"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men it will come to naught."

## OAKS.

They stood as oaks raise their high heads on the mountain-side, which many a day have borne the wind and rain, firm rifted by their strong, far-extending roots.

## LET US OBEY GOD.

Let us obey the will of mighty Jove, who rules over mortals and immortals.

So Acts (v. 29)—"We ought to obey God rather than men."

## THE BRAVE.

Let the best omen be our country's cause.

So 2 Samuel (x. 12)—"Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth Him good."

## ALL ARE NECESSARY.

My friends, whoever of the Greeks is of noble spirit, of moderate or inferior strength, since all men are not with equal powers, here is work for all.

So 1 Corinthians (xii. 21, 22)—"And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary."

## THE SNOW-STORM.

As thick as the snow-flakes on a winter's day, when all-wise Jove has begun to snow, showing his power to mortals. Stilling the winds, he pours snow down on the ground, so that the tops of the lofty mountains, the sharp peaks, the lotus-plains, and man's productive labors are buried deep. It is scattered over the hoary sea, lakes, and shores; but the wave, as it approaches, controls it: everything else is wrapped up beneath, when the storm of Jove rages with fury.

## THE FORCE OF UNION.

The force of powerful union conquers all.

## GOD IS EASILY KNOWN.

'Tis easy to discern the outward signs of a god.

So Psalms (ix. 16)—"The Lord is known by the judgment which He executeth;" and (lxxvi. 1)—"In Judah is God known."

## THE INCLINATIONS OF THE GOOD.

A brave man's spirit its vigor soon regains.

So Proverbs (xxi. 11)—"When the scorner is punished, the simple is made wise;" and (xxiv. 16)—"For a just man falleth seven times and riseth up again."

## "TO WHOM MUCH IS GIVEN."

All who are the best and bravest of the host should not desist from the battle: I might not

blame them, if meaner men should shrink; but I am highly indignant with you.

So Matthew (xxv. 15)—"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability;" and Luke (xii. 48)—"For unto whomsoever much is given, of him shall be much required."

## SLOTHFULNESS.

Dear friends, you will certainly sustain some heavier misfortune by this dastardly remissness: let each of you reflect on the shame of your conduct and feel keen remorse.

So Ecclesiastes (x. 18)—"By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through."

## A HUGE BOULDER.

As some huge boulder detached from a rock, which the wintry torrent has hurled down the cliff's steep face, having undermined the firm hold of the massive rock by constant rains: with giant bounds it flies, and the wood crashes beneath it; still it hurries on, until it reaches the level plain, and then it no longer rolls, however much impelled.

## UNITED STRENGTH.

The strength even of weak men when united avails much.

So Ecclesiastes (iv. 12)—"And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken."

## A DAUGHTER WHO EXCELS ALL.

The father and revered mother loved her with deep affection; for she surpassed all of her own age in beauty, in skill, and mind: therefore the noblest man of wide Troy married her.

So Proverbs (xxxii. 29)—"Many daughters have done virtuously, but thou excellest them all."

## SATIETY OF EVERYTHING.

With everything men are sated: sleep, love, sweet singing, and the joyous dance—of all these man gets sooner tired than of war; the Trojans are insatiable in fight.

So Proverbs (xxv. 16)—"Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it."

## MEN HAVE DIFFERENT TALENTS.

But thou alone canst not engross all gifts of heaven: to one man God has granted the knowledge of what belongs to the affairs of war, to another the power of dancing, to another song and music; but in the breast of another loud-thundering Jove places the spirit of wisdom, of which many enjoy the fruit, for by him cities are preserved, and he himself specially feels the value of the precious gift.

So 1 Corinthians (xii. 4-6)—"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all;" and (vii. 7)—"But every man hath his proper gift of God, one after this manner, and another after that."

## ACCORDING TO THAT A MAN HATH.

Beyond his power the bravest cannot fight.

So 2 Corinthians (viii. 12)—“For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.”

## AVOID EVILS.

For a man is not to be blamed if he flies from an impending evil, though by night; he will act more wisely who by flying escapes, than he who is overtaken by the threatened danger.

So Butler (“Hudibras,” Part iii., c. 3, l. 243) says:

“For those that fly may fight again,  
Which he can never do that’s slain.”

So Matthew (x. 23)—“But when they persecute you in this city, flee ye into another.”

## WHAT IS THY PETITION ?

Tell me thy wish; my inclination urges me to grant it if my power may aught avail, and if it can be done.

So Esther (v. 6)—“And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.”

## THE CHARMS OF LOVE.

She said, and unloosed from her breast her zone embroidered with various colors, wrought with every charm to win the heart; there dwelt love, amorous desire, fond discourse, persuasion, which often steals away the senses even of wisest men.

So Proverbs (vii. 21)—“With her much fair speech she caused him to yield, with the flattering of her lips she forced him.”

## SLEEP THE BROTHER OF DEATH.

There he met with Sleep, twin-born with Death.

So John (xi. 11-13)—“Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep.”

## LOVE SEIZED HIM.

When he saw her, suddenly love overshadowed his mind.

So Genesis (iii. 6)—“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat;” and (vi. 1)—“The sons of men saw the daughters of men that they were fair, and they took them wives of all which they chose.”

## WINE MAKETH MERRY.

And Semele brought forth Bacchus, causing joy to mortals.

So Judges (ix. 13)—“Should I leave my wine, which cheereth God and man?” and Psalms (civ. 15)—“And wine that maketh glad the heart of man;” and Ecclesiastes (x. 19)—“And wine maketh merry.”

## DREADFUL TO FALL INTO THE HANDS OF THE LIVING GOD.

The lightning of mighty Jove is fearful.

So Hebrews (x. 31)—“It is a fearful thing to fall into the hands of the living God.”

## THE POWER OF RECOLLECTION.

As when the mind of man wanders in thought over the many lands which he hath traversed, and thinks “Here was I such a day, or here,” thinking of his numerous adventures.

## “THEY HAVE EARS, BUT HEAR NOT.”

Madman, void of reason, thou art lost; surely thou hast ears in vain, thy mind and sense of reverence are utterly destroyed.

So Psalms (cxv. 6)—“They have ears, but they hear not;” and Matthew (xi. 15)—“He that hath ears to hear, let him hear.”

## “A FAITHFUL AMBASSADOR.”

Tell all these things, and be not a false messenger.

So Proverbs (xlii. 17)—“A faithful messenger is health;” and Acts (xx. 20)—“And how I kept back nothing . . . but have shewn you;” and (xx. 27)—“For I have not shunned to declare unto you all the counsel of God.”

## ALL THINGS DIVIDED INTO THREE.

Threefold was our partition, and each enjoys his meed of honor.

So 1 John (v. 7)—“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

## THE NOBLE.

Noblest minds are easiest bent.

So Psalms (xlv. 19)—“They have no changes, therefore they fear not God;” and Ezekiel (xxviii. 11)—“Turn ye, turn ye from your evil ways; for why will ye die?”

## HONOR THE HOARY HEAD.

Thou knowest that the Furies always watch to avenge the aged.

So Leviticus (xix. 32)—“Thou shalt rise up before the hoary head, and honor the face of the old man.”

## THE STALL-FED HORSE.

As when a stall-fed horse, fattened on barley, having broken his halter, scours the plain, stamping with his feet, accustomed to bathe in the beautiful-flowing stream, exulting; he tosses his head aloft, while his mane streams o’er his shoulders; in conscious pride, his limbs bear him with ease to the accustomed pastures of the mares.

## A CHILD PLAYING ON THE SEA-SHORE.

As when a child heaps up sand near the sea, making playthings with infantine folly; again in wanton play he scatters it with hands and feet.

## TO DIE FOR ONE’S COUNTRY.

A glorious death is his who dies fighting for his country, while his wife is safe, children and home and heritage unimpaired.

So 2 Samuel (x. 12)—“Be of good courage, and let us play the men for our people, . . . and the Lord do that which seemeth Him good.”

## THE COWARD.

For more of the brave are saved than die; but to the coward there is neither glory nor safety.

## STORM AT SEA.

As when a wave descends heavily on the swift ship, raised rapidly by the wind bursting from the clouds; the deck is drenched with spray, while the fierce blast howls in the shrouds; the affrighted sailors tremble, but little way removed from death.

So Jonah (i. 5).—"Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them: but Jonah was gone down into the sides of the ship."

## A GOOD SON FROM A WICKED FATHER.

A son distinguished for his many virtues was born from a wicked father.

So Ezekiel (xviii. 14, 17).—"Lo, if he beget a son, that seeth all his father's sins which he hath done, and doeth not such like, . . . he shall not die for the iniquity of his father, he shall surely live."

## A SKILFUL RIDER.

As a man skilled in feats of horsemanship, having selected four from a troop of horses, drives swiftly from the plains to the great city, along the public road, while many men and women gaze in wonder at him: leaping always without missing, he springs from horse to horse as on they fly.

## ON WHAT VICTORY DEPENDS.

There is safety in vigor of hand and not in giving way in the battle.

So Isaiah (ix. 15).—"For every battle of the warrior is with confused noise, and garments rolled in blood."

## ONE CALAMITY UPON ANOTHER.

Everywhere one calamity is heaped upon another.

So Job (i. 17, etc.).—"While he was yet speaking, there came also another," etc.; and Isaiah (xxx. 1).—"That they may add sin to sin;" and Job (v. 19).—"He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee."

## RICHES, BUT NO ENJOYMENT.

Father Jove has granted half his prayer, and half denied.

So Ecclesiastes (vi. 1).—"There is an evil which I have seen under the sun, and it is common among men: a man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease."

## A PILLAR IN HONOR OF THE DEAD.

A tomb and a pillar: the fitting tribute to the mighty dead.

So 2 Samuel (xviii. 18).—"Absalom had reared up for himself a pillar, for he had said, This shall be a memorial of my name."

## DEEDS AND NOT WORDS.

Hands are meet for battle, but words for council; wherefore now we must use not words, but fight.

## SLEEP AND DEATH.

Sleep and death twin-born.

So Matthew (ix. 24).—"The maid is not dead, but sleepeth."

## THE POWER OF JOVE.

But Jove's will is always mightier than the will of man: who strikes panic into the bravest, and

easily robs him of victory, and anon urges to battle.

So Ecclesiastes (ix. 11).—"I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

## "THIS NIGHT THY SOUL SHALL BE REQUIRED OF THEE."

Thou shalt not long survive me, but death and irresistible doom now hang over thee.

So Luke (xii. 20).—"Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?"—and 2 Timothy (iv. 6).—"The time of my departure is at hand."

## WHY BOASTEST THOU THYSELF?

It ill beseems a man to vaunt arrogantly.

So Psalms (lii. 1).—"Why boastest thou thyself?"—and Romans (xi. 18).—"Boast not against the branches;" and 1 Corinthians (v. 6).—"Your glorying is not good;" and James (iv. 16).—"All such rejoicing is evil."

## FOOLS.

Even the fool is wise after the event.

So Proverbs (xxii. 3).—"A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished."

## THE LION.

As when a lion, bred in the mountains, in pride of strength, has carried off a heifer amid the pasturing herd—the choicest; he breaks her neck, first seizing her with strong teeth, then gorging on her entrails, laps the blood; though dogs and shepherds roar loudly from afar, yet none venture to come near, but pale fear seizes them.

## "HE THAT HATH LABORED FOR THE WIND."

Thou indeed so runnest, pursuing what cannot be reached.

So Ecclesiastes (v. 16).—"And what profit hath he that hath labored for the wind?"—and Galatians (ii. 2).—"Lest by any means I should run, or had run, in vain."

## TO FIGHT AGAINST A MAN HONORED BY GOD.

When a man strives, against the Divine will, with one beloved of heaven, a bitter doom comes quickly upon him.

So Exodus (xiv. 25).—"The Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians;" and Isaiah (xli. 11-13).—"Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

## OF EVILS THIS IS THE LEAST.

Of evils this would be the best to be chosen.

So 2 Samuel (xxiv. 14).—"And David said unto Gad, I am in a great strait; let us fall now into the hand of the Lord (for His mercies are great), and let me not fall into the hand of man."

## GOD OMNIPOTENT.

But the will of ægis-bearing Jove is uncontrolled, who confounds the strong, and easily robs him of victory, and anon excites to war.



"THE SWORD DEVORETH ONE AS WELL AS ANOTHER."

Wherefore let each, rushing boldly onward, either perish or escape safe; for such is the chance of war.

So 2 Samuel (xi. 25)—"For the sword devoureth one as well as another."

"HONOR THY PARENTS."

Neither had he an opportunity of paying back their early care to his dear parents, for short was his term of life.

So Exodus (xx. 12)—"Honor thy father and thy mother;" and 1 Timothy (v. 4)—"Let them learn to show piety at home, and to requite their parents."

KIND WORDS AND THREATS.

He addressed many honeyed words and many curses.

So Deuteronomy (xxx. 19)—"I have set before you life and death, blessing and cursing."

NOTHING MORE WRETCHED THAN MAN.

For there is naught of all that breathe and creep upon the earth more wretched than man.

So Job (xiv. 1)—"Man that is born of a woman is of few days, and full of trouble;" and (xxv. 6)—"How much less man, that is a worm; and the son of man, which is a worm?"

MAN PROPOSES, GOD DISPOSES.

For I shall hurl the spear, but Jove directs the blow.

So James (iv. 15)—"Ye ought to say, If the Lord will, we shall live, and do this and that;" and 1 Kings (xxii. 34)—"And a certain man drew a bow at a venture, and smote the King of Israel between the joints of the harness."

SAD NEWS.

Assuredly thou shalt hear woful tidings, which would to Heaven, I had not to impart: Patroclus lies in death.

Pliny (Ep. iv. 11) says—"Herennius Senecio said, in defence of the absent Licinianus, some such thing as, 'Patroclus is gone.'"

So 1 Kings (xiv. 6)—"I am sent to thee with heavy tidings."

"A FOOL'S MOUTH."

In sooth, my son, thou wilt be short-lived if thou talkest thus.

So Proverbs (xviii. 7)—"A fool's mouth is his destruction, and his lips are the snare of his soul."

STRIFE AND RAGE.

Would that strife were far removed from gods and men, and anger, which impels even the wisest to violence, which mounts in the breast of man like smoke, and is sweeter to the taste than honey.

So Romans (xiii. 13)—"Not in strife and envying;" and Philippians (ii. 3)—"Let nothing be done through strife or vainglory;" and Ecclesiastes (vii. 9)—"Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools."

DEATH WHEN GOD WILLS IT.

I shall then meet death when it is the will of Jove and the other gods.

So Job (xiv. 14)—"All the days of my appointed time will I wait, till my change come."

DEATH.

I shall lie a senseless clod when I die; but now is the time to win glory.

So Ecclesiastes (ix. 10)—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

FATE OF MAN IN WAR.

The fortune of war is common to all, and oft slays the slayer.

So 2 Samuel (xi. 25)—"For the sword devoureth one as well as another."

DESIGNS OF MAN CUT SHORT.

But Jove does not accomplish all that man designs.

ANGER.

Now indeed I here abjure my wrath, for it is not right that it should burn forever unappeased.

So Jeremiah (lii. 12)—"I will not keep mine anger forever;" and Ephesians (iv. 26)—"Let not the sun go down upon your wrath."

A NOISY MEETING.

'Tis meet to listen in silence without interruption, for it is difficult for a man even skilled in speaking to deliver his sentiments amidst interruptions. In a great tumult who can hear or speak? Even the best of orators in injured in such a case.

So 1 Corinthians (xiv. 31-33)—"If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints."

"WHY DO YOU STAND HERE ALL THE DAY IDLE?"

For it is not meet to stand here wasting our time, or idly loitering, for there is still a great work to be done.

So Matthew (xx. 6)—"Why stand ye here all the day idle?"

FOOD NECESSARY FOR THE WARRIOR.

For no man all day till set of sun may fight without food. Even though his spirit may prompt him to fight, yet his limbs by degrees sink under him; worn out by thirst and hunger, his knees shake as he advances. But the man satiated with wine and food all day maintains the combat with his enemy; his spirit remains unbroken, and his limbs are unwearied, till both armies quit the field of battle.

So Psalms (civ. 15)—"Bread which strengtheneth man's heart;" and 1 Samuel (xiv. 28)—"Cursed be the man that eateth any food this day. And the people were faint. Then said Jonathan, Mine eyes have been enlightened, because I tasted a little of this honey; how much more, if haply the people had eaten freely to-day, for had not there been now a much greater slaughter among the Philistines."

NO SOONER SAID THAN DONE.

Then, soon as the word was uttered, the work was done.

So Genesis (i. 3)—"And God said, Let there be light: and there was light;" and Psalms (xxxiii. 3)—"For He spake, and it was done: He commanded, and it stood fast."



## THE PERJURED.

The Furies, ye who wreak vengeance beneath the earth on souls of men forsworn.

So Exodus (xx. 7)—"The Lord will not hold him guiltless that taketh His name in vain;" and Zechariah (v. 4)—"And it shall enter into the house of the thief and into the house of him that sweareth falsely by my name."

## GOD CAUSES GRIEFS TO MAN.

Father Jove, thou certainly bringest sad woes on men.

So Job (xxi. 17)—"God distributeth sorrows in His anger;" and Isaiah (xlv. 7)—"I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things;" and Amos (iii. 6)—"Shall there be evil in a city, and the Lord hath not done it?"

## WHAT IS FATED TO MAN.

The time shall come when he shall meet the doom which Fate has spun with its thread at his birth.

So Job (xxiii. 14)—"He performeth the thing that is appointed for me."

## THE GODS.

The gods are terrible to be seen.

So Exodus (xxxiii. 22)—"There shall no man see me and live;" and Job (xxxvii. 22)—"With God is terrible majesty."

## COURAGE.

It is Jove that at will gives and takes courage from men; for he is lord of all.

So 1 Corinthians (xii. 11)—"Dividing to every man severally as He will;" and Ephesians (iv. 2)—"Unto every one of us is given grace according to the measure of the gift of Christ."

## A WAR OF WORDS.

But come, let us not talk to each other like babbling fools, standing in the midst of the battlefield. For we might both find terms of reproach enough to sink a hundred-oared galley; so volatile is the tongue of man, glibly giving words without end of all kinds; wide is the range of language; such words shalt thou hear as thou speakest; but why should we rail and fight like women, who, arrayed in fierce contest, jar in the streets with wordy war, using opprobrious terms, some true, some false, for so their rage suggests.

So Job (xviii. 6)—"A fool's lips enter into contention, and his mouth calleth for strokes;" and James (iii. 5, etc.)—"And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell: the tongue can no man tame; it is an unruly evil, full of deadly poison;" and Matthew (vii. 2)—"With what measure ye mete, it shall be measured to you again;" and 2 Timothy (ii. 23)—"The servant of the Lord must not strive;" and Proverbs (xxx. 33)—"The forcing of wrath bringeth forth strife."

## EVEN THE STRONGEST CANNOT ACCOMPLISH ALL THINGS.

Nor will Achilles be able to make all his words good: some things he will fulfil, and in others he will fail.

So Psalms (xxi. 11)—"They imagined a mischievous device, which they are not able to perform."

## "YOUR FATHERS WHERE ARE THEY?"

But, my friend, thou, too, must die: why vainly wait? Patroclus, too, is dead, thy better far.

So Zechariah (i. 5)—"Your fathers where are they? and the prophets, do they live forever?"—and John (viii. 52)—"Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou thyself?"

## DEATH COMES AT ALL TIMES.

Seest thou not how fair and stalwart I am? I am the son of noble sire, and goddess-mother born; but death and stubborn fate will come upon thee and me at morn, or eve, or midday.

So Ecclesiastes (iii. 2)—"A time to die;" and Hebrews (ix. 27)—"It is appointed unto men once to die;" and Mark (xiii. 35)—"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning."

And Shakespeare ("Hamlet," act i. sc. 2)—

"All that lives must die,  
Passing through nature to eternity."

## THE GODS MORE POWERFUL THAN MEN.

The gods are more powerful than men.

So 1 Corinthians (i. 25)—"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

## LIFE OF MEN.

If indeed I should fight for the sake of wretched mortals, who, like leaves, sometimes flourish in beauty, and eat the fruits of earth, and then again wither on the ground.

So Isaiah (lxiv. 6)—"We all do fade as a leaf."

## "GOD'S WAYS ARE PAST FINDING OUT."

Why, son of Peleus, pursuest thou me with swift feet, who am an immortal, while thou art a mortal? Hast thou not yet discovered my godhead?

So Psalms (lxxvii. 19)—"Thy footsteps are not known;" and Acts (ix. 4)—"Why persecutest thou me?"—and Romans (xi. 33)—"His ways are past finding out."

## TO DIE IN YOUTH.

It is honorable for youth to die in battle, struck with the sharp spear; all things are becoming to him in death; but when dogs disfigure the hoary head and hoary beard of the old man lying in death, this is misery the last and worst to mortals.

## FAMILIAR TALK.

This is not the time to hold light talk, like youth and maid under the shade of oak or rock, as youth and maid might hold.

## THE BALANCE IN WHICH MAN'S FATE IS WEIGHED.

And then the father of gods hung out the golden scales, and put in each the lots of doom,—the one of Achilles, the other of horse-taming Hector,—and weighs with equal hands their destinies; down sank the scale, weighted with Hector's death, down to Pluto; and then even Apollo abandons him to his fate.

Milton ("Paradise Lost," iv. 999) says:—

"First He weighed  
The pendulous round earth, with balanced air  
In counterpoise; now ponders all events,  
Battles and realms: in these He puts two weights,  
The sequel each of parting and of fight;  
The latter quick flew and kicked the beam."

## THE WOLF AND THE LAMB.

As no firm concord can exist between lions and men, nor do wolves and lambs unite in harmony, but ceaseless enmity dwells between them.

So Isaiah (lxxv. 25)—"The wolf and the lamb shall feed together;" and Luke (x. 3)—"I send you forth as lambs among wolves."

## EVERY KIND OF VIRTUE.

Be mindful of every kind of virtue.

So 2 Peter (i. 5-7)—"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

## THE SOUL.

Strange, but true, that there are souls and spectres in the abodes of Hades, but corporeal materials there are none at all.

So Ecclesiastes (ix. 5)—"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."

## GRIEF.

There is also a satiety of grief.

So 1 Samuel (xvi. 1)—"How long wilt thou mourn?"

## NOT STRENGTH BUT SKILL OBTAINS THE PRIZE.

The woodman is superior by knowledge of his art rather than by strength; the pilot guides the swift ship in the dark-blue sea by skill, when it is tempest-tossed; the charioteer is superior to his rival by his skill.

So Ecclesiastes (ix. 16)—"Wisdom is better than strength;" and (x. 10)—"If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom is profitable to direct."

## BE CAUTIOUS.

Beware of striking thy foot against a stone, a source of joy to others, a shame to thyself; but, my friend, be cautious and be guarded.

So Psalms (xci. 12)—"Lest thou dash thy foot against a stone."

## JUDGE IMPARTIALLY.

Decide between both justly, and not with favor.

So Deuteronomy (i. 17)—"Ye shall not respect persons in judgment, but ye shall hear the small as well as the great;" and Proverbs (xviii. 5)—"It is not good to accept the person of the wicked, to overthrow the righteous in judgment."

## THE FOLLIES OF YOUTH.

Thou knowest the over-eager vehemence of youth; quick in temper, but weak in judgment.

So Job (xviii. 5)—"Thou makest me to possess the iniquities of my youth;" and Psalms (xxv. 7)—"Remember not the sins of my youth."

## THE FAILING OF OLD AGE.

For thou no more canst box or wrestle, or throw the javelin in sportive strife, or race with flying feet in running; for now the heavy hand of age rests upon thee.

So John (xxi. 18)—"When thou wast young, thou girdedest thyself, and walkedest whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and others shall gird thee, and carry thee whither thou wouldest not."

## MAN DOOMED TO LOSE FRIENDS.

For some may have lost a friend dearer than brother or son; but after having wept and lamented, he dismisses his care, for the Fates have bestowed a patient mind on man.

So Job (v. 7)—"Yet man is born unto trouble, as the sparks fly upward."

## GRIEF.

My son, why, weeping and grieving, dost thou wear away thy soul, forgetful both of food and sleep?

So 1 Samuel (i. 8)—"Why weepest thou? and why eatest thou not? and why is thy heart grieved?"—and Proverbs (xi. 13)—"By sorrow of the heart the spirit is broken."

## LOSS OF CHILDREN.

Unhappy that I am, since I had the noblest children, and now I have none of them left.

So Genesis (xlii. 36)—"Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away;" and Jeremiah (xxxii. 15)—"A voice was heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not."

## TWO URNS CONTAINING GOOD AND EVIL.

For there is no advantage to be gained from woful lamentation: the gods have spun the thread for wretched mortals that they should live in sorrow, while they themselves are free from cares. Two urns lie beside the door of Jove, one full of evil gifts, and one of good, from which thundering Jove, mingling, gives portions, now of the bad and now of the good. To whomsoever he gives of the bad, he makes him wretched indeed; grinding misery drives him an outcast over the earth; he wanders abroad, honored neither by gods nor men.

So Job (ii. 10)—"What! shall we receive good at the hand of God, and shall we not receive evil?"—and Psalms (lxxv. 8)—"In the hand of the Lord there is a cup; it is full of mixture;" and Isaiah (xlv. 7)—"I form the light, and create darkness; I make peace, and create evil."

## FOOLS PERISH BY THEIR OWN FOLLY.

Fools! they perished in their mad arrogance.

So 1 Chronicles (x. 13)—"So Saul died for his transgressions;" and Proverbs (xi. 5)—"The wicked shall fall by his own wickedness;" and (xlii. 6)—"Wickedness overthroweth the sinners;" and Hosea (xiii. 9)—"Thou hast destroyed thyself."

## MAN THE CAUSE OF HIS OWN ILLS.

Strange that men should blame the gods, laying all their woes on us, while it is they themselves that bring, by their own senseless acts, pangs which fate had never decreed.

So Lamentations (iii. 33)—"For he doth not afflict willingly, nor grieve the children of men. Wherefore doth a living man complain, a man for the punishment of his sins?" and Ezekiel (xviii. 24)—"In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel, Is not my way equal? are not your ways unequal?"

IT IS A WISE SON WHO KNOWS HIS OWN FATHER.

My mother says in sooth that I am sprung from him, but I myself do not know, for no one can by himself by any means know his own father.

#### AFFLUENCE.

Would that I were the happy son of some blest man whom old age has overtaken in full enjoyment of his wealth.

REMEMBER THAT THOU ART NO LONGER A CHILD.

Thou shouldst not follow after childish things, since thou art no longer a child.

So 1 Corinthians (xiii. 11)—“When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.”

#### FEW SONS RIVAL THEIR BRAVE SIRES.

For few sons are equal to their sires; most of them are less worthy; only a few are superior to their father.

So Ecclesiastes (ii. 18)—“Yea, I hated all my labor which I had taken under the sun; because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool?”

#### WALK NOT IN THE WAYS OF THE UNGODLY.

Fly the advice and ways of fools, since they are neither sensible nor just; they know not that death and gloomy fate are close by.

So Psalms (i. 1)—“Blessed is the man that walketh not in the counsel of the ungodly;” and Ecclesiastes (ix. 12)—“For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.”

#### ENJOY THE PRESENT.

Let no thoughts of outrage, let no rough words, hanker in thy bosom, but eat and drink as of old.

#### THIS IS NOT WITHOUT THE WILL OF GOD.

Be of good cheer, my nurse, since this counsel is of heaven.

So 2 Kings (xviii. 25)—“Am I now come up without the Lord against this place to destroy it?”—and Acts (xxvii. 22)—“And now I exhort you to be of good cheer; for there stood by me this night the angel of God.”

#### MODESTY.

It is a shame for a young man to question men of riper years.

So Job (xxxii. 6)—“I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion.”

#### GOD WILL SUGGEST SOME THINGS.

Thou thyself wilt imagine some things in thine own inmost breast, and a god will suggest others.

So Luke (xii. 12)—“For the Holy Ghost shall teach you in the same hour what ye ought to say.”

#### ALL REQUIRE THE AID OF GOD.

Pray, for all mankind require the assistance of the gods.

So Acts (xvii. 25)—“As though God needed anything, seeing He giveth to all life and breath and all things; that they should seek the Lord, if haply they might feel after Him and find Him; for in Him we live, and move, and have our being;” and James (i. 5)—“If any of you lack wisdom, let him ask of God;” and 1 Timothy (ii. 4)—“Who will have all men to be saved, and to come unto the knowledge of the truth.”

#### THE MIND OF GOD IS UNCHANGEABLE.

For the mind of the ever-existing gods is not lightly changed.

So Malachi (iii. 6)—“For I am the Lord; I change not;” and James (i. 17)—“With whom is no variableness, neither shadow of turning.”

#### GOD OMNIPOTENT.

God can easily, if He wills, save man even from the most remote part of space.

So Jeremiah (xxiii. 23)—“Am I a God at hand, and not a God afar off?”

#### DEATH.

But death is the common lot of all; nor are the gods able to ward it off even from their favorites when the destroying fate which is to lay him out at length has come upon him.

So Psalms (xlix. 10)—“For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.”

#### A LITTLE STONE.

A rock, however small, may keep back a great wave.

So James (iii. 4)—“Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.”

#### WANDER NOT FAR FROM YOUR HOME.

And thou, my friend, be not long at a distance from thy home.

So Proverbs (xxvii. 8)—“As a bird that wandereth from her nest; so is a man that wandereth from his place.”

#### NO ONE CAN CONTEND WITH JOVE.

Assuredly no one mortal-born would think to vie with Jove.

So Isaiah (xlv. 9)—“Woe unto him that striveth with his Maker.”

#### MOURNING FOR THE DEAD.

I do not deem it improper to shed tears over him who has died and met a gloomy fate: the rites of woe are all that the living can bestow, to shear the graceful curl and let fall the tender tear down the cheek.

So Ecclesiastes (xii. 5)—“Man goeth to his long home, and the mourners go about the streets.”

#### WISDOM OF SILENCE.

Thou hast spoken as much as a prudent man ought.

So Proverbs (x. 19); and Ecclesiastes (v. 2)—“Let thy words be few.”

#### A MIRTH-INSPIRING BOWL.

Forthwith Helen mixed a mirth-inspiring bowl from which they drank, assuager of sorrow and

wrath, that makes man forgetful of all the ills of life. Whoever swallows the draught, when it has been mixed in the bowl, will not let fall a tear for one whole day adown his cheek, not even though his father and mother were lying in the throes of death, not even though a man should slay before his eyes a brother or a son; no, not even though his own eyes beheld it.

So Proverbs (xxxi. 6)—“Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more.”

#### REMEMBER THE COMMANDS OF GOD.

The gods have always wished men to be mindful of their precepts.

So Numbers (xv. 38)—“Let them make fringes, that he may look upon them, and remember all the commandments of the Lord.”

#### PUT A GUARD ON THY TONGUE.

And he would have escaped death, even though hated by Minerva, if he had not uttered arrogant words, and thus fallen into great crime.

So Proverbs (xii. 13)—“The wicked is snared by the transgression of his lips;” and (xiii. 3)—“He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction;” and (xviii. 7)—“A fool’s mouth is his destruction, and his lips are the snare of his soul.”

#### ELYSIUM.

But the immortal gods shall send thee to the plains of Elysium, and the utmost bounds of earth, where dwells Rhadamanthus with auburn hair: there man’s whole existence is a state of ease: no snow is there, nor violent storms, nor rain; but Oceanus ever sends the gently-blowing western gales to refresh wearied men.

Tennyson (“Morte d’Arthur”) says—

“Where falls nor hail or rain or any snow,  
Nor ever wind blows loudly.”

Swinburne (“Atalanta in Calydon”) says—

“Lands undiscoverable in the unheard-of west,  
Round which the strong stream of a sacred sea  
Rolls without wind forever, and the sun  
There shows not her white wings and windy feet,  
Nor thunder, nor swift rain saith anything,  
Nor the sun burns, but all things rest and thrive.”

#### TO SPEAK TO THE AIR.

It is base to speak vain words.

So Job (xv. 2)—“Should a wise man utter vain words, and fill his belly with the east wind?”—and (xvi. 3)—“Shall vain words have an end?”

#### A SYLVAN SCENE.

Around the cave trees grew in utmost beauty—alders and poplars and fragrant-scented cypresses, in which all birds of ample wing had nests—owls, hawks, and long-tongued water-fowl, that plunge into the sea-waves. The cave in front was spread with a green vine, clustering with ripe grapes; four springs ran with limpid water near to each other, flowing here and there; around, a meadowy ground was seen, covered with violets and green parsley: such a spot even a god might well admire and wander over with delight.

#### THE WILL OF GOD.

But assuredly it is by no means possible that any other god should dare to disobey the will of Jove, or render it null.

So Job (xxiii. 13)—“But He is in one mind, and who can turn Him;” and Proverbs (xix. 21)—“There are many devices in a man’s heart; nevertheless the counsel of the Lord, that shall stand.”

#### BEWARE OF THE ANGER OF GOD.

Beware of the wrath of Jove, lest at some future period he wreak his anger upon thee.

So Psalms (ii. 12)—“Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little.”

#### THE OMNISCIENCE OF GOD.

The gods, who dwell in the broad heaven, superior to me in knowledge and understanding.

So Psalms (xciv. 10)—“He that teacheth man knowledge, shall He not know?”—and 1 Corinthians (i. 25)—“Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.”

#### A MERCIFUL DISPOSITION.

For I have a kind disposition, nor am I iron-hearted, but pitiful.

So Psalms (xxxvii. 26)—“A good man is ever merciful;” and (cxii. 4)—“He is gracious and full of compassion; a good man sheweth a favor.”

#### DIANA.

Like the huntress Diana, whose delight is set on her arrows, in the mountains, either on lofty Taygetus or Erymanthus, delighting in boars and swift stags; with her the rural nymphs, daughters of ægis-bearing Jove, sport in playful games, while her mother, Latona, is glad at heart; in head and shoulders she overtops them all, but is easily distinguished, even where all are lovely. So also did the virgin excel all her maidens.

So Proverbs (xxxii. 28)—“Her children arise up and call her blessed; her husband also, and he praiseth her.”

#### DESCRIPTION OF THE HAPPY LIFE OF WOMAN.

May the gods grant to thee all thy heart’s desire, a husband, and home, and firm union of soul with thy partner; for there is nothing more delightful than when husband and wife manage their affairs in close union, exciting envy in their foes and joy to all who wish them well; they themselves feel and enjoy their happy state.

So Ecclesiastes (ix. 9)—“Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which He hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labor which thou takest under the sun.”

#### HAPPINESS.

God himself metes out happiness to men, to the good and bad, to each as to Him seems best.

So 1 Chronicles (xxix. 12)—“Both riches and honor come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all;” and Ecclesiastes (ix. 1)—“No man moveth either love or hatred by all that is before them; all things are alike to all, there is one event to the righteous and to the wicked.”

## WHAT WE GIVE TO THE POOR WE LEND TO GOD.

For strangers and poor are all sent by Jove; a gift, however little, is grateful to them.

So Proverbs (xix. 17)—"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."

## RUGGED MARINERS.

For they do not endure foreigners, nor do they care for those who come from other lands. Trusting in their swift-sailing ships, they make their way over the mighty deep, since the Ruler of the sea has given it to them; their ships are swift as winged bird, or even thought.

So Job (ix. 26)—"My days are passed away as the swift ships;" and Psalms (xc. 9)—"We spend our years as a tale that is told."

## MANLY FIRMNESS.

Let not thy spirit fail thee, for the undaunted does best in every enterprise, even though he come from realms unknown.

So Deuteronomy (xxxi. 8)—"Fear not, neither be dismayed."

## HE DESTROYS AND IS DESTROYED.

He extirpated the godless race, but perished in their ruin.

So Proverbs (xxix. 2)—"But when the wicked beareth rule, the people mourn."

## A BELOVED QUEEN.

Thus she was honored from the heart, and is so both by dear children, by Alcinous and people, in whose eyes she is as it were a goddess, as she passes through the city; for she lacks nothing in sound sense and judgment, healing the strife among those whom she loves.

## A GARDEN.

Outside the palace, near the door, a spacious garden lies, four acres in extent; round it a fence on all sides; tall trees spring in abundance, pears, pomegranates, apple-trees with fair fruit, luscious fig-trees and luxuriant olives; their fruit is always there, nor fails all the year round, winter and summer, but ever the western breeze causes some to bud and others to ripen; each dropping pear another pear supplies, on apples apples, grapes on grapes, figs on figs arise.

## THE FATE OF MAN.

There shall he suffer whatever destiny and the dread Fates have spun for him with their thread of doom when his mother gave him birth.

## HUNGER.

For there is nothing more importunate than a hungry stomach, which will not allow a man to forget it, whatever be his cares and sorrows.

So Ecclesiastes (vi. 7)—"All the labor of man is for his mouth, and yet the appetite is not filled;" and Proverbs (xvi. 26)—"He that laboreth, laboreth for himself; for his mouth craveth it of him."

## MEN A JEALOUS RACE.

For we, the race of men, are jealous in temper.

So Numbers (v. 14)—"If the spirit of jealousy come upon a man."

## DRINKING ACCORDING TO THE PLEASURE OF EACH.

And beside him a cup of wine to drink at his pleasure.

So Esther (i. 8)—"And the drinking was according to the law, that they should do according to every man's pleasure."

## GOD GIVES DIFFERENT TALENTS TO DIFFERENT MEN.

God gives not noble gifts to all men, neither nature's charms, nor intellect, nor eloquence, for one man is inferior in outward form, while God makes up for this defect by eloquence, and thus he is admired by all; he speaks sweeter than honey, and with modesty steals away our souls, distinguished amidst the surrounding multitude; in public he appears a god; while another is fair as the ethereal beings in form, but "round his words grace sits not like a coronet."

So Psalms (xlv. 4)—"Grace is poured into thy lips;" and Song of Solomon (iv. 3)—"Thy speech is comely;" and 1 Corinthians (xii. 4)—"Now there are diversities of gifts, but the same Spirit;" and Matthew (xxv. 15)—"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability."

## WOMEN SHOULD REMAIN IN THEIR HOMES.

The goddesses remained each modestly at home.

So Titus (ii. 5)—"Discreet, chaste, keepers at home."

## THE GODS GIVERS OF BLESSINGS.

The gods, givers of what is good.

So Matthew (vii. 11)—"God will give good things to them that ask Him;" and James (i. 17)—"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

## EVIL DEEDS.

Evil deeds prosper never.

So Proverbs (xi. 21)—"Though hand join in hand, the wicked shall not be unpunished;" and (xxix. 6)—"In the transgression of an evil man there is a snare."

## SURETY FOR THE UNJUST.

He suffers who gives surety for the unjust.

So Proverbs (vi. 1)—"If thou be surety for thy friend, thou art snared with the words of thy mouth;" and (xi. 15)—"He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure."

## THE POET.

Poets are worthy of honor and respect from all men upon the earth, because the Muse has taught them to sing lays, and loves the harmonious race.

## A FEAST.

Let us all rejoice together, hosts and guests, since it is best so.

So Ecclesiastes (viii. 15)—"Then I commended mirth, because a man hath no better thing under the sun than to eat, and to drink, and to be merry;" and (x. 19)—"A feast is made for laughter."

## THE WILL OF THE LORD BE DONE.

Some things God will bring to pass, and others will be unaccomplished, according to His will.

So Acts (xxi. 14)—"The will of the Lord be done;" and James (iv. 15)—"If the Lord will, we shall do this or that."

## THE CALAMITY IS FROM GOD.

The gods have contrived this misfortune, and destined it for men, that it might be a theme of future song.

So 2 Kings (vi. 33)—"This evil is of the Lord;" and Amos (iii. 6)—"Shall there be evil in the city, and the Lord hath not done it?"

## AN EQUAL DIVISION.

We have divided the many possessions which we received, so that no one has gone away deprived of his share.

So 1 Samuel (xxx. 24)—"As his part is that goeth down to the battle, so shall his part be that carrieth by the stuff: they shall part alike."

## ALL GROW SPONTANEOUSLY.

They neither plant nor sow, but all things grow without ploughing or sowing, wheat, barley, and vines.

See 2 Kings (xix. 29)—"Ye shall eat this year things that grow of themselves."

## THOU CANST NOT ESCAPE THE DISEASE SENT BY GOD.

Thou canst by no means escape the disease sent by mighty Jove.

So 1 Samuel (iv. 8)—"Who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians;" and 1 Peter (v. 6)—"Humble yourselves therefore under the mighty hand of God."

## DO NOT IRRITATE THE IRASCIBLE.

Unhappy man, why dost thou exasperate a savage wretch?

So Judges (xviii. 25)—"Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household."

## FOLLY.

For we perished by our own folly.

So Proverbs (i. 33)—"The turning away of the simple shall slay them;" and (xi. 3)—"The perverseness of transgressors shall destroy them;" and Hosea (xiii. 9)—"Thou hast destroyed thyself."

## THE ADVICE OF BAD COMPANIONS.

The bad counsel of my companions got the better of me.

So 2 Samuel (xvii. 14)—"And Absalom and all the men of Israel said, The counsel of Hushai the archite is better than the counsel of Ahithophel: for the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom;" and 1 Kings (xii. 13)—"And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions."

## BAD COMPANIONS.

Bad companions have ruined me, and in addition to these, excessive sleep.

So Proverbs (xxiii. 20)—"Be not among the wine-bibbers: among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

## "LOVE NOT SLEEP."

A man who does not sleep has a double reward.

So Proverbs (xx. 13)—"Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread."

## TEARS VAIN IN MISERY.

But tears in mortal miseries are vain.

## A MIND NOT TO BE CHARMED.

In thy breast there is a mind that cannot be gained over by charming.

So Psalms (lxxviii. 5)—"Which will not hearken to the voice of charmers, charming never so wisely."

## WHY DOST THOU SIT LIKE A DUMB MAN.

Why, Ulysses, dost thou sit thus like a man bereft of speech, wasting away thy heart, and touching neither bread nor drink?

See 1 Samuel (i. 8); and 1 Kings (xxi. 5).—"Why is thy spirit so sad, that thou eatest no bread?"

## A WILD SCAMP.

Elpenor was the youngest, neither famed in war nor for sense, who, away from his companions in the sacred hall of Circe, delighting in a cool recess, slept, overcome with wine.

## WHO CAN SEE GOD?

Who can see God with his eyes if He wills not, going hither and thither?

So Isaiah (xlv. 15)—"Verily Thou art a God that hidest Thyself;" and John (i. 18)—"No man hath seen God at any time;" and 1 Timothy (vi. 16)—"Whom no man hath seen, nor can see."

## VISIONARY GHOSTS.

The shades of the dead came thronging forth from Erebus—virgins, youths, and old men who in their day had endured much, and tender little maidens overwhelmed with recent grief; many a man, too, wounded by the brazen spear, slain in the battlefield in mail, and all blood-stained, who flitted by in numbers beside the trench, here and there, with loud wailings; pale, I trembled with fear.

## THE EVILS OF DRUNKENNESS.

I have been ruined by an evil fate and excess in wine.

So Proverbs (xxiii. 30)—"Who hath woe? who hath sorrow? They that tarry long at the wine; they that go to seek mixed wine."

## THE DEAD.

But this is the law of mortals when they die: their muscles hold no longer flesh and bones, but the strong force of flaming fire destroys these parts, after the spirit has first left the white bones, while the soul wings its flight, vanishing like a dream.

So Luke (xxiv. 39)—"A spirit hath not flesh and bones."



## LYING VAGRANTS.

Ulysses, we do not suspect in looking at thee that thou art capable of guile and tricky frauds, though such the earth produces in numbers, vagrants, artful to deceive, so as to elude detection; to thee there is a grace of language, and gifts of mind; thou hast told thy story skilfully, like some bard the sad woes of all the Greeks and of thyself.

So Titus (i. 10)—“There are many unruly and vain talkers and deceivers;” and 2 John (7)—“For many deceivers are entered into the world.”

## A TIME FOR EVERYTHING.

A time for talking, however prolonged; a time, too, for sleep.

So Ecclesiastes (iii. 7)—“A time to keep silence, and a time to speak.”

## WOMEN.

Than woman there is no fouler and viler fiend, when her mind is bent to ill.

## TRUST NOT A SECRET TO A WOMAN.

Though thou lovest thy wife, tell not everything which thou knowest to her; but unfold some trifle, while thou concealest the rest.

So Micah (vii. 5)—“Keep the doors of thy mouth from her that lieth in thy bosom.”

## THINK ALL WOMEN FALSE.

There is no trust to be placed in women.

## RATHER BE A SLAVE ON EARTH THAN REIGN IN HELL.

I would rather be a peasant and slave to some poor hind of slenderest means, than reign over the dead who have passed from life.

Milton (“Paradise Lost,” i. 252) says the reverse of this—  
“Better to reign in hell than serve in heaven!”

## “TO GO DOWN ALIVE INTO THE PIT.”

Unhappy wretches, who alive go down into the pit of Hades, dying twice, while other men die only once.

So Numbers (xvi. 33)—“They went down alive into the pit;” and Psalms (lv. 15)—“Let them go down into hell;” and Hebrews (ix. 27)—“And it is appointed unto men once to die.”

## WE ARE NOT IGNORANT OF MISFORTUNES.

O friends! we have by no means been unacquainted with woes.

So Romans (v. 4)—“Patience worketh experience;” and 2 Corinthians (ii. 11)—“We are not ignorant of his devices.”

## DEATH BY HUNGER.

Death in all shapes is hateful to unhappy man, but the most dreadful is to die and meet our fate by hunger.

## A TWICE-TOLD TALE.

And what so tedious as a twice-told tale?

So Matthew (vi. 7)—“Use not vain repetitions.”

## HONOR TO THE OLD.

It would be improper to afflict with disgrace the oldest and worthiest.

So Proverbs (xvi. 31)—“The hoary head is a crown of glory, if it be found in the way of righteousness.”

## THE OPPRESSED ARE CARED FOR BY GOD.

May they be punished by Jove, the protector of suppliants, who watches over men, and makes those who commit wrong pay a due penalty.

So Psalms (x. 14)—“Thou beholdest mischief and spite, to requite it with Thy hand.”

## ENDURE WHAT HAPPENS FROM NECESSITY.

Whatsoever sorrows may be thy doom, bear them with patience if necessity entail them.

So Hebrews (xii. 1)—“Let us run with patience the race that is set before us;” and James (i. 4)—“Let patience have her perfect work.”

## ENDURE.

Submit in silence to many ills, enduring the violence of men.

So Isaiah (liiii. 7)—“He was oppressed and He was afflicted, yet He opened not His mouth.”

## I CANNOT LEAVE THEE.

Wherefore I am not able to leave thee; since thou art unfortunate.

So Psalms (xxxvii. 28)—“The Lord forsaketh not His saints.”

## “IF GOD BE FOR US.”

Would that thou wouldst stand by me and encourage me, thou blue-eyed goddess; with thee on my side would I be willing to encounter three hundred men.

So Psalms (iii. 6)—“I will not be afraid of ten thousands of people that have set themselves against me round about;” and Romans (viii. 31)—“If God be for us, who can be against us?”

## THE TORMENT OF A GUILTY CONSCIENCE.

The blessed gods love not impious acts, but honor justice and the pious deeds of men; the foes of peace and scourges of mankind, who overrun the lands of others, given to them by Jove as a prey, filling their vessels with ill-got spoil, proceed homeward, yet great fear of divine vengeance falls upon them.

So Psalms (v. 5)—“Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee; Thou hatest all workers of iniquity;” and (xxxiii. 5)—“Thou lovest righteousness and judgment.”

## A WIFE LONGING FOR HER LOST HUSBAND.

Old man, it is not every vagrant that coming with his stories can persuade the wife and son; for needy strangers, that they may have a kind reception, are prone to manufacture stories; nor do they care to speak the truth. Every vagrant who comes to Ithaca goes to my mistress with his falsehoods. She receives them kindly, inquiring each particular, while tears drop from her eyelids, like a woman who has lost her husband in some foreign land.



## YOU CAN GUESS THE GRAIN FROM THE STUBBLE.

I think that, looking at the stubble, thou mayest guess the grain.

## THE VARIOUS EMPLOYMENTS OF MEN.

The things which God suggested were agreeable to me; for men take delight in various employments.

So Genesis (iv. 2)—"Abel was a keeper of sheep, and Cain was a tiller of the ground;" and Matthew (xxii. 5)—"And went their ways, one to his farm, another to his merchandise."

## "LIE NOT ONE TO ANOTHER."

Why shouldst thou, being such as thou art, lie rashly?

So Colossians (iii. 9)—"Lie not one to another."

## ENJOY THE PRESENT.

Enjoy such things as thou hast; for God will give one thing and one withhold.

So Philippians (iv. 11)—"I have learned, in whatsoever state I am, therewith to be content;" and Hebrews (xiii. 5)—"Be content with such things as ye have."

## POWERS OF WINE.

For wine leads to folly, making even the wise to laugh immoderately, to dance, and to utter what had better have been kept silent.

So Proverbs (xx. 1)—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise;" and Isaiah (xxviii. 7)—"They have erred through wine, and through strong drink are out of the way."

## WOMAN MARRIED A SECOND TIME.

For thou knowest the dispositions of women; whoever marries a second time wishes her family to prosper, forgetting her former children and dead husband, never thinking of them.

So 1 Timothy (v. 9)—"A widow having been the wife of one man; but the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry."

## "WELCOME THE COMING, SPEED THE PARTING GUEST."

Who loves too much hates in the same extreme; the golden mean is to be preferred. It is equally wrong to urge the unwilling to come back and to detain him who desires to depart. True friendship's rule is "to welcome the coming, to speed the parting guest."

So Ecclesiastes (iii. 8)—"A time to love, and a time to hate; a time of war, and a time of peace;" and Romans (xii. 13)—"Given to hospitality;" and Hebrews (xiii. 2)—"Be not forgetful to entertain strangers;" and 1 Peter (iv. 9)—"Use hospitality one to another without grudging;" and Genesis (xviii. 16)—"And Abraham went with them to bring them on the way;" and Romans (xv. 24)—"For I trust to see you in my journey, and to be brought on my way thitherward by you;" and 3 John (6)—"Whom if thou bring forward on their journey, thou shalt do well."

## MEN OF MEAN ESTATE.

With the good-will of the messenger Mercury, who imparts grace and honor to the works of men, few could with me cope in dexterous service, to pile the fire, to split the dry wood, to cut up the carcase, roast the flesh, pour out the wine, offices in which the humble wait upon the rich.

## THE EMIGRANT.

There is nothing worse for mortals than a vagabond life.

So Proverbs (xxvii. 8)—"As a bird that wandereth from her nest; so is a man that wandereth from his place."

## TOO MUCH REST.

For too much rest itself becomes a pain.

So Proverbs (vi. 9)—"How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep."

## THE RETURN OF AN ONLY SON.

The father receiving his only son, the child of his old age, embraces him affectionately, as he returns from some far distant land after an absence of ten years, for whom he has suffered many a bitter pang of anxious care.

So Luke (xv. 20)—"And when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him."

## I KNOW AND UNDERSTAND.

I know, I understand; thou art giving directions to one who is acquainted with these things.

So Job (xiii. 1)—"Lo, mine eye hath seen all this, mine ear hath heard and understood it. What ye know, the same do I know also: I am not inferior unto you."

## GOD INVISIBLE.

For the gods do not make themselves visible to all.

So Exodus (xxxiii. 20)—"Thou canst not see my face: for there shall no man see me and live;" and 1 Timothy (vi. 16)—"Whom no man hath seen, nor can see."

## I AM NOT A GOD.

I am no god; why dost thou liken me to the immortals?

See 2 Kings (v. 7)—"Am I God?"—and Psalms (lxxxix. 6)—"Who in the heaven can be compared unto the Lord?"—and Isaiah (xli. 5)—"To whom will ye liken me, and make me equal and compare me, that we may be like?"

## THE POWER OF GOD.

It is easy for the gods, who inhabit the wide heaven, to raise or cast down mortal man.

See 1 Samuel (ii. 7); and 2 Chronicles (xxv. 8)—"God hath power to help and cast down;" and Psalms (lxxv. 7)—"God is the judge; He putteth down one and setteth up another;" and Luke (i. 52)—"He hath put down the mighty from their seats, and exalted them of low degree."

## READY SWORDS OFT CAUSE BLOODSHED.

The steel blade itself oft incites to deeds of violence.

## CONTRIVE NOT EVIL AGAINST ONE ANOTHER.

Men ought not to devise evils against one another.

So Proverbs (iii. 29)—"Devise not evil against thy neighbor;" and (xxiv. 8)—"He that deviseth to do evil shall be called a mischievous person."

## ONE ROGUE IS USHER TO ANOTHER.

Here sure one rogue leads on another; thus it is that God for evermore links like with like.

So Matthew (xv. 14)—"Blind leaders of the blind."

## THE IDLE.

Since he has learned evil deeds he will not be willing to turn to labor; but at the people's heels forever cowering, he wishes to feed his insatiable belly by begging.

So Proverbs (xix. 24)—"A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again."

## BAD SHEPHERDS.

Bad shepherds destroy their sheep.

So Ezekiel (xxxiv. 2)—"Woe be to the shepherds, ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock;" and John (x. 12)—"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep."

## WANT.

It is not possible for the hungry belly to conceal her wants, causing unnumbered woes to mortals, for which well-benched galleys are equipped for the barren sea, bearing ills to the enemy.

So Ecclesiastes (vi. 7)—"All the labor of man is for his mouth, and yet the appetite is not filled."

## PLAYTHINGS OF THE GREAT.

Eumæus, surely this is very wonderful, this dog lies in the dirt, beauteous in form, but I do not know whether or not he was swift in running as he is handsome, or like those lap-dogs which the rich keep for their beauty.

## A SLAVE.

For loud-thundering Jove takes away half the worth of a man when he has made him a slave.

So Proverbs (xxix. 19)—"A servant will not be corrected by words; for though he understand, he will not answer."

## THE BEGGAR.

Modesty is not good for a needy beggar.

So Luke (xi. 8)—"Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth."

## PRUDENCE NOT EQUAL TO BEAUTY.

My good friend, thy wisdom is not equal to thy good looks.

So Proverbs (xi. 22)—"As a jewel of gold in a swine's snout, so is a fair woman which is without discretion."

## GOD PROTECTS THE POOR.

The gods and avenging Furies are the protectors of the poor.

So Psalms (xii. 5)—"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord;" and (li. 33)—"For the Lord heareth the poor."

## GOD WATCHES THE INJUSTICE OF MEN.

The gods, like strangers from some foreign land, assuming different forms, wander through cities, watching the injustice and justice of men.

So Proverbs (xv. 3)—"The eyes of the Lord are in every place, beholding the evil and the good;" and Acts (xiv. 11)—"The gods are come down to us in the likeness of men."

## ENVY NOT THY NEIGHBOR'S PROPERTY.

Thou oughtest not to envy the wealth of thy neighbor.

So Matthew (xx. 15)—"Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

## MAN SUBJECT TO VICISSITUDES.

The earth produces nothing feeble than man, of all that breathes or creeps on earth; for he thinks himself exempt from evil in years to come, while the gods give him strength and his knees are able to support him. But when the blest gods bring sorrow, he is unwilling to bear it with patience. For men are such as the Father of men and gods wills it.

So Job (xxv. 6); and Psalms (xxxix. 5)—"Verily every man at his best state is altogether vanity;" and (xc. 5)—"Thou carriest them away as with a flood; they are as asleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth;" and (xxx. 6)—"And in my prosperity I said, I shall never be moved;" and Psalms (xxxix. 15)—"My times are in Thy hand;" and Ecclesiastes (vii. 14)—"In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after Him."

## TO SORROW WITHOUT CEASING.

It is wrong to sorrow without ceasing.

So 2 Corinthians (ii. 7)—"Lest perhaps such an one should be swallowed up with overmuch sorrow;" and (vii. 10)—"The sorrow of the world worketh death."

## "I THOUGHT AS A CHILD."

But I know and understand everything, good and bad; in days gone by I was a mere child, yet I am not able to perceive what is prudent in all circumstances.

So 1 Corinthians (xiii. 11)—"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things;" and (xiii. 9)—"We know in part."

## A HYPOCRITE.

He soothed him with honeyed words, but his intentions were far otherwise.

So Psalms (xxviii. 3)—"Which speak peace to their neighbors, but mischief is in their hearts;" and Jeremiah (ix. 8)—"One speaketh peaceably to his neighbors with his mouth, but in heart he layeth his wait."

## TO REJECT A GIFT.

It is not good to refuse a gift.

So 1 Timothy (iv. 4)—"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

## EFFECTS OF WINE.

Surely wine possesses thy senses, or else thou art always such as to speak in a foolish way.

So Isaiah (xxviii. 7)—"They also have erred through wine, and through strong drink are out of the way;" and Acts (ii. 13)—"Others mocking said, these men are full of new wine."

## ATTEND TO YOUR HOUSEHOLD AFFAIRS.

I wish, my son, that thou wouldst look with care after thy household, and guard all thy possessions.

So Proverbs (xxvii. 23)—"Be thou diligent to know the state of thy flocks, and look well to thy herds;" and 1 Timothy (iii. 4)—"One that ruleth well his own house."

#### THE IDLE.

I shall not allow any one to be idle who lives at my expense, though he has come from far.

So Genesis (iii. 19)—"In the sweat of thy face shalt thou eat bread;" and Proverbs (xx. 4)—"The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing;" and 2 Thessalonians (iii. 10)—"If any would not work, neither should he eat."

#### CONFUSION OF TONGUES.

There was a great confusion of tongues.

So Genesis (xi. 9)—"There the Lord did confound the language of all the earth;" and Acts (ii. 4)—"They began to speak with other tongues."

#### SHORTNESS OF LIFE.

Mortals have a short span of life.

So Job (viii. 9)—"For we are but of yesterday, and know nothing, because our days upon earth are a shadow;" and (xiv. 1); and Psalms (xxxix. 5)—"Behold thou hast made my days as an hand-breadth, and mine age is as nothing before Thee: verily every man at his best state is altogether vanity;" and (xc. 10)—"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away."

#### BE PATIENT.

Be patient, my soul; thou hast at another time suffered something still worse than this.

So Psalms (xlii. 5)—"Why art thou cast down, O my soul? and why art thou disquieted in me?" and Romans (v. 4)—"And patience worketh experience: and experience, hope."

#### GOD KNOWS ALL THINGS.

For God knows all things well, the evil and good that befalls men.

So Psalms (cxxxix. 1-4)—"O Lord, Thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising: Thou understandest my thought afar off. Thou compassed my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether."

#### EVEN KINGS SUFFER CALAMITIES.

The gods overwhelm those men with misfortunes who ramble about, when even on kings they impose toil.

So Job (v. 6)—"Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground."

#### THEY SMILED AGAINST THEIR INCLINATION.

They smiled with the jaws of another.

So Proverbs (xiv. 13)—"Even in laughter the heart is sorrowful, and the end of that mirth is heaviness."

#### DO NOT PUT OFF BY PRETEXTS.

But come, do not put off under false pretexts.

So Proverbs (iii. 28)—"Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee."

#### BETTER TO DIE THAN TO LIVE.

It is much better to die than to live, being baulked in our objects about which we are always employed, living in hope every day.

So 1 Corinthians (ix. 15)—"It were better for me to die, than that any man should make my glorying void."

#### TO PERISH BY OUR OWN FOLLY.

He proceeded on, destroyed by his own folly, bearing his own evils in his arrogant mind.

So Galatians (vi. 5)—"Every man shall bear his own burden."

#### THOU SHALT SUFFER WHAT THOU INTENDEST FOR ANOTHER.

What thou thoughtest to perpetrate, that thou shalt suffer in thy own person.

So Psalms (vii. 16)—"His mischief shall return upon his own head;" and 1 Kings (ii. 44)—"The Lord shall return thy wickedness upon thine own head."

#### TO BRING DEATH BY WICKED CONDUCT.

But they did not obey me to keep their hands from evil, therefore they met a shameful death for their folly.

So Proverbs (xi. 3)—"The perverseness of transgressors shall destroy them;" and (xiii. 6)—"Wickedness overthroweth the sinner."

#### INSULT NOT THE DEAD.

It is impious to insult the dead.

So Proverbs (xxiv. 17)—"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth."

#### A STONY HEART.

Thy heart is always harder than stone.

So Ezekiel (xi. 19)—"I will take the stony heart out of their flesh."

#### THE POOR MAN IS DESPISED.

Now, because I am in squalor, and clothed in rags, he despises me, and says that I am not the person I assume to be.

So James (ii. 2)—"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or Sit here under my footstool."

#### HIS FAME SHALL NEVER PERISH.

The fame of his virtuous deeds shall never be forgotten, while the gods will in beauteous song preserve the name of wise Penelope.

So Psalms (cxli. 6)—"The righteous shall be in everlasting remembrance;" and Proverbs (x. 7)—"The memory of the just is blessed."

#### A WISE SON.

What a joyful day is this, ye friendly gods! I am in the height of joy: my son and grandson are contending for the prize of merit.

So Proverbs (x. 1)—"A wise son maketh a glad father."

#### LONGINUS.

BORN ABOUT A.D. 213—DIED A.D. 273.

LONGINUS, a distinguished Greek philosopher of the third century of our era, is believed to have been born at Athens, where he was educated by his uncle, Phronto, and on his death he inherited his fortune. He had travelled through various

countries with his parents, and got acquainted with all the principal philosophers of his time, of whom the most distinguished were Ammonius Saccas, Origen, Plotinus, and Amelius. He then settled at Athens, where he collected a large number of pupils, to whose instruction he devoted himself with such zeal that he had little time for the composition of any literary production. Towards the end of his life he travelled to the East, and was induced to remain at Palmyra in the service of Queen Zenobia. He encouraged her to assert her independence, and is said to have dictated a spirited letter to the Emperor Aurelian, renouncing the allegiance of the Romans. When Aurelian took the city of Palmyra, A.D. 273, Longinus was given up to the Romans, who ordered him to be executed, a fate to which he submitted with the utmost firmness. Of all his works, which were numerous, all that has come down to us consists of a considerable part of his work "On the Sublime."

#### IN WHAT DOES MAN MOST RESEMBLE THE GODS ?

For, well did Pythagoras answer the question, "In what do we most resemble the gods?" when he replied, "In doing good and speaking truth."

So Proverbs (xiv. 22)—"Mercy and truth be to them that devise good;" and Ephesians (vi. 14)—"Stand, having your loins girt about with truth;" and Psalms (xcviii. 3)—"He hath remembered His mercy and His truth."

#### THE SUBLIME.

But the sublime, when it is introduced at a seasonable moment, has often carried all before it with the rapidity of lightning, and shown at a glance the mighty power of genius.

#### GENIUS.

Genius may at times want the spur, but it stands as often in need of the curb.

#### FROM THE SUBLIME TO THE RIDICULOUS.

Little by little we depart from the terrible and reach the ridiculous.

[Napoleon adopted this idea when he said, "There is only a step from the sublime to the ridiculous"]

#### GREAT ATTEMPTS.

They call to remembrance the maxim, that "In great attempts 'tis glorious e'en to fail."

#### PUERILITY.

What is the idea implied in puerility? Why, it is certainly nothing more than the expressions and ideas that naturally occur to a schoolboy, and which become flat and insipid from being overwrought. And those persons are apt to fail in this particular who, aiming at an over-subtle, accurate, and, above all, a sweet style, imperceptibly degenerate into vulgar language and frothy affectation.

#### WHAT IS REALLY SUBLIME ?

That is really grand and sublime which, the more we consider, the more difficult, nay, I would say impossible, it is to withstand; the impression of which sinks so deep, and is so engraven on the mind, that it cannot be effaced. In a word, you may pronounce that to be truly and really sublime

which pleases at all times, and delights all kinds of men. For when men of different pursuits, modes of life, inclinations, ages, and reasoning powers, all unite in admiration of a particular work, then this united assent, and combination of so many different judgments, stamps a high and unequivocal value on that work which meets with such admiration.

#### GREATEST THOUGHTS UTTERED BY THE GREATEST SOULS.

For it is impossible for those who have low, mean, and grovelling ideas, and who have spent their lives in mercenary employments, to produce anything worthy of admiration, or to be a possession for all times. Grand and dignified expressions must be looked for from those, and those alone, whose thoughts are ever employed on glorious and noble objects.

#### LET THERE BE LIGHT.

In the same way the Jewish lawgiver, a man of no ordinary genius, when he had conceived in his mind a just idea of the grandeur of the Supreme Being, has given expression to it in noble language, in the beginning of his work containing His laws:—"And God said," "What?" "Let there be light: and there was light. Let the earth be: and the earth was."

So Genesis (i. 3)—"And God said, Let there be light: and there was light."

#### HOMER.

So that, in the *Odyssey*, we may liken Homer with justice to the setting sun, whose glory, indeed, still remains, though the excessive heat of his beams has abated.

#### SUBLIME SPIRIT OF THE ANCIENTS.

In like manner, from the sublime and lofty spirit of the ancients there flow certain emanations, like vapors from the sacred vents, which penetrate imperceptibly into the breasts of imitators, inspiring those who are not distinguished for genius with the fire and vigor of others.

#### FEELINGS OF AN AUTHOR RESPECTING HIS WORK.

For if any man, at the very moment he is composing a work, should be filled with dread lest he should be producing what will not live beyond his own life and time, it must necessarily be that the labors of such a man, who feels so little confidence in himself that he cannot look forward to the esteem and applause of succeeding ages, should be imperfect and abortive.

#### FANCY IN ORATORY.

What, then, is the use of allowing full play to the fancy in oratory? It is, perhaps, that it enables us to make our speeches impassioned and full of vigor.

#### IT IS AN ART TO CONCEAL ART.

For art may then be termed perfect and complete, when it seems to be nature; and nature then is most successful, when she conceals what aid she receives from art.

## WHAT NATURE DESIGNED MAN FOR.

Nature never meant man to be a low, grovelling creature; but, placing him in the world, as in a wide and crowded theatre, intended that he should be the spectator of her mighty works, giving him an eager desire for every honorable pursuit. From the first moment of his birth, she implanted in his soul an inextinguishable love for all that is good and noble, and a constant longing to approach nearer to the Divine nature.

## FREE GOVERNMENT THE NURSE OF GENIUS.

Must we at last give credit to that common observation so highly praised, that free government is the true nurse of genius, and that in such a state alone do perfect orators flourish, and with it decline or die? For Liberty, it is said, is alone fitted to bring out the noble thoughts of men of genius, filling them with hopes of success, with a generous emulation and desire for victory. And above all, as the labors of orators are nobly rewarded in free states, it brings into full play the innate powers of their mind, which are sharpened and polished by constant practice; and the freedom of their thoughts, as might be expected, shines forth clearly in the liberty of their debates.

## SLAVERY.

Slavery, however easy may be its chains, cannot be altogether divested of its bitterness, and can only be regarded as a prison of the soul, and a public dungeon.

## LOVE OF MONEY AND LOVE OF PLEASURE.

For love of money is the disease which renders us most pitiful and grovelling, and love of pleasure is that which renders us most despicable.

## LUCIAN.

LUCIAN, a classic satirist and humorist of the first merit, was born at Samorata, in Syria, in the early part of the second century of our era.

## THE WORLD TO COME.

Dost thou not know what punishment awaits the wicked after this life, and in what happiness the good live?

So Matthew (xxv. 46).—"And these shall go away into everlasting punishment: but the righteous into life eternal."

## MEN KNOW NOT THE TRUTH.

As they are men, they know not the truth.

So Ephesians (iv. 8).—"Having the understanding darkened because of the blindness of their hearts."

## GOD IS OMNISCIENT.

When thou committest a sin, thou mayest perhaps conceal it from men, but thou wilt not conceal it from God, however much thou strivest.

## MENANDER.

BORN B.C. 342—DIED B.C. 291.

MENANDER, the most celebrated poet of the new comedy, was a native of Athens, son of Diopieithes and Hegesistrate, flourishing in the time of the successors of Alexander. He was born the same year his father commanded the Athenian forces on the Hellespont, against Philip of Macedon. He was educated under the eye of his paternal uncle, Alexis, the comic poet, and received instruction from Theophrastus, the philosopher. He was the intimate friend of Epicurus, enjoyed the friendship of Demetrius Phalereus, and was greatly admired by the first Greek king of Egypt, Ptolemy, the son of Lagus. He is said to have been drowned while he was swimming in the harbor of Peiræus, near which he had an estate. Notwithstanding his fame as a poet, his public dramatic career, during his lifetime, was not particularly successful; for, though he composed upwards of a hundred comedies, he only gained the prize eight times.

## THE BACHELOR IS HAPPY.

Happy am I, who have no wife.

## CHILDREN TO BE BOUND TO YOU BY GENTLENESS.

We ought to lead our child to the right path, not by severity, but by persuasion.

## THE RELATIVES OF THE POOR.

It is difficult to discover the relatives of a poor man, for no one likes to acknowledge his relationship with one who is in want, lest he should be asked for assistance.

## THE POOR.

The poor man is full of fears, and imagines himself despised by all mankind. The man who enjoys only a moderate fortune is apt to look on the dark side of life.

## THE POOR.

Whoever first discovered the means to support the poor increased the number of the miserable; for it would have been more simple for the man who could not live happily to die.

## A DAUGHTER.

A daughter is an embarrassing and ticklish possession.

So Sheridan ("The Duenna," act i. sc. 3).—

"If a daughter you have, she's the plague of your life,  
No peace shall you know, though you've buried your wife!  
At twenty she mocks at the duty you taught her—  
Oh, what a plague is an obstinate daughter!"

## HAIL, FATHERLAND.

Hail, beloved land! I embrace thee, seeing thee after a long time; for it is not every land I so address, but only when I see my own; for what supports me with food, that I regard as a god.

So Scott ("Lay of the Last Minstrel," can. vi. st. 1).—

"Breathes there the man with soul so dead,  
Who never to himself has said—  
This is my own, my native land?"

## LOVE.

Love blinds all men, both those who act reasonably and those who act foolishly.

## HABITS.

For habits are never to be neglected.

## THE EVENTS OF LIFE.

Man must be prepared for every event of life, for there is nothing that is durable.

## SON AND DAUGHTER.

A wise son is a delight to his father, while a daughter is a troublesome possession.

So Proverbs (x. 1)—“A wise son maketh a glad father; but a foolish son is the heaviness of his mother.”

## GOD.

All places are the temple of God, for it is the mind which prays to God.

So Acts (vii. 48)—“Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things?”

## HOW THE CHARACTER OF MAN IS KNOWN.

The character of man is known from his conversation.

## THE WISH IS FATHER TO THE THOUGHT.

He who sees and expects only what he wishes is a foolish judge of what is true.

So Shakespeare (“King Henry IV.,” part iii., act iv., sc. 4)—  
“Thy wish was father, Harry, to that thought.”

## RICHES.

Riches are blind, and render men blind who set their affections upon them.

## ANNOYANCES OF LIFE.

In everything thou wilt find annoyances, but thou oughtest to consider whether the advantages do not predominate.

## TO DIE YOUNG.

He whom the gods love dies young.

## EVERY DIFFICULTY IS OVERCOME BY LABOR.

He who labors diligently need never despair. We can accomplish everything by diligence and labor.

## WHAT IS UNEXPECTED.

I have not been unfortunate, whence I might have expected; but all things that are unexpected cause surprise.

## A MODEST ASSURANCE NECESSARY.

Thy modesty, if thou art of grave demeanor, will appear suitable in the eyes of the world, my friend; if thou humblest thyself, and makest little of thyself, this is thought a just despising of thyself.

## FIGHT NOT AGAINST GOD.

Fight not against the decrees of God, nor add other annoyances to the occurrences of life; bear patiently whatever happens.

So Acts (v. 29)—“We ought to obey God rather than man.”

## THE ILLS OF FORTUNE.

The noble ought to bear with patience the evils of life which Fortune brings upon them, when they have not themselves to blame.

## EVIL COMMUNICATIONS.

Evil communications corrupt good manners.

## A PROPHET.

The wisest man is the best prophet and counsellor.

## PRUDENCE.

Prudence and forethought are the origin of much that is good, if they be applied to a proper object.

## IMPRUDENCE.

It requires little exertion on our part to bring misfortune upon ourselves.

## KNOW THYSELF.

In many things thou dost not well to say, “Know thyself;” for it would be better to say, “Know others.”

## THE SLUGGARD.

A procrastinator, born merely to consume the fruits of the earth; a miserable wretch; a useless being on earth, acknowledging that he has been brought up in vain.

## INDUSTRY.

Who can be happy without strenuous labor?

## FOLLY.

It is not in the power of a foolish person to escape misfortune.

So Proverbs (x. 10)—“A prating fool shall fall;” and (xxvii. 22)—“Though thou shouldst bray a fool in a mortar.”

## GOOD RESULTS.

That which turns out well is better than any law.

## CHANCE.

Chance is, as it seems, a kind of god, for it preserves many things which we do not observe.

## THE JUST.

No just man has ever become suddenly rich.

## ADVERSITY.

No one ought ever to despond in adverse circumstances, for they may turn out to be the cause of good to us.

So Job (v. 17)—“Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty;” and Hebrews (xii. 6)—“For whom the Lord lov-



eth He chasteneth, and scourgeth every son whom he receiveth."

So Shakespeare ("As You Like It," act. ii., sc. 1)—

"Sweet are the uses of adversity;  
Which, like the toad, ugly and venomous,  
Wears yet a precious jewel in his head."

And "Measure for Measure," (act. iv., sc. 6)—

"'Tis a physic  
That's bitter to sweet end."

#### KNOW THYSELF.

That saying, "Know thyself," has this meaning, that thou get acquainted with thy own abilities, and with what thou art able to accomplish.

#### THE POOR.

The poor are always considered to be under the peculiar care of the gods.

So Psalms (lxxix. 33)—"For the Lord heareth the poor, and despiseth not His prisoners."

#### THE CONTINGENCIES OF FORTUNE.

It does not become any living man to say, "This will not happen to me."

#### THE GOOD ARE KNOWN BY A BLUSH.

Whoever blushes seems to be good.

So Young (Night vii., l. 496)—

"The man that blushes is not quite a brute."

#### THE HONORABLE.

A good and honorable character is a safe provision for every event and every turn of fortune.

#### GOD.

God takes particular care of the good.

#### COUNTRY LIFE.

Men are taught virtue and a love of independence by living in the country.

#### PLEASURE AND PAIN CLOSELY UNITED.

There is no pleasure of life, sprouting like a tree from one root, but there is some pain closely joined to it; and, again, nature brings good out of evil.

#### THE PAINS OF LIFE.

If thou expungest from life all that part which thou passest unhappily, it reduces life to a small infinitesimal fragment.

#### A SERVANT.

It is safest for a servant to do what he is ordered, as the proverb says.

#### PLEASANT AT TIMES TO PLAY THE FOOL.

It is not always suitable to be wise; to play the fool in some things is proper.

So Ecclesiastes (iii. 4)—"A time to mourn and a time to dance."

#### TRUTH.

Truth when not sought after, sometimes comes to light.

#### MAN.

I maintain that he is most happy who, after contemplating at his ease those beautiful objects of nature, the sun, stars, water, clouds, fire, has departed speedily to the home whence he came. Whether he live a hundred years or a few, he will always have the same objects before him. Consider, therefore, the time of which I speak to be merely the place of meeting and sojourning for men, where we meet together, traffic, are cheated, gamble, and amuse ourselves. If thou departest early, thou wilt enjoy the better fate; thou hast gone furnished with provisions for the way, hated by no one. He who remains a longer time in the world, after all his labors, at last comes to an end, and, reaching a miserable old age, finds himself in want of everything. Roaming about, he finds enemies, who lay snares for him: having at last come to an end, the spirit parts from the body with great difficulty.

#### LEAN NOT ON YOUR OWN UNDERSTANDING.

Cease to lean on your own understanding, for the wisdom of man is nothing else but the dictates of chance, whether that be considered Divine inspiration or pure intellect. It is this that rules, turns, and preserves all things, while the wisdom of man is mere smoke and idle talk; believe what I say, and you will not have cause to blame me. All things that we do or meditate are the results of chance, though we ascribe them to our own wisdom. Chance directs all things: we ought to call this, whether intellect or forethought, as the only goddess, unless we foolishly take pleasure in vain appellations.

So Proverbs (iii. 5)—"Lean not unto thine own understanding."

#### TRUTH.

To speak the truth is always the best policy; this I maintain to be the safest course in life.

#### WOMAN.

Of all wild beasts on earth or in sea, the greatest is a woman.

#### SOCIAL LIFE.

How pleasant is life if you live with those with whom you think you should live, and not merely for yourself!

#### THE WICKED.

If we were all eager to resist the man who inflicted injury, and were ready to bring aid, regarding any injury done as done to ourselves, and if we were prepared to assist each other, there would be less mischief done by the bad; for when these men found that they were watched and properly punished, they would either be few in number, or would disappear altogether.

#### FRIENDS.

Not only are the riches of friends common property, but their wisdom and forethought also ought to be so.



## HEIGHT OF IMPUDENCE.

The man who cannot blush, and who has no feelings of fear, has reached the acme of impudence.

## IGNORANCE.

There is nothing more daring than ignorance.

## UNFORESEEN MISFORTUNE.

Ah me! unforeseen misfortune is apt to bring on madness.

## GOOD HEALTH.

In good health we are ready to give advice to the sick.

## LOVERS.

The wrath of lovers lasts only a short time.

## LAW.

Law when kept is nothing else but law; whereas law broken is both law and executioner.

## LAW.

If thou respect the law, thou wilt not be terrified by the law.

## LAW.

Do not first suffer the punishment of the law, and then learn its nature; but, before thou suffer, anticipate it by thy respect for it.

## FALSEHOOD AND TRUTH.

It is better to prefer falsehood to truth when it is injurious.

## MUTUAL ASSISTANCE.

If we gave assistance to each other, no one would be in want of fortune.

## WICKEDNESS.

Wickedness does not act according to reason.

## ABUSING THE GOOD THINGS OF LIFE.

For he who abuses the good things of life is a senseless being and not happy.

## INJURE NO MAN.

Do injury to no man.

## THE PLAUSIBLE.

The plausible has sometimes greater power than the truth, and more influence over the multitude.

## A LIE.

Every wise and honorable man bates a lie.

So Proverbs (xlii. 5)—"A righteous man hateth lying."

## A LIAR.

No liar long escapes discovery.

So Proverbs (xix. 5)—"He that speaketh lies shall not escape."

## THE PURSE-PROUD.

When thou seest a man elated with pride glorying in his riches and high descent, rising even above fortune, look out for his speedy punishment, for he is only raised the higher that he may fall with a heavier crash.

## WHO KNOWS THE FUTURE.

The proud and supercilious are like fools when they say, "I shall think of it by and by;" for since thou art mortal, how dost thou know that thou wilt have time to consider anything, miserable even in the midst of prosperity? For thy fortune, of its own accord, even while thou sleepest, sometimes is improving, and again goes to wreck.

## THE MOTE IN OUR BROTHER'S EYE.

No one sees his own faults, but is lynx-eyed to those of his neighbor.

So Luke (vi. 41)—"And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?"

## CONSCIENCE.

The man who is conscious to himself of crime, even though he be of the boldest nature, becomes a coward.

So Shakespeare ("Hamlet," act iii., sc. 1)—

"Thus conscience does make cowards of us all."

## SILENCE.

Nothing is more useful to man than silence.

## A WORD SPOKEN.

It is as easy to draw back a stone thrown with force from the hand as to recall a word once spoken.

## GOODNESS OF DISPOSITION.

How sweet is goodness of disposition when tempered with wisdom!

## GOODNESS OF DISPOSITION.

By Minerva, goodness of disposition and honesty of character are happy possessions and a wonderful provision for life. Conversing with such a man, even for a short time, I become well inclined to him. Some will say, in opposition to this, that it is eloquence, particularly of the wise, that inspires confidence. Why, then, do I curse others who are equally eloquent? It is not so, but it is the character of the speaker, and not merely his words, that persuades us to feel confidence in what is said.

## THE ENVIOUS.

The envious man is an enemy to himself, for his mind is always spontaneously occupied with its own unhappy thoughts.

## ENVY.

O young man, thou dost not seem to me to be aware that everything is deteriorated by its own imperfections, and that what hurts comes from within. Thus rust corrodes iron, if thou rightly

consider the matter; the moth eats away the garment; the worm gnaws the wood. But of all the ills of life, the worst is envy, which has done, will do, and does, most mischief,—the base attendant of an impious soul.

## SLANDER.

Whosoever lends a greedy ear to a slanderous report is either himself of a radically bad disposition, or a mere child in sense.

## SILENCE.

O boy hold thy tongue, silence has many advantages.

## COUNTRY LIFE.

The life of those who live in the country possesses pleasures, comforting the sorrows and annoyances of man with hope.

## LISTEN BEFORE DECIDING.

He who condemns before he has heard clearly the case is himself a bad man, ready to believe ill of his neighbor.

## IMPUDENCE.

There is no better provision for life than impudence and a brazen face.

## WISDOM COMES NOT FROM YEARS.

It is not hoary hairs that bring wisdom; but some have an old head on young shoulders.

## PEACE AND WAR.

Peace gives food to the husbandman, even in the midst of rocks; war brings misery to him, even in the most fertile plains.

## A BARREN COUNTRY.

The country which is cultivated with difficulty produces brave men.

## WOMAN.

Where are women, there are all kinds of mischief.

## AN ATTACHED SERVANT.

When one has got an attached servant, there is no nobler possession on earth.

## WIFE AND CHILDREN.

To have a wife, and to be the father of children, brings many anxieties to life.

## A WIFE IS A NECESSARY EVIL.

To marry a wife, if we regard the truth, is an evil, but it is a necessary evil.

## A HOUSE WITHOUT AN HEIR.

The man who has abundance of this world's riches, and is without an heir to inherit them, is to be pitied.

## A FATHER.

It is not difficult to know a father, for he loves much; is also irritated at the smallest faults in those he loves.

## A FATHER.

How delightful is a father, gentle and cheerful in his manners!

## BROTHERS.

How pleasant a thing it is for brothers to dwell together in unity!

So Psalms (cxxxiii. 1)—"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

## FOLLY OF PRIDING ONESELF ON HIGH BIRTH.

My high birth suffocates me. If thou love me, mother, thou wilt not on all occasions quote my high rank; it is those only who have no peculiar good in their own nature who have recourse to splendid monuments and their noble birth, and who count up all their ancestors who have preceded them. But thou canst not see nor name a man who has not had ancestors. For how otherwise could they have come into existence? Those who are not able to name them, from change of country or want of friends, why are they less noble than those who can enumerate them? He who is by nature good and virtuous, though he be a blackamoor, is noble-born. Is some Scythian a rascal? Yet was not Anacharsis a Scythian?

## THE WELL-BORN IN ADVERSITY.

Those who have been well born, and honorably brought up, though they have fallen into adversity, ought to pay regard to the world's opinion.

## TRUE RICHES.

It is the mind that ought to be rich; for the riches of this world only feed the eyes, and serve merely as a veil to cover the realities of life.

## THE WIFE OUGHT TO GIVE WAY TO THE HUSBAND.

The wife ought to play the second part, the husband ruling in everything; for there is no family in which the wife has had the upper hand that has not gone to ruin.

## HAPPINESS AND PAIN EQUALLY DISTRIBUTED.

There are men who seem to the world around to be happy; but, inwardly, men are very much alike.

## AN OLD WOMAN.

It is much worse to irritate an old woman than a dog.

## SANITARY LAWS.

The plague dwells where the sanitary laws are neglected.

## THE MALICIOUS.

When a malicious man puts on a kind and agreeable manner, it is a mere trap set for his neighbor.

## TITTLE-TATTLE.

There is nothing so pleasant to men as to talk of the affairs of their neighbors.

## THE DIVINE NATURE.

Do not search into the essence of the Divine nature; for thou art impious, wishing to know what God has not revealed.

## GOD IS TO BE PROPITIATED BY A PURE HEART.

If any one, offering sacrifices of numerous bulls and of goats, or, by Jupiter, of any such things, or making presents of gold or purple robes, or images of ivory or emerald, think thereby to propitiate God, he errs, and shows himself to be of a silly understanding; for he ought to be a virtuous and upright man, committing no crimes for the sake of gain. Thou shouldst not even covet a needle, Pamphilus; for God, standing near thee, sees whatever thou doest.

## A FRIEND TRIED BY ADVERSITY.

Gold is tried by fire; so also the affections of a friend is proved by time.

## DUST WE ARE, AND TO DUST WE RETURN.

If thou wishest to know what thou art, look at the monuments of the dead as thou passest along the road; there thou wilt find the bones and light dust of kings, and tyrants, and wise men, and of those who prided themselves on their blood and riches, on their glorious deeds, and the beauty of their person; but none of these things could resist the power of time. All men have a common grave. Looking at these things, thou mayest understand what thou art.

So Genesis (iii. 19)—“For dust thou art, and unto dust shalt thou return.”

## MOSCHUS.

## FLOURISHED ABOUT B.C. 210.

MOSCHUS, a bucolic poet of Syracuse, lived about the close of the third century B.C., of whose personal history we know little more than that he was a pupil of Bion, and was acquainted with the grammarian Aristarchus. Theocritus was his model; but he is far inferior to that poet in simplicity.

## THE DECEITFULNESS OF LOVE.

For he does not speak the same as he thinks; his word is honey; but, if he be enraged, he is ruthless, deceitful, never telling the truth. Wily child! he laughs at the beguiled.

## THE GREAT, THE BRAVE, AND THE LEARNED LIE FORGOTTEN.

Alas, alas! when the mallows have died in a garden, or the green parsley, or blooming crisp dill, they revive and bloom another year. But we, the great, the brave, the learned, soon as the hand of death has closed our eyes, unheard of, in hollow tombs sleep a right long and endless slumber, to wake no more. Thou too in the earth wilt be

buried with the silent dead; but it has appeared good to the nymphs that the frog should croak forever. Yet I do not envy him: for 'tis no pretty song he sings.

In Job (xiv. 7) we find—“There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away: yea, man giveth up the ghost, and where is he?”

Spenser says—

“Whence is it that the flow’ret of the field doth fade  
And lieth buried long in winter’s vale?  
Yet soon as spring his mantle hath displayed,  
It flow’reth fresh, as it should never fail,  
But thing on earth that is of most avail,  
As virtue’s branch and beauty’s bud,  
Reliven not for any good.”

## A BIRD OVER HER YOUNG.

As when a bird bewails her callow brood as they perish, which, still young, a fierce snake devours in the thick bushes, while she, kind mother, hovers over them, shrieking wildly, yet is not able, I ween, to aid her children; for she, in truth, herself is in great dread to come nearer to the cruel monster.

Virgil (Georg. iv., 512) has imitated this very closely—“As the sad nightingale under the shade of the poplar bewails the loss of her young, which a hard-hearted ploughman has found unfledged in her nest and carried off, while she laments the night long, and, sitting on the branch, renews her piteous song, and fills far and wide the woods with her mournful complaints.”

## WEeping.

But thou meltest away like water, weeping both at night and as many days as are given by Jove.

Thus in Joshua (vii. 5) we find—“Wherefore the hearts of the people melted and became as water;” and in Psalms (xxii. 14)—“I am poured out like water; my heart also in the midst of my body is like melting wax;” and Psalms (lvi. 7)—“Let them melt away as waters which run continually.”

## NICOSTRATUS.

## FLOURISHED ABOUT B.C. 380.

NICOSTRATUS, the youngest of the three sons of Aristophanes, was also a comic poet; the titles of nineteen of his plays have come down to us.

## A CHATTERER.

If to speak without ceasing, and much and quickly, were the sign of sense, the swallows would be regarded much wiser than we are.

## NO MAN HAPPY IN EVERY RESPECT.

“No man is happy in every way.” By Minerva, beloved Euripides, thou hast described human life in one verse.

## OLD THINGS BECOME NEW AGAIN.

Old things become new again in course of time. There is nothing more difficult to please than Time. The same things never continue to please this god.

## POVERTY.

Dost thou know that freedom of speech is the arms of poverty? If any one lose that, he has thrown away the shield of life.

## PHARECRATES.

## OLD AGE.

O old age! how burdensome and grievous everywhere art thou! only not in one thing; for when we fail in strength and power, thou teachest us at that time to use our understanding with wisdom.

## PHILEMON.

BORN ABOUT B.C. 360—DIED B.C. 262.

PHILEMON, a Greek dramatist, who stands next to Menander among the poets of the new comedy, was the son of Damon, and a native of Soli, in Cilicia. He flourished in the reign of Alexander, a little earlier than Menander, whom, however, he long survived, and spent his life at Athens. His career seems to have been singularly prosperous. Though inferior to Menander, he was a greater favorite with the Athenians, and often conquered his rival in the dramatic contests. He continued to write till he had produced ninety-seven comedies. He died, it is said, from excessive laughter at a ludicrous incident.

## NATURE OF MAN.

How radically bad is the nature of man! for otherwise he would stand in need of no laws to restrain him. Dost thou think that he differs in any respect from other animals? In nothing certainly, but in figure. Other animals are bent; but man is a wild beast upright in form.

## OUR EVILS FOUND LIGHT WHEN COMPARED WITH THOSE OF OTHERS.

If thou only knowest the evils which others suffer, thou wouldst willingly submit to those which thou now bearest.

## HOW SELDOM MAN OBTAINS HIS WISHES.

If we were all to perish who did not succeed in obtaining what we wished, all mankind would die.

## TEARS.

A. If tears proved a remedy for our misfortunes, and if he who wept always ceased to grieve, we would buy tears with gold. But, alas! our affairs are in no way influenced by tears, pursuing their own course whether we weep or not. What wilt thou do, then? B. I am in no way influenced by such thoughts; for grief, like a tree, has tears for its fruit.

## ADVICE.

It is easy for a man to give advice to his neighbor; but to follow it oneself is not so easy. As a proof of this, I have known physicians lecturing their patients most eloquently on the benefits of abstinence; then, if they are themselves overtaken by disease, doing the very same things which they would not allow their patients to do. Theory and practice are very different.

## THE HUSBANDMAN.

The husbandman is always to be rich the next year.

## MAN AND OTHER ANIMALS CONTRASTED.

Why, pray, did Prometheus, who, they say, formed us and all other animals, give to each of the beasts his own peculiar nature? All lions are brave, whereas all hares are timid. Then, as to the foxes, one is not cunning and another simple in its nature; but if thou wert to collect three myriads of foxes, they would all have the same nature and the same habits. With man it is different; whatever number of persons there are, the same will be found the number of minds and of characters.

## THE JUST MAN.

The just man is not he who does no man an injury, but he who, being able to inflict it, does not wish to do so; nor yet is it the man who has abstained from seizing petty gains, but who determines not to lay hold of great possessions, when he might do so, and might hold them with impunity; nor is it the man who observes all these things, but who, endued with a noble and ingenuous disposition, wishes to be just, and not merely to seem so.

## THE FOOL AND THE WISE MAN.

The man who never utters a word of sense consider to be tedious, even though he only give forth two syllables. The man who speaks with prudence, do not think him to be tedious, though he speak much and long. Take Homer as a proof of this: he writes myriads of words, yet no one ever called Homer tedious.

## THE SNAIL.

How ingenious an animal is a snail, by God! When it falls in with a bad neighbor, it takes up its house, and moves off; for it dwells without anxiety, always flying the bad.

## THE DIVINE NATURE.

Believe that there is a God, worship Him, but do not inquire too curiously into His essence; for thou wilt have nothing for thy trouble except the labor of inquiry. Do not care to know whether He exists or not; worship Him as if He existed, and were present.

## A SLAVE.

Though a man be a slave, he is the same flesh as thyself; for no one has ever been born a slave by nature; but Fortune subjected his body to servitude.

## ANGER.

We are all mad when we are in a passion; for it is a difficult task to restrain anger.

## BYGONE EVILS.

How pleasant it is to think of former evils! for if I had not then been in difficulties, I would not now be in joy.

## THE DIFFERENCES OF MEN.

In this thing one man is superior to another, that he is better able to bear adversity and prosperity.

## WHAT WE OUGHT TO PRAY FOR.

I pray, first, for good health; then, for prosperity; thirdly, for happiness; and, lastly, to owe no man anything.

So Romans (xiii. 8)—“Owe no man anything.”

## ANTICIPATION OF EVIL.

Grief is apt to imagine to itself evils more than double the reality.

## A GIFT OF AFFECTION.

Every gift which is given, even though it be small, is in reality great if it be given with affection.

## HONOR YOUR FATHER AND MOTHER.

Before all things, pay respect to thy parents.

So Exodus (xx. 12.)—“Honor thy father and mother.”

## AN AFFECTIONATE FATHER.

A father is dear if he treat affectionately his children.

## THE SWALLOW.

O woman! it is the swallow which announces the spring.

## GOD.

A. Tell me what thou understandest by God.  
B. The Being who sees all things, and yet is seen by none.

## THE DEAD.

Dost thou think that the dead who have enjoyed the good things of this life have escaped the notice of the Divinity, as if they were forgotten? Nay, there is an eye of Justice which sees all things; for we believe that there are two roads to the lower regions, one for the just and one for the impious. For if the just and the impious are to have one and the same road, and if the grave covers them both forever, then thou mayest rob, steal, plunder, and do every mischief thou choosest. Yet do not be mistaken, for there is a place of judgment below, which God the Lord of all shall occupy, whose name is terrible, and which I dare not utter, who gives a long license to sinners.

## PHILIPPIDES.

FLOURISHED B.C. 335.

PHILIPPIDES, one of the principal writers of the new comedy, who flourished B.C. 335, and is said to have written forty-five comedies. He is said to have died at an advanced age from excessive joy at having conquered unexpectedly in a contest with other poets.

## TO COMMIT A FAULT.

When thou hast committed some fault, be glad that thou hast failed, for it is chiefly in this way that the becoming is preserved.

## DIFFERENCE BETWEEN SAYING AND DOING.

It is not difficult for one feasting to say to another in a sorry plight, “Don’t be miserable:” it is not hard to find fault with a boxer fighting, but it is no easy matter to fight: there is a great difference between saying and doing.

## MAN IS BORN TO TROUBLE.

When it has happened to thee to be unfortunate, master, remember the saying of Euripides, and thou wilt be more easy—“There is no man who is happy in every way.” Then imagine thyself to be one of the great crowd of mankind.

## TIME.

Time, the common physician, will heal thee.

## PHILISCUS.

FLOURISHED ABOUT B.C. 400.

PHILISCUS, an Athenian comic poet of the middle comedy, of whom little is known.

## THE BED.

The bed usually possesses powerful reasons of persuasion to obtain what one wishes.

## NOT EASY TO GAIN WITHOUT LABOR.

O fool! it is not with ease that one can get without exertion the possessions of those who exert themselves.

## PINDAR.

BORN B.C. 522—DIED B.C. 442.

PINDAR, the greatest lyric poet of Greece, was a native of Bœotia, born either at Thebes, the capital of that country, or at Cynoscephalæ, a village in the territory of Thebes. We know very little of his private history, but he belonged to one of the noblest families of his country. He was sent by his father to Athens, where, under the celebrated dithyrambist, Lasos of Hermione,

he learned music, dancing, and all the mysteries of the chorus requisite for his training as a lyric poet. He also attended the school of Agathocles and Apollodorus. Between the age of twenty and twenty-two Pindar began his professional career as a poet, but in the great events that took place in Greece during his time, Pindar seems to have taken no share.

#### WATER AND GOLD.

Water is the best of all things: gold, like a blazing fire that gleams conspicuous from afar in the night, shines prominently amidst lordly riches.

#### POETICAL FICTIONS.

Truly many things are wonderful: and it is not unlikely that in some cases fables decked out in cunning fictions beyond the truth give false accounts of the traditions of man. But Poesy, that smooth enchantress of mankind, by causing credit to be given to these myths, oftentimes makes the incredible to appear credible: the rolling years, however, are the surest test of truth. Now it is wise for man to speak nothing unseemly of the gods, and thus he will be free from guilt.

#### SLANDERERS.

Oftentimes slanderers get no good for their pains.

#### GOD IS NOT TO BE DECEIVED.

If a man expects that his deeds will escape the all-seeing eyes of God, he is mistaken.

#### LIFE NOT TO BE PASSED INGLORIOUSLY.

A danger that is great does not allow man to be a coward. Since death is the fate of all men, why should we sit in the dark, and spend to no purpose a nameless life, taking no part in any glorious deeds?

#### DIFFERENCES IN MANKIND.

Some are great in this, others in that; but the highest point of glory is reached in kings.

#### WHAT IS DONE CANNOT BE UNDONE.

Of deeds that have been done, whether rightly or wrongly, not even Time, the sire of all things, can annul their accomplishment; yet oblivion may come with prosperity. For by success a rankling sore is got the better of and put an end to, when kind Heaven causes happiness to spread from far.

#### OUR FUTURE LOT UNKNOWN.

There is no appointed term to men for their death; nor do we know when we shall pass through a quiet day, the child of the sun, with never-failing good; for currents run now this way, now that, bringing both pleasures and sorrows to mortals.

#### WEALTH WITH VIRTUE.

It is wealth, when adorned by virtues, that brings the attainment of our different aims, suggesting to the mind a deep care for them, a conspicuous star, the brightest lamp to men.

#### THE WICKED PUNISHED IN THE INFERNAL REGIONS.

But he who possesses wealth is well aware of what is in store for him,—that the guilty souls of those who die here have to dree their penance in another life,—for there is one beneath the earth who judges the crimes committed in this empire of Zeus, passing sentence by a hateful constraint.

#### THE GOOD IN ELYSIUM.

But the good, enjoying eternal sunshine night and day, pass a life free from labor, never stirring the earth by strength of hand, nor yet the waters of the sea in that blessed abode, but with the honored of the gods, all such as took pleasure in keeping their plighted faith, spend a tearless existence, while the impious have to endure woes too horrible to look upon.

#### THE MAN OF GENIUS.

That man is a true poet who knows much by inherent genius, while those who have acquired their knowledge, loquacious, like crows, chatter vainly against the divine bird of Zeus.

#### DEEDS OF VALOR WITHOUT RISK.

Deeds of valor without risk are unhonored either among men or in hollow ships; whereas many speak of it if a noble action has been done with labor.

#### UNCERTAINTY OF HUMAN LIFE.

Countless mistakes hang about the minds of men; and it is a difficult thing to discover what now and also in the end is best to happen to a man.

#### MAN TURNED FROM HIS PURPOSE.

Now it is respectful obedience arising from forethought on which the merit and success of men depend; but it sometimes happens, in an incomprehensible way, that a cloud of forgetfulness comes over the mind, and causes the right way of doing things to be unattended to, and to pass from the memory.

#### THE UPS AND DOWNS OF LIFE.

But at one and the same point of time different breezes go rapidly in different directions.

#### VARIOUS FORTUNES OF MEN.

Still different blessings come to different people, and many are the roads to fortune by the favor of the gods.

#### TO REPROACH THE GODS IS WISDOM MISAPPLIED.

To reproach the gods is wisdom misapplied.

#### WHAT COMES BY NATURE IS THE BEST.

That which comes by nature is in all cases the best, though many men have tried to gain glory by taking lessons in valor. Whatsoever is done without the aid of the god had better be kept quiet. For there are different roads to glory, one better than another, yet one training will not lead us all alike. Perfect skill is difficult to attain.

## NATURE REMAINS EVER THE SAME.

For their inborn character neither tawny fox nor roaring lions are likely to change.

## FUTURITY UNKNOWN TO MAN.

No man on earth has ever yet found any sure presage from Heaven about his future success. For the indications of coming events are impervious to mortals. Many things befall men contrary to expectations, often against their wishes; while others, meeting the stormy waves of woe, have in the twinkling of an eye exchanged their deep sorrow for some substantial good.

## MAN PROPOSES, GOD DISPOSES.

At present I live in hope, but the issue is in the hand of the gods.

## ERUPTION OF ÆTNA.

From it are belched out of its abysses the purest jets of unapproachable fire. By day the streams of lava pour forth a lurid torrent of smoke; but in the dark the ruddy flame, rolling in volumes, carries rocks into the deep, level sea, with a fearful roar.

## JOY OF MARINERS RETURNING HOME.

And to seafaring men, what first cheers them on their departure is a favorable breeze for the voyage; for it is expected, too, in the end, that they will obtain a better passage home.

## EVERYTHING PROCEEDS FROM THE GODS.

For all the means of mortal valor come from the gods; they make men to be wise, mighty in deeds, and eloquent in language.

## ENVY.

For the mind is offended by hearing the constant praise of an individual; and the gossip of the citizens gives secret pain to the mind chiefly when the merit of others is the theme.

## ENVIED RATHER THAN PITIED.

To be envied is a nobler fate  
Than to be pitied.

## TRUTH.

Point thy tongue on the anvil of truth.

## THE POSTHUMOUS VERDICT OF PUBLIC OPINION.

The posthumous verdict of public opinion alone shows the life of the dead to historians and poets.

## WHAT IS TO BE DESIRED IN LIFE.

The enjoyment of prosperity is what is first to be desired; to be well-spoken, is the next best thing in life; but he who has enjoyed both, and really felt them, has received the highest crown of all.

## A BENEFACTOR SHOULD BE REPAID.

It is by the express direction of the gods, as the story goes, that Ixion warns mortals, as he writhes and sprawls on the revolving wheel, "to pay back to one's benefactor, requiting him by kindly returns."

## A STRAIGHTFORWARD, PLAIN-SPEAKING MAN.

In every form of government a straightforward, plain-speaking man is most respected, whether it be a despotism, or tumultuous democracy, or where the educated few hold the sway.

## WE MUST NOT FIGHT AGAINST GOD.

We should not fight against God.

## FOOLS.

But that set of men is the most foolish of all who despise things at home, and feel pleasure at what is far off, pursuing vain objects with silly hopes.

## SELF-INTEREST GETS THE BETTER OF WISDOM.

For even wisdom is got the better by self-interest.

## ASK OF THE GODS WHAT IS REASONABLE.

It is right to ask of the gods what is suitable to reason, recollecting what is before our feet, and of what nature we are. Do not, my soul, be anxious for an immortal life, but draw only on what is practicable.

## GOOD AND EVIL.

The immortals award to mortals a couple of woes with every good. These woes the silly cannot submit to with patience, but only the well-born, who turn the fair side outwards (as we do old clothes).

## WISDOM AND FORTUNE NECESSARY TO BE JOINED.

But if any one has found the way of truth by his understanding, his prosperity he must obtain from the gods. Yet there are different currents of violent winds at different times. Man's happiness does not continue long if it be excessive.

## "THERE IS A TIDE IN THE AFFAIRS OF MEN."

For the right time of action has a brief limit for men.

## WEALTH GIVES INFLUENCE.

'Tis their wealth that gives men their influence, when they have received it from fortune combined with disinterested virtue, and take it to their house as an attendant that finds him many friends.

## EXCUSE.

In that he did not take with him Excuse, the child of late-minded Afterthought.

## WE ARE CREATURES OF A DAY.

We are creatures of a day; what man is no one can say. Man is but a shadowy dream; and yet, when glory comes to them from Heaven, a bright light shines around them, and a pleasant life attends them.

## VARIOUS PARTS TO VARIOUS MEN.

Various parts are assigned to various men, but every one should proceed in a straightforward path, and contend with his understanding. For strength succeeds in action, but mind in counsel in those who naturally foresee the future.



## THE MISER.

I care not to keep buried in my hall great wealth, but I would rather enjoy what I have, and be regarded as liberal to my friends, for the hopes of much-toiling men proceed on common interests.

## OUR OWN SORROWS.

For a family trouble seizes on every one alike, though for another's woes the heart soon ceases to grieve.

## INBORN MERIT.

'Tis by inborn merit that a man acquires pre-eminence; whereas he who acts by precepts is a man of naught, swaying from this side to that, never setting down a firm, well-directed foot; much he attempts, but to little purpose.

## MIRTH THE BEST PHYSICIAN FOR MAN'S TOILS.

Mirth is the best physician for man's toils, when brought to a close. Songs, the wise daughters of the Muses, soothe him by their gentle approach. Nor does the warm water of the bath so soften the limbs as pleasing words set to the music of the harp relieve toil. A poem lives longer than deeds, when by the aid of the Graces the tongue draws it forth from the depth of the heart.

## TRUTH NOT ALWAYS TO BE TOLD.

Truth is not always the best thing to show its face; silence is often the wisest thing for man to observe.

## DESTINY DECIDES MAN'S ACTIONS.

It is the destiny that is born with man which determines all his actions.

## THE RACE OF GODS AND MEN.

There is one and the same race of gods and men; it is from the same mother that we draw the breath of life; but powers wholly distinct separate us, for the one race is naught, while the brazen vault of heaven remains for all time a secure abode to the others. Yet we are in some respects like to the immortals both in mighty intellect and in form; though we are ignorant of the goal that fate has marked out for us to run to, both by night and by day.

## PUSILLANIMITY.

But among mortals the one is deprived of success by empty boasting, so another, too much distrustful of his strength, fails to secure the honors that rightfully belong to him, being dragged backward by a spirit deficient in daring.

## SEEDS OF LINEAL WORTH APPEAR AT INTERVALS.

The brave deeds of their ancestors are reproduced in men, alternating in generations. Lands of black loam do not continuously give forth their produce, nor will trees bear a rich perfume on every returning season, but only in turns. And thus, likewise, is the human race led on by fate, and the signs that men get from Zeus are not

clear. Yet withal we enter upon proud schemes, and eagerly attempt many enterprises, for we are led on by insatiate hopes, while the currents of events lie far beyond our knowledge.

## CUSTOM.

Custom is the sovereign of mortals and of gods; with its powerful hand it regulates things the most violent.

## "SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF."

That which is present it is best at all times to look to; for an age of calamities hangs over men, making the path of life to be winding; and yet even these evils are able to be amended, if men enjoy but freedom. A man ought to indulge in good hopes.

## PLATO.

BORN B.C. 428—DIED B.C. 347.

PLATO, the celebrated philosopher of Athens, is said to have been the son of Ariston and Perictione, or Potone. His paternal family boasted of being descended from Codrus, and his maternal ancestors traced their descent from Solon. He received instruction from the most distinguished masters of his time in grammar, music, and gymnastics; but he attached himself, in his twentieth year, to Socrates, and from that time was devoted to philosophy. Towards the close of his life he thanked God that he had been made a contemporary of Socrates. On the death of Socrates, he betook himself to Eucleides, at Megara; and through his eagerness for knowledge, he was induced to visit Egypt, Sicily, and the Greek colonies of Lower Italy.

During his residence in Sicily he became acquainted with the elder Dionysius; but soon quarrelled with that tyrant. On his return to Athens, he began to teach in the gymnasium of the Academy, and its shady avenues near the city. His occupation as a teacher was twice interrupted by journeys to Sicily. He is said to have died while writing, in his eighty-first, or, according to others, in the eighty-fourth year of his age.

## THE WISDOM OF THE WORLD OF NO VALUE.

The God, O men, seems to me to be really wise; and by His oracle to mean this, that the wisdom of this world is foolishness, and of none effect.

## OBEY GOD RATHER THAN MAN.

If you were to offer, as I said, to dismiss me on such conditions, I would exclaim, O Athenians! I regard you with the utmost respect and affection, but I shall obey God rather than you; and, as long as I have life, and am able, I shall not cease devoting myself to the pursuit of wisdom, and warning every one of you whom I happen to meet.

#### TAKE CARE OF THE SOUL RATHER THAN OF THE BODY.

For I go about doing nothing else than preaching to young and old among you that it is not the duty of man to take care of the body, and of riches, so much as to look after the soul, how it may be made into the most perfect state; telling you that virtue is not acquired from riches, but men derive riches, and every other blessing, private and public, from virtue.

#### FEAR NOT THEM THAT KILL THE BODY.

For neither Meletus nor Anytus can injure me. It is not in their power; for I do not think that it is possible for a better man to be injured by a worse.

#### A JUDGE IS BOUND TO DECIDE WITH JUSTICE.

For a judge sits on the judgment-seat, not to administer laws by favor, but to decide with fairness; and he has taken an oath that he will not gratify his friends, but determine with a strict regard to law.

#### WHAT IS DEATH?

Besides, we may conclude that there is great hope that death is a blessing. For death is one of two things, either the dead may be nothing and have no feeling, or, as some say, there is a certain change and transference of the soul from one place to another. Well, then, if there be no feeling, but it be like sleep, when the sleeper has no dream, death would surely be a wonderful gain. For I should think, if any one having picked out a night on which he had slept so soundly that he had no dream, and having compared all the nights and days of his life with this night, should be asked to consider and say how many days and nights he had lived better and more pleasantly than this night during his whole life, I should think that not only a private person, but even the great king himself, would find them easy to number in comparison with other days and nights. If, then, death be a thing of this kind, I call it gain, for thus all futurity appears to be nothing more than one night. If, on the other hand, death be a removal hence to another place, and what is said be true, that all the dead are there, what greater blessing can there be than this, ye judges?

#### RETURN NOT EVIL FOR EVIL.

Neither ought a man to return evil for evil, as many think; since at no time ought we to do an injury to our neighbors.

#### "FROM WHENCE COME WARS AND FIGHTINGS AMONG YOU?"

For nothing else but the body and its desires cause wars, seditions, and fightings.

#### THE SPIRIT AT WAR WITH THE FLESH.

As long as we are encumbered with the body and our soul is polluted with such an evil, we shall never be able sufficiently to obtain what we desire.

So Matthew (xxvi. 41)—"The spirit indeed is willing, but the flesh is weak."

#### WISDOM IS THE RIGHT COIN.

That alone—I mean wisdom—is the true and unalloyed coin, for which we ought to exchange all these things; for this, and with this, everything is in reality bought and sold—fortitude, temperance, and justice: and, in a word, true virtue subsists with wisdom.

#### THE SOUL.

Is it possible, then, that the soul, which is invisible, and proceeding to another place, spotless, pure, and invisible (and, therefore, truly called Hades—i.e. invisible), to dwell with the good and wise God (where, if God so wills it, my soul must immediately go),—can this soul of ours, I say, being such and of such an essence, when it is separated from the body, be at once dissipated and utterly destroyed, as many men say? It is impossible to think so, beloved Cebes and Simmias; but it is much rather thus—if it is severed in a state of purity, carrying with it none of the pollutions of the body, inasmuch as it did not willingly unite with the body in this present life, but fled from it, and gathered itself within itself, as always meditating this—would this be anything else than studying philosophy in a proper spirit, and pondering how one might die easily? would not this be a meditation on death?

So 1 John (iii. 2)—"Beloved, it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

#### TRANSMIGRATION OF SOULS.

For example, those who have given themselves up to gluttony, sensuality, and drunkenness, and have put no restraint on their passions, will assume the form of asses, and such like beasts. And those who have preferred to lead a life of injustice, tyranny, and rapine, will put on the appearance of wolves, hawks, and kites.

#### CAUSE OF MISANTHROPY.

For misanthropy arises from a man trusting another without having a sufficient knowledge of his character, and, thinking him to be truthful, sincere, and honorable, finds a little afterwards that he is wicked, faithless; and then he meets with another of the same character. When a man experiences this often, and, more particularly, from those whom he considered his most dear and best friends,—at last, having frequently made a slip, he hates the whole world, and thinks that there is nothing sound at all in any of them.

#### PUNISHMENT OF THE WICKED.

But when, being borne along, they arrive at the Acherusian lake, there they call upon and entreat, some those whom they slew, others those whom they injured, entreating them, they implore and humbly pray that they would allow them to go into the lake and receive them.

So Luke (xvi. 23)—"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

## THE BODY THE GRAVE OF THE SOUL.

For some say that the body is the tomb of the soul, as being buried at the present time.

## WISDOM.

It would be well, Agatho (said Socrates), if wisdom were of that nature that it would flow from the person who was filled with it to the one who was empty, when we touched each other, like the water in two cups, which will flow through a flock of wool from the fuller into the emptier, until both are equal.

## DRUNKENNESS.

For from my knowledge of medicine, it has become very clear to me that drunkenness is a bad thing to men, and I would neither myself be willing to drink far on nor advise any one else to do so, especially if they were suffering from a surfeit of the night before.

## TO DIE FOR ANOTHER.

As to what Homer said, that a god breathed strength into some heroes, Love furnishes this, produced from himself to all lovers.

Moreover, to die for another lovers alone are ready, not only men, but also women.

## MEN OF SENSE CONTRASTED WITH THE MULTITUDE.

For to a man of any mind a few persons of sense are more awful than a multitude of fools.

## LOVE MAKES A MAN TO BE A POET.

Each becomes a poet when Love touches him, though he was not musical before.

Shakespeare ("As You Like It," act ii., sc. 7) speaks of a lover—

"With his woful ballad, made to his mistress' eyebrow."

## THE EFFECT OF LOVE.

For it is Love that causes peace among men, a calm on the sea, a lulling of the winds, sweet sleep on joyless beds. It is he who takes from us the feeling of enmity, and fills us with those of friendship; who establishes friendly meetings, being the leader in festivals, dances, and sacrifices, giving mildness and driving away harshness; the beneficent bestower of goodwill, the non-giver of enmity; gracious to the good, looked up to by the wise, admired by the gods; envied by those who have no lot in life, possessed by those who have; the parent of luxury, of tenderness, of elegance, of grace, of desire, and regret; careful of the good, regardless of the bad; in labor, in fear, in wishes, and in speech, the pilot, the defender, the bystander and best savior; of gods and men, taken altogether, the ornament; a leader the most beautiful and best, in whose train it becomes every man to follow, hymning well his praise, and bearing a part in that sweet song which he sings himself, when soothing the mind of every god and man.

"IF THY RIGHT HAND OFFEND THEE CUT IT OFF."

Since men are willing to have their feet and hands cut off, if their own limbs seem to them to be an evil; nor do they cherish and embrace that which may belong to themselves merely because it is their own: unless, indeed, any one should choose to say that what is good is attached to his own nature, and is his own, while that which is evil is foreign and accidental; since there is nothing else of which men are in love but good alone.

## VIRTUE IS FROM GOD.

The virtue that is in us comes not from nature, nor is it taught, but is put in us by the Divinity.

So 2 Corinthians (iii. 5)—"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

## THE ATHEIST.

Those are profane who think that nothing else exists except what they can grasp with their hands.

So Psalms (xiv. 1)—"The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works; there is none that doeth good."

## THE PHILOSOPHER.

Whether a man dwelling in the city is nobly or ignobly born, whether some unfortunate event has taken place to one of his ancestors, man or woman is equally unknown to him as the number of measures of water in the sea, as the proverb goes. And he is not aware of his own ignorance; nor does he keep aloof from such things from mere vanity, but, in reality, his body only dwells in the city and sojourns there, while his mind regarding all such things as trivial, and of no real moment, despising them, is carried about everywhere, as Pindar says, measuring things under the earth and upon its surface, raising his eyes to the stars in heaven, and examining into the nature of everything in the whole universe, never stooping to anything near at hand.

## FOLLY OF PRIDE OF BIRTH.

And when they praise nobleness of birth,—how some great man is able to show seven rich ancestors,—he thinks that such praise can only proceed from the stupid, and from men who look merely at trifles; in fact, from those who, through ignorance, are not able to take a comprehensive view of the question, nor to perceive that every man has countless myriads of ancestors and progenitors, amongst whom there must have been myriads of rich and poor, kings and slaves, barbarians and Greeks.

## EVIL.

It is not possible, Theodorus, to get rid of evil altogether; for there must always be something opposite to good; nor can it be placed among the gods, but must of necessity circulate round this mortal nature and world of ours. Wherefore we ought to fly hence as soon as possible to that upper region; but this flight is our resembling the Divinity as much as we are able, and this resemblance is that we should be just, and holy, and wise.

So John (iii. 6):—"That which is born of the flesh is flesh."

#### GOD AND MAN.

God is in nowise in the least unjust, but is as just as possible; and there is no one more like to Him than the man among us who has become as just as possible. It is on this that the real excellence of a man depends, and his nothingness and worthlessness.

So Psalms (xi. 7):—"For the righteous Lord loveth righteousness."

"WHO SHALL DELIVER ME FROM THE BODY OF THIS DEATH?"

Being initiated, and beholding perfect, simple, and happy visions in the pure light—being ourselves pure, and, as yet, unclothed with this, which, carrying about us, we call the body, to which we are bound as an oyster to its shell.

#### EVERY GOOD GIFT IS FROM ABOVE.

Tell me, therefore, what benefits the gods derive from the gifts they receive from us; for the advantage derived from what they bestow is evident to every one; for there is no perfect gift which they do not bestow; but how are they benefited by what they get from us? Have we so much advantage in this traffic, that we receive everything good from them, and they nothing from us?

#### EXPERIENCE.

Chærephon, there are many arts among men, the knowledge of which is acquired bit by bit by experience. For it is experience that causes our life to move forward by the skill we acquire, while want of experience subjects us to the effects of chance.

#### BEST THINGS ARE HEALTH, BEAUTY, AND RICHES.

I think you must have heard at banquets men singing that distich, in which the singers run over the various blessings of life,—how the best is health the second is beauty, and the third, as the author of the song says, is to be rich with innocence.

#### PUNISHMENT.

Punishment brings wisdom, makes men more just, and is the healing art of wickedness.

So Hebrews (xii. 5):—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him."

#### THE ADVANTAGE OF CHASTISEMENT.

Those who derive advantage, suffering punishment both from gods and men, are such as have been guilty of offences that can be cured; yet it is through pain and torments that advantage is derived both here and in Hades; for injustice cannot be got rid of in any other way.

So Psalms (ciii. 3):—"Who forgiveth all thine iniquities; who healeth all thy diseases."

#### TO BE, AND NOT TO SEEM GOOD.

Not merely to appear good ought man to care, but to be so both privately and publicly.

So Matthew (xxiii. 28):—"Within ye are full of hypocrisy and iniquity."

#### GOOD SENSE CANNOT BE TAUGHT.

But when the affairs of the city are the subject of discussion, any one rises up and gives his opinion on such matters, whether he be a builder, a brazier, a shoemaker, a merchant, a ship's captain, rich or poor, noble or ignoble, and no one makes objection to them as to the former, that without having received instruction, or having been the pupil of any one, they yet attempt to give advice for it is evident that they think this cannot be taught.

#### FOOLS.

The race of fools is not to be counted.

#### WE OUGHT TO LISTEN TO OUR ELDERS.

As for me, Cephalus, it gives me great pleasure to converse with those who are far advanced in years; for I feel that I ought to learn from them, as from men who have proceeded before me on that road along which we must perhaps travel, what is the nature of the road, whether it is rough and difficult, or easy and level.

#### MEN ARE FOND OF THE RICHES ACCUMULATED BY THEMSELVES.

For as poets are fond of their own poems, and parents of their children, so also those who have made their own fortune are delighted with their wealth, as the workmanship of their own hands, not looking merely at its utility, as others are apt to regard it.

#### APPROACH OF DEATH CAUSES MAN TO REFLECT.

For be assured of this, Socrates, that when a man imagines that he is approaching the close of his life, fearful thoughts enter his mind, and anxiety about things which never occurred to him before. For the stories told us respecting the regions below,—how the man who has acted unjustly here must there dree his punishment, though he may have laughed at them hitherto, now torment his spirit, lest they should, after all, be true. And the man, either from the weakness incident to old age, or because they are seen closer to him, looks at them with more attention. Then he becomes full of suspicions and dread, ponders and considers in what he has done any one wrong. Finding in his life many wicked and base deeds, and waking up from his sleep, like a child, he is overwhelmed with terror, and lives on with sad thoughts of the future. But to the man who is conscious of no wicked deed, there is sweet and pleasant hope, the solace of old age, as Pindar says.

#### HATE NOT YOUR ENEMY.

If, then, any man says that it is right to give every one his due, and therefore thinks within his own mind that injury is due from a just man to his enemies, but kindness to his friends, he was not wise who said so, for he spoke not the truth; for in no case has it appeared to be just to injure any one.

THE GOOD ARE HAPPY.

Surely, then, he who lives well is both blessed and happy, and he who does not, the opposite.

So James (i. 25)—"This man shall be blessed in his deed."

GOD SHOWS MERCY TO THE CHILDREN OF THE RIGHTEOUS.

Some, however, extend still further than these the rewards of the gods: for they say that children's children, and a future generation of the holy and pious, are left behind them.

IMPOSTORS WHO DECEIVE MANKIND.

Itinerant mountebanks and priests, hanging about the doors of the rich, are able to persuade the foolish that they possess a power, conferred on them by the gods, of atoning, by means of sacrifices and spells, in the midst of pleasures and revellings, for crimes committed by themselves or forefathers; and if they wish to crush an enemy, they may, at small expense, oppress the just equally with the unjust; while they are able, as they say, to persuade the gods, by coaxing and magic charms, to aid them in their objects.

DIVISION OF LABOR RECOMMENDED.

From these things it follows that more will be accomplished, and better, and with more ease, if each individual does one thing, according to the bent of his genius, at the proper time, being engaged in no other pursuit.

HOW THE YOUNG OUGHT TO BE EDUCATED.

Much less must we tell legends, in highly ornamental language, about the battles of giants, and many other and various bickerings of gods and heroes with their relatives and intimate friends; but if we expect to persuade them that no one ought, on any pretext, to hate his neighbor, and that it is impious to do so, such principles are rather to be impressed upon them in their boyhood by old men and women, and those advanced in years; and the poets ought to be compelled to write with such views before their eyes.

GOD NOT THE AUTHOR OF EVIL.

God is good—and no other must be assigned as the cause of our blessings; whereas of our sorrows we must seek some other cause, and not God.

THE WICKED PUNISHED FOR THEIR GOOD.

If they should say that the impious, as wretched, require chastisement, and, being punished, receive benefit from God, such assertion must be allowed to pass.

CHILDREN SHOULD NOT BE FRIGHTENED BY FEARFUL STORIES.

Nor let mothers, persuaded by them, frighten their children, telling them foolish stories, how certain gods go about by night, assuming the appearance of many and various strangers, lest they should be both speaking insultingly of the gods, and at the same time be making their own children cowards.

CHARACTER OF GOD.

Ay, and more than that, God is simple and true in word and deed, never changes, never deceives any one by words, or by the suggestion of visions either by day or by night.

OVER-ATTENTION TO HEALTH.

But what is more particularly to be remarked is that this attention to health is a hindrance to learning of any kind, to invention, and to diligent study, as we are always feeling suspicious shootings and swimmings of the head, and blaming our learned studies as the cause, so that it is a great stumbling-block, when virtuous objects are aimed at and pursued, for it makes us always think ourselves ill, and never to cease feeling pain in our body.

ALL MEN ARE BRETHREN, BUT SOME ARE OF FINER CLAY.

For all you in the state are undoubtedly brethren (as we shall say, speaking in parables); but God, who made you, has mixed gold in the composition of as many as He found able to be governors of men; wherefore they are deemed the most honorable. In such as are merely assistants, He put silver; in husbandmen and other craftsmen, iron and copper. Since, then, they are all related to each other, you will, in general, beget children like to yourselves. Sometimes silver would be generated out of gold; and from silver sometimes there might spring a golden race; and in this way they are all generated from one another.

EXCELLENT THINGS ARE RARE.

For, Socrates, perhaps the common proverb is true, that excellent things are rare.

VIRTUE.

Virtue is a kind of health, beauty, and good habit of the soul.

So Titus (i. 13)—"That they may be sound in the faith."

SIN.

Sin is disease, deformity, and weakness.

So John (viii. 34)—"Whosoever committeth sin is the servant of sin," and 2 Corinthians (iii. 17)—"Where the Spirit of the Lord is, there is liberty."

TO BE DRIVEN INTO A CORNER.

And as those who play at talus with the skilful, if they themselves know little of the game, are at last driven into a corner and cannot move a piece, so also your hearers have nothing to say, being driven into a corner at this different kind of play, not with the dice, but your reasonings.

THE GOOD MAN IN AN EVIL WORLD.

Taking all these matters quietly into consideration, and minding his own business, like a man taking refuge under a wall in a storm of dust and spray carried forward by the wind, the good man, seeing his neighbors overwhelmed by lawless proceedings, is delighted if he may in any way lead a life here

below free from injustice and unholy deeds, taking his departure from this life with good hopes, cheerfully, and in joyous spirits.

#### THE GOOD MAN.

And as regards the man, who is, as completely as possible, squared and made consistent with virtue in word and deed?

#### DESCRIPTION OF THE NATURE OF MAN IN THIS WORLD, AS CONFINED IN A DARK CAVE.

After these things, said I, compare our nature, as to education, or the want of it, to a state somewhat like the following: for behold, as it were, men in an underground, grotto-like dwelling, having the doors opening towards the light, and extended the whole length of the cavern; in it see men immured from their childhood, with their legs and necks loaded with chains, so that, remaining ever there, they can only direct their eyes forward, being unable to turn their necks round by reason of their chains; then suppose the light they receive to arise from a fire burning above, afar off, and behind, while there is a road above between the fire and those in chains, along which you may see a little wall built, very much like the raised platforms of conjurers in front of the audience, on which they exhibit their tricks.

#### BOYS ARE NOT TO BE FORCED TO LEARNING.

Do not, then, said I, my best of friends, train boys to learning by force and harshness; but direct them to it by what amuses their minds, so that you may be the better able to discover with accuracy the peculiar bent of the genius of each.

#### A DRONE IN THE STATE.

He was nothing else but a consumer of the fruits of the earth. Dost thou then, said I, mean that we should call such a person as this, as we do a drone in a bee-hive, the annoyance of the hive, a mere drone in his house, and the cause of ailment in the state? Quite so, Socrates, he replied. And has not God, Adimantus, made all the winged drones without any sting—and those that have feet, some without stings, and some with dreadful stings? And do not those without stings continue poor to old age? whereas those that have stings are those that we called mischievous.

#### A DEMOCRACY.

This, then, is a democracy, in my opinion, when the poor, getting the upper hand in the state, kill some and banish others, sharing equally among the remaining citizens the magistracies and high offices, which are usually divided among them by lot.

#### OVERHEARING CHARACTER OF A DEMOCRACY.

When a state under democratic rule, thirsting after liberty, chances to have evil cupbearers appointed, and gets thoroughly drunk with an undiluted draught of it, then it punishes even its rulers, unless they be poor, mean-spirited beings,

who grant them every license, accusing them as oligarchs, and corrupt.

#### LIKE MISTRESS LIKE DOG.

As the proverb goes, dogs are like to their mistresses.

#### EXCESS CAUSES REACTION.

For it is a fact that to do anything in excess usually causes reaction, and produces a change in the opposite direction, whether it be in the seasons, or in plants, or in animal bodies; but this is still more the case in forms of government.

#### THE WEALTHY.

Such wealthy people, I think, are called the pasture of the drones.

#### FEW MEN HEROES TO THEIR VALETS.

If, then, I thought that we should all listen to the man, who having dwelt in the same house with him, and joining in his domestic transactions, is able to judge how he acts towards each of his domestics, on which occasions a man especially appears stripped of his actor's finery; and so also in public dangers we would order him who has observed all this to declare how the tyrant stands as regards happiness and misery in comparison with others.

#### THE CHARACTER OF THE LARGER NUMBER OF MANKIND.

Those, then, who have no knowledge of wisdom and virtue, but spend their lives in banquetings and things of that nature, are carried downwards, as it appears, and back to the middle space, there wandering all their lives; wherefore, never getting beyond this, they do not raise their eyes nor direct their steps to the true upper regions, nor do they ever really fill themselves with real being, nor yet have they ever tasted solid and unadulterated pleasure: but always looking downwards, like brutes, bending to the earth and their dinner-tables, they wallow in the feeding-trough and in sensuality; and, from their wish to obtain such pleasures, they kick and butt at one another, as with iron horns and hoofs, perishing from their very inability to be satisfied.

#### "WHAT, IF A MAN GAIN THE WHOLE WORLD?"

Is there any one, whom it avails to take gold unjustly, if some such thing as the following happens; if, while he is taking the money, he is at the same time subjecting the best part of his nature to the worst?

#### ALL THINGS WORK TOGETHER FOR GOOD TO THE JUST.

We must thus think of the just man, that, if he fall into poverty or disease, or any other of these seeming evils, all these things work together for good to him, either alive or dead. For the man is never neglected by the gods, whosoever exerts himself to the utmost to become just, and to practise virtue, so far as it is possible for a man to resemble God.



## ALL RUN, BUT ONE RECEIVETH THE PRIZE.

Such are the prizes which the just man receives from the gods. What do they receive from men? Do not cunning and unjust men do the same thing as those racers who run well at the beginning, but not so at the end? For at first they leap briskly; but at last they become ridiculous, and, having their ears on their neck, they run off without any reward. But such as are true racers, coming to the goal, they both receive the prize, and are crowned.

## THE JUDGMENT-DAY.

Having come to life again, he told what he had seen in his deathlike state. He said that when his soul was separated from his body it proceeded with many others, and reached a certain hallowed spot, where were two chasms in the earth close to each other, and the same number in the heavens above opposite to them. Between them sat the judges. After they had given sentence, they ordered the just to go to the right upwards to heaven, fastening marks on the foreheads of those whose fate they had decided; and the unjust went to the left downwards, having behind an account of all which they had done. That the judges, having approached him, said that he must be a messenger to men, to give an account of the things which he had seen there, ordering him to see and hear all things in the place. And that he saw there souls departing, after they had been judged, through two openings, one in the heaven, and one in the earth. And from the other two openings he saw from the one souls ascending from the earth, covered with filth and dirt; and through the other he saw souls descending pure from heaven. And ever and anon, as they arrived, they seemed to come off a long journey, and with pleasure went to rest in a meadow, as in a public assembly. Then acquaintances saluted each other; and those from the earth asked news from above, and those from heaven inquired what was going on below. They told one another; the one party wailing and weeping when they called to mind what and how many things they had suffered and seen in their journey under the earth, (now the journey was for a thousand years;) and, on the other hand, those from heaven related their enjoyments, and sights of wondrous beauty. It would be tedious, Glaucon, to relate them all. The sum of all he said was this: whatever unjust acts they had committed, and whomsoever they had injured, for all these they atoned separately, tenfold for each, and it was in each at the rate of one hundred years, (as the life of a man was considered to be so long,) so that they might suffer tenfold punishment for their unjust deeds; and if any one had been the cause of many deaths, either by betraying cities or camps, or enslaving men, or participating in any such wickedness, for all such things they should suffer tenfold pains; and if, on the other hand, they had bestowed benefits on any, having been just and holy, they should be rewarded according to their deserts.

## NO MAN HATH SEEN GOD.

It is impossible to discover the Creator and Father of this universe, as well as His work, and when discovered to reveal Him to mankind at large.

## GOD CREATED MAN AFTER HIS OWN IMAGE.

When the Creator, the Father of all things, saw that this created image of the everlasting gods had both motion and life, He pronounced it to be good; and, being delighted with the workmanship of His own hands, He proceeded to consider how He might make it still more to resemble its prototype.

## THE NOBLEST VICTORY IS TO CONQUER ONESELF.

For a man to conquer himself is the first and noblest of all victories, whereas to be vanquished by himself is the basest and most shameful of all things. For such expressions show that there is a war in each of us against ourselves

## PASSIONS OF MAN.

Let us think of these things in this way: let us imagine that each of us is a kind of animal, the wonder of the gods, either their plaything or made for some special purpose; for as to this we know nothing, but this we do know, that these passions are part of our nature, pulling us like nerves or ropes and influencing us differently, drag us to contrary points, where virtue and vice sit apart from each other. For reason says that each person ought always to follow one of these pullings and never abandoning it, be drawn in the opposite direction by the other nerves, and that this is the golden and sacred leading of the reasoning power, which is called the common law of the state. Whereas the other pullings are hard and iron-like, while this is soft as being golden and uniform, but that the rest are like to every variety of form.

## MAN TWICE A CHILD.

Not only, as it seems, is the old man twice a child, but also the man who is drunk.

## WISDOM AND TRUE OPINIONS.

But as to wisdom and true opinions which are firmly held, happy the man, who can retain them to his latest day; while he is perfect, who possesses these and all the good things that are contained in them.

Cicero (*De Fin.* v. 21) says; "Præclare enim Plato, Beatum, cui etiam in senectute contigerit, ut sapientiam verasque opiniones assequi possit."

## HOLIDAYS APPOINTED FOR MAN BY THE GODS.

The gods, feeling pity for the hard-worked race of men, have ordained, as a relaxation from their toils, that they should enjoy the returns of feast-days in honor of the gods.

## DANCING.

Are not, then, the young amongst us ready to dance? And as to the old of us, do we not think that we act properly in enjoying the sight, while



we hail with delight their fun and merry-making after our activity has left us? Regretting this, and recollecting our fondness for such amusements, we establish games for those who are able in the highest degree to recall to our recollection the joyous days of our youth.

#### USE AND ABUSE OF WINE.

Shall we not, then, lay down a law, in the first place, that boys shall abstain altogether from wine till their eighteenth year, thereby teaching that it is wrong to add fire to fire, as through a funnel, pouring it into their body and soul before they proceed to the labors of life, thus exercising a caution as to the maddening habits of youth; afterwards to taste, indeed, wine in moderation till thirty years of age, the young abstaining altogether from intoxication and excess in wine, whereas in reaching forty years of age, man may indulge freely in banquetings, call upon the other gods, and especially invite Dionysos to the mystic rites and sports of old men, for which he kindly bestowed wine upon men, as a remedy against the moroseness of old age, so that through this we might grow young again and that by a forgetfulness of heart-sinking, the habit of the soul might become soft instead of being hard, exactly as iron becomes, when placed in the fire and moulded thus more easily?

#### A SOLITUDE INFINITELY TERRIBLE.

Let us, then, assert, that, when that destruction (the deluge) came upon the earth, the affairs of man had a solitude infinitely terrible.

Cowper thus refers to the horrors of solitude, when he feigns Alexander Selkirk to say:—

"O solitude, where are the charms  
That sages have seen in thy face?  
Better live in the midst of alarms,  
Than reign in this horrible place."

#### HALF MORE THAN WHOLE.

Were they not, then, ignorant that Hesiod said, with great propriety, that "the half is often more than the whole?" For when to receive the whole brings us harm, while the half is a mark of moderation, then the smaller is of more value than what is immoderate, as it is better than the worse.

#### NO MAN IS EVER A LEGISLATOR.

I was on the point of saying that no man is ever a legislator; it is fortune and a variety of accidents, that fall out in many ways, that are our legislators in everything. For it may be a war that has by violence overturned the constitution and changed the laws of the state, or overwhelming poverty from want of means in the citizens. Many innovations too are brought about by diseases, when pestilences come upon states, and unfavorable seasons for a succession of years.

#### GOD, JUSTICE, AND THE WICKED.

Ye men, God, as the old proverb goes, having in His own being the beginning, end, and middle of all things, brings them to a just conclusion, proceeding, according to nature, in a circle. Justice

always follows at his heels, as the punisher of those who have swerved from the Divine law; and close upon her is the man who wishes to be happy, with downcast looks and well-ordered thoughts; whereas if there be one who is puffed up with overweening conceit, or proud on account of his riches or honors, or the beauty of his person, or who, it may be, is, through the thoughtless giddiness of youth, inflamed with insolence, thinking himself in need neither of ruler nor leader, but rather imagining himself fit to point out the right way to others, such a one is abandoned by the Deity to his own foolish devices. Being thus left, and joining himself to others of the same silly nature, he swaggers, throwing everything into confusion—appearing to the vulgar to be somebody, when, in fact, he is a nobody.

So Revelations (i. 8)—"I am Alpha and Omega, the beginning and the ending, saith the Lord." See James iv. 6; 1 Peter v. 5.

#### THE UNHOLY.

For the wicked man is tainted in his soul, while the man of an opposite character is pure. To receive gifts from the impure is unjustifiable either in God or man. There is much vain labor to the impious in regard to the gods, but to all the pious it is quite right. Such, then, is the mark at which we ought to aim. Whither, then, can be most directly carried, what are called the arrows of a man, and what is the shooting out by thought, as it were by arrows.

So Cicero (*De Leg.* ii. 16) says—"Donis impiis ne placare audeant deos, Platonem audiant, qui vetat dubitare, quâ sit mente futurus Deus, cum vir nemo bonus ab improbo se ponari velit."

#### PARENTS ALWAYS TO BE TREATED KINDLY.

Through the whole course of life it is right to hold, and to have held in a pre-eminent degree, the kindest language towards our parents, because there is the heaviest punishments for light and winged words, for Nemesis, the messenger of Justice, has been appointed to look after all men in such matters.

#### THE HUMAN RACE IS IMMORTAL.

The human race, then, is interlinked with all time, which follows, and will follow it to the end, being in this way immortal; inasmuch as leaving children's children, and being one and the same by generation, it partakes of immortality.

#### THE GREATEST PUNISHMENT FOR WICKEDNESS.

The greatest punishment for evil conduct is the becoming like to bad men.

So Proverbs (xiii. 6)—"Wickedness overthroweth the sinner."

#### LEAVE MODESTY RATHER THAN GOLD TO CHILDREN.

It is proper to leave modesty rather than gold to children.

## THE TRUTHFUL.

Truth is the source of every good to gods and men. He who expects to be blessed and fortunate in this world should be a partaker of it from the earliest moment of his life, that he may live as long as possible a person of truth; for such a man is trustworthy. But that man is untrustworthy who loveth a lie in his heart; and if it be told involuntary, and in mere wantonness, he is a fool. In neither case can they be envied; for every knave and shallow dunce is without real friends. As time passes on to morose old age, he becomes known, and has prepared for himself at the end of his life a dreary solitude; so that, whether his associates and children be alive or not, his life becomes nearly equally a state of isolation.

## SELF-LOVE.

This is what men say, that every man is naturally a lover of himself, and that it is right that it should be so. This is a mistake; for, in fact, the cause of all the blunders committed by man arises from this excessive self-love. For the lover is blinded by the object loved; so that he passes a wrong judgment on what is just, good, and beautiful, thinking that he ought always to honor what belongs to himself in preference to truth. For he who intends to be a great man ought to love neither himself nor his own things, but only what is just, whether it happens to be done by himself, or by another.

So 1 Timothy (vi. 10)—“The love of money is the root of all evil.”

## “LET YOUR LIGHT SO SHINE BEFORE MEN.”

For no greater good can be conferred on a state than that men should be intimate and well acquainted with each other's character. Since, where a light is not reflected from their good works in the face of each other, but where a moral darkness is around them, there we are sure to find that no one receives properly the honor due to his worth. It is meet, then, that every man should exert himself never to appear to any one to be of base metal, but always artless and true.

## EVEN THE GODS CANNOT USE FORCE AGAINST NECESSITY.

Even God is said to be unable to use force against necessity.

## THE BEGINNING IS THE HALF OF THE WHOLE.

For according to the proverb, the beginning is half of the whole, and we all praise a good beginning.

## A MAN MUST HAVE BEEN A SERVANT TO BECOME A GOOD MASTER.

It is proper for every one to consider, in the case of all men, that he who has not been a servant cannot become a praiseworthy master; and it is meet that we should plume ourselves rather on acting the part of a servant properly than that of the master, first, towards the laws (for in this way we are servants of the gods), and next, towards our elders.

## IMPORTANCE OF EDUCATION.

Now man, we say, is a tame, domesticated animal; for when he receives a proper education, and happens to possess a good natural disposition, he usually becomes an animal most divine and tame; but when he is not sufficiently nor properly trained, he is the most savage animal on the face of the earth. On this account a legislator ought to regard education neither as a secondary object, nor yet as a by-work.

## EDUCATION OUGHT TO BE COMPULSORY.

Not only the boy who comes to school at the will of his father, but he, too, who neglects his education from the fault of his father, as the saying is, every man and boy must be compelled to learn according to his ability, as they belong to the state rather than their parents.

## A BOY DIFFICULT TO MANAGE.

Now a boy is, of all wild beasts, the most difficult to manage; for, in proportion as he has the fountain of his mental faculties not yet properly prepared, he becomes cunning and sharp, and the most insolent of wild beasts; wherefore he must be bound, as it were, with many chains.

## MUCH LEARNING BRINGS DANGER TO YOUTH.

Much learning, in my opinion, brings danger to youth. (This was the doctrine of Heracleitus.)

## GREAT LEARNING WITH AN IMPROPER TRAINING IS A CALAMITY.

For ignorance of all things is an evil neither terrible nor excessive, nor yet the greatest of all; but great cleverness and much learning, if they be accompanied by a bad training, is a much greater misfortune.

## FISHERS OF MEN.

May no desire ever seize you to catch men at sea, nor to rob them, making you cruel and lawless hunters.

## TIME IS MONEY.

One cause is that the love of money makes time without leisure for other things except the accumulation of private property, on which the soul of every citizen is hanging, and thus it can have no thought for anything but daily pecuniary gain.

## A PROOF THAT THERE IS A GOD.

In the first place, the earth, sun, and stars—all these, and the beautiful arrangement of the seasons, divided into years and months, prove that there is a God. Besides, both Greeks and barbarians believe that there are supreme beings.

## NO ONE HAS EVER DIED AN ATHEIST.

My child, thou art young; but time, as it proceeds, will cause thee to change many of those opinions which thou now supportest, and induce thee to entertain the very opposite. Wait, then, till that time, that thou mayest be able properly to judge of matters of such great importance. Now, that which is of the highest moment, though

thou thinkest it of no consequence at present. is that thou shouldst have correct notions of the gods, and thereby be able to direct thy course of life in a proper way. If I point out to thee, in the first place, one thing of the highest importance, I shall not appear to be telling a falsehood. Thou and thy friends are not the only parties, nor the first, who have maintained this opinion of the non-existence of the gods; for there have always been a larger or smaller number who have been laboring under this same disease. This, therefore, I shall tell thee respecting them, as I have had frequent intercourse with many of them, that not one ever, who has held such an opinion respecting the gods, has continued to old age to maintain it.

#### THE PROSPERITY OF THE WICKED LEADS TO DOUBTS OF THE JUSTICE OF GOD.

But the prosperity of wicked and unjust men, both in public and in private life, who, though not leading a happy life in reality, are yet thought to do so in common opinion, being praised improperly in the works of poets, and all kinds of books, may lead thee—and I am not surprised at thy mistake—to a belief that the gods care nothing for the affairs of men. These matters disturb thee. Being led astray by foolish thoughts, and yet not being able to think ill of the gods, thou hast arrived at thy present state of mind, so as to think that the gods do indeed exist, but that they despise and neglect human affairs.

#### WHERE YOUR HEART IS, THERE WILL BE YOUR TREASURE.

For whatever a man's desire is, and whatsoever he may be as to his soul, such every one becomes in a great measure.

#### THE OMNIPRESENCE OF GOD.

But never must thou, nor any other, pray, having become unfortunate, to be superior to this judgment of the gods. For thou wilt never be neglected by it, not even though thou wert so small as to sink into the depths of the earth, nor so lofty as to ascend up into heaven; but thou wilt suffer from them the proper punishment, whether thou remainest here, or go to Hades, or be carried to some place still more wild than these.

LET NO ONE SPEAK EVIL OF HIS NEIGHBOR.  
Let no one speak evil of another.

LET THERE BE NO BEGGAR.  
Let there be no beggar in the state.

#### THE WICKED AND THE GOOD.

The wicked generally take pleasure in false pleasures, but the good in the true: in the souls of men there are false pleasures, mimicking, however, in a very laughable way the true.

So John (viii. 44)—"The devil is a liar and the father of it."

#### MATERIALISM.

Some of them draw down to earth all things from heaven and the unseen world, laying hold of them foolishly as if they were stones and oaks.

For touching all such things as these they strenuously maintain that that alone exists, which affords impact and touch, defining body and existence to be the same.

#### TO FALL IN BATTLE IS HONORABLE.

And truly, Menexenus, it appears, on many accounts, to be an honorable thing to fall on the field of battle.

#### POWER OF ORATORY.

So strongly does the speech and the tone of the orator ring in my ears that scarcely, in the third or fourth day, do I recollect myself, and perceive where on the earth I am; and, for awhile, I am willing to believe myself living in the Isles of the Blessed.

Milton, in *Comus*, says:—

"Who, as they say, would take the prison'd soul  
And lap it in Elysium."

#### TO LIVE WITH DISHONOR RENDERS LIFE TO BE NO LIFE.

Considering that to him who disgraces his family life is no life, and that to such a person there is no one, of gods or of men, a friend, neither while living upon earth, nor when dead under the earth.

#### THE COWARD AND THE KNAVE.

Riches bring no honor to him who possesses it, if there is a want of manly character; for such a one is rich for another, and not for himself. Nor do beauty of person and strength of body, if they be united with cowardice and knavery, appear becoming, but the very opposite, making the possessor to be only more conspicuous, and to show forth his want of courage.

#### PRIDE OF ANCESTRY.

Being well satisfied that, for a man who thinks himself to be somebody, there is nothing more disgraceful than to hold himself up as honored, not on his own account, but for the sake of his forefathers, yet hereditary honors are a noble and splendid treasure to descendants.

#### DEPEND ON THYSELF.

For the man who makes everything that leads to happiness, or near to it, to depend upon himself, and not upon other men, on whose good or evil actions his own doings are compelled to hinge,—such a one, I say, has adopted the very best plan for living happily. This is the man of moderation; this is the man of a manly character, and of wisdom.

#### NOT WHAT A MAN WISHES, BUT WHAT HE CAN.

It is not what a man wishes, as men say, speaking proverbially, but what he can.

#### ORIGINAL BAD HABITS NOT TO BE GOT RID OF.

My good friend, thou must not look to Midias, the quail-feeder, and others of that kidney, who affect to manage the affairs of the state, though

they still have, as the women would say, the slave-cut of hair in their souls, from want of a gentlemanlike education; not yet having got rid of it, but still acting the part of barbarians, they have come to cajole and fawn upon the city, and not to rule it.

#### NOBLE NATURES ARE SPRUNG FROM THE NOBLE.

Whether or not is it probable that the nobler natures are sprung from noble races?

#### KIND OF PRAYER TO BE OFFERED TO GOD.

He says that we ought to pray thus: O Jupiter, our king, grant to us whatever is good, whether we pray for it or not; but avert what is evil, even though we offer our prayers to obtain it.

Shakespeare ("Anthony and Cleopatra," act II., sc. 1) says:—

"We, ignorant of ourselves,  
Beg often our own harms, which the wise powers  
Deny us for our good; so find we profit,  
By losing of our prayers."

Merrick (a Hymn No. ccxxv. in the Rev. W. Mercer's Church Psalter) says:—

"The good unasked in mercy grant;  
The ill, though asked, deny."

#### JACK OF ALL TRADES AND MASTER OF NONE.

Which he expresses, while he is bringing a charge against some one that—

"Trades many knew he; but knew badly all."

#### GOD NOT TO BE GAINED OVER BY GIFTS.

For the Divine Nature, in my opinion, is not such as can be gained over by gifts, like a knavish usurer.

#### GOD FROM ALL ETERNITY.

A beginning is uncreate: for everything that is created must necessarily be created from a beginning, but a beginning itself from nothing whatever.

#### WHAT WE SHOULD PRAY FOR.

O beloved Pan, and ye other gods of this place, grant me to become beautiful in the inner man, and that whatever outward things I may have may be at peace with these within. May I think the wise man to be rich, and may I have as much wealth as a wise man can employ usefully and prudently. Do we need anything else, Phædrus? For myself I have prayed enough.

So Proverbs (xxx. 7)—"Two things have I required of thee; deny me *them* not before I die: Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

#### DIVINE NATURE OF EDUCATION.

For there is nothing of a more divine nature about which a man can consult than about the training of himself, and those who belong to him.

#### THE EDUCATION OF A SON.

For I know not anything about which a man of sense ought to feel more anxious than how his son may become the very best of men.

#### ONLY A FEW BLESSED AND HAPPY.

It is not possible for men to be perfectly blessed and happy, except a few.

So Matthew (vii. 14)—"Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

#### PIETY TO THE GODS.

Let no one ever attempt to persuade us that there is any part of virtue belonging to the race of men greater than piety to the gods.

So Genesis (iv. 7)—"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door;" and 1 Timothy (iv. 8)—"Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come."

#### DANGER OF EXCESSIVE LOVE OF FREEDOM.

To those who are pursuing after free institutions, and flying from a servile yoke as an evil, I would take the liberty of giving this advice, that they be on their guard lest, from an immoderate love of ill-timed liberty, they fall into the disease with which their ancestors were afflicted, from excessive anarchy, abusing their measureless love of freedom.

#### SLAVERY AND FREEDOM.

For slavery and freedom, if immoderate, are each of them an evil; if moderate, they are altogether a good. Moderate is the slavery to a god; but immoderate, to men. God is a law to the men of sense; but pleasure is a law to a fool.

#### FATHERLAND.

But then you ought to consider that each of us is born not for himself only, but our country claims one part, our parents another, and our friends the remainder.

#### PHILOSOPHY.

Philosophy is a longing after heavenly wisdom.

So Psalms (xlii. 2)—"My soul thirsteth for God, for the living God: when shall I come and appear before God?"—and Isaiah (lv. 6)—"Seek ye the Lord while He may be found; call ye upon Him while He is near."

#### WE SHOULD STRIVE AFTER GOD.

By nature God is worthy of every pains to be acquainted with.

So Colossians (iii. 2)—"Set your affections on things above, not on things on the earth."

#### PLUTARCH.

BORN ABOUT A.D. 50—DIED ABOUT A.D. 120.

PLUTARCH, one of the most celebrated writers of antiquity, was born at Chæroneia, in Bœotia. He was studying philosophy under Ammonius, at Delphi, at the time Nero was travelling through Greece, A.D. 66. His family was of distinction in his native place; and he was employed by his fellow-citizens to transact some public business for them at Rome, though it was late in life before he busied himself with Roman literature. He was

lecturing at Rome in the reign of Domitian; but he spent the most of his life in his native city, where he discharged various magisterial offices, and had a priesthood. The work for which he is most distinguished is his "Parallel Lives of Forty-six Greeks and Romans."

#### VILLAINS.

When men avail themselves of the assistance of villains, they regard them with the same feelings as they do venomous creatures which they employ for their poison and gall. For, while they make use of them, they show affection; but, when their purpose is accomplished, they detest their rascality.

#### THE PURE AND THE CARNAL-MINDED.

For, in the language of Heracleitus, the virtuous soul is pure and unmixed light, springing from the body as a flash of lightning darts from the cloud. But the soul that is carnal and immersed in sense, like a heavy and dank vapor, can with difficulty be kindled, and caused to raise its eyes heavenward.

So Romans (viii. 7)—"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

#### THE DUTY OF A PRINCE.

For it is the highest duty of a prince to maintain the government in its proper form; and this may be accomplished not less by abstaining from grasping into his hands powers that do not belong to him, than by maintaining the authority which is his own. Now he who surrenders his authority, and he who grasps a greater power, does not continue a king or prince; but degenerating either into a demagogue or tyrant, causes his subjects to hate or despise him.

#### ADVANTAGES OF A HOUSE OF PEERS.

For the constitution of the state before this time had been fluctuating, and inclining sometimes to despotism and sometimes to a pure democracy; but the formation of a senate, an intermediate body, like ballast, gave it a just balance, and permanence to its institutions. For the twenty-eight senators supported the kings when the people made encroachments on their authority, and again sustained the just power of the commons when the kings attempted to make themselves absolute.

#### IMPORTANCE OF GOOD PRINCIPLES BEING INSTILLED INTO A PEOPLE.

Lycurgus thought that what tended most to secure the happiness and virtue of a people was the interweaving of right principles with their habits and training. These remained firm and steadfast when they were the result of the bent of the disposition, a tie stronger even than necessity; and the habits instilled by education into youth would answer in each the purpose of a law-giver.

#### OBEDIENCE OF A PEOPLE.

For it is certain that people will not continue obedient to those who know not how to command; while it is the duty of a good governor to teach obedience. He who knows how to show the way well, is sure to be well-followed; and as it is by a knowledge of the act of horsemanship that a horse is rendered gentle and manageable, so it is by the skill and abilities of him who sits on the throne that the people become submissive and obedient.

#### GLORY ATTENDS ON THE NOBLE AFTER DEATH.

Glory attends on the just and noble. It increases after death; for envy does not long survive them, and sometimes has disappeared before their death.

#### WRITTEN LAWS BROKEN LIKE SPIDERS' WEBS.

When Anacharsis heard what Solon was doing, he laughed at the folly of thinking that he could restrain the unjust proceedings and avarice of his citizens by written laws, which, he said, resembled in every way spiders' webs, and would, like them, catch and hold only the poor and weak, while the rich and powerful would easily break through them.

#### ABSOLUTE MONARCHY.

Absolute monarchy is a fair field, but has no outlet.

#### NO ONE TO BE PRONOUNCED HAPPY BEFORE DEATH.

There are many and various events in the life of man that do not allow him to pride himself on present prosperity, nor to be fascinated by that happiness which is so subject to change: for futurity carries in its hidden bosom many vicissitudes for man. The man who is blessed by heaven, to the last moment of his life is pronounced by us to be happy; but the happiness of him who still lives, and is engaged in the conflicts of life, is uncertain and precarious, like that of the combatant ere the crown of victory is determined.

#### MAN'S DISCOURSE LIKE A PIECE OF TAPESTRY.

Themistocles replied, "That the conversation of a man resembled a piece of embroidered tapestry which, when spread out, showed its figures, but, when it is folded up, they are hidden and lost; wherefore he requested time for consideration."

#### WAR HAS ITS LAWS OF HONOR.

War at best is a savage thing, and wades to its object through a sea of violence and injustice; yet there are certain laws connected with it to which men of honor will adhere. Nor must we be so bent upon victory as to try to gain it by acts of villany and baseness; for a great general ought to make use of his own skill and bravery, and not depend on the knavery of others.

**THAT THE WEAK MUST OBEY THE STRONG, IS A  
LAW OF NATURE.**

Following the most ancient law of nature, which makes the weak obey the strong, beginning from God and ending with the irrational part of creation. For these are taught by nature to use the advantages which their strength gives them over the weak.

**CHARMED WITH THE WORK, WE DESPISE THE  
WORKMAN.**

Often while we are delighted with the work, we regard the workman with contempt. Thus we are pleased with perfumes and purple, while dyers and perfumers are considered by us as low, vulgar mechanics.

**THE BEAUTY OF GOODNESS.**

For the beauty of goodness possesses a power of attraction, exciting in us a desire that our latter end may be the same as that of the righteous; it exercises an influence over us not merely when the living example is before our eyes, but even the mere description of it is beneficial to our minds.

So Numbers (xxiii. 10)—"Let me die the death of the righteous, and let my last end be like his!"

**ANY WORK OF IMPORTANCE REQUIRES TIME AND  
LABOR.**

For ease and quickness of execution are not fitted to give those enduring qualities that are necessary in a work for all time; while, on the other hand, the time that is laid out on labor is amply repaid in the permanence it gives to the performance.

**THE SPECULATIVE AND PRACTICAL PHILOSOPHER.**

In my opinion there is an essential distinction between the speculative and practical philosophers; for while the former gives his thoughts to scientific and metaphysical subjects without reference to what is material, the latter devotes the noble qualities of his mind to the improvement of mankind, and to attain this object he finds riches not only an excellent assistant, but really necessary.

**TO ERR IS HUMAN.**

Fellow-soldiers, to commit no blunders in the execution of mighty transactions, is beyond the power of man; but the wise and good learn from their errors and indiscretion wisdom for the future.

**GOD LOVES A CHEERFUL GIVER.**

The worship most acceptable to God comes from a cheerful and thankful heart.

So 2 Corinthians (ix. 7)—"For God loveth a cheerful giver."

**HOW THE MINDS OF MEN OUGHT TO BE SOFTENED.**

For he thought it shameful that, while those who breed horses and dogs subdue their stubborn tempers, and bring into subjection their fierce spirits, by watchfulness, kind treatment, and good feeding, rather than by whipping and confinement, he who has the command of men should

not depend chiefly on gentleness and kindness in amending their faults, acting, in fact, in a more stringent and harsh manner than even gardeners do to wild fig-trees, wild pears and olives, whose nature they change and soften by cultivation, thereby obtaining excellent and agreeable fruit.

**ADVANTAGES OF A LIBERAL EDUCATION.**

Men derive no greater advantage from a liberal education than that it tends to soften and polish their nature, by improving their reasoning faculties and training their habits, thus producing an evenness of temper and banishing all extremes.

**A PEOPLE RUINED BY INDULGENCE.**

It was a shrewd saying, whoever said it, "That the man who first brought ruin on the Roman people was he who pampered them by largesses and amusements."

**THE ANGRY MAN.**

Hence the angry man is full of activity, in the same way as the man in a fever is hot, the mind glowing, and being in a high state of excitement.

**THE ANGRY MAN INSISTS ON THE GRATIFICATION  
OF HIS DESIRES BY THE SACRIFICE OF HIS  
LIFE.**

Heracleitus says—

"Stern wrath, how strong thy sway! Though life's the forfeit,  
Thy purpose must be gained."

**MEN NEGLECTFUL OF RELIGIOUS WORSHIP.**

Being aware that man's attention to religious worship is only to be attained by a kind of violence and compulsion.

**THE ASSISTANCE OF GOD TO MAN IS A MORAL  
INFLUENCE, NOT DESTROYING FREE-WILL.**

In surprising and startling actions, where the supernatural and the assistance of the Divinity may be required, Homer does not introduce the Supreme Being as taking away the freedom of the will, but merely as influencing it. The Divine Power is not represented as causing the resolution, but only thoughts and ideas which naturally lead to the resolution. In this way the act cannot be called altogether involuntary, since God is the moving cause to the voluntary, and thus gives confidence and good hope. For we must either banish entirely the Supreme Being from all causality and influence over our actions, or what other way is there in which He can assist and co-operate with men? for it is impossible to suppose that He fashions our corporeal organs, or directs the motions of our hands and feet, to accomplish what He intends; but it is by suggesting certain motives, and predisposing the mind, that He excites the active powers of the will, or restrains them.

**MIRACULOUS APPEARANCES NOT ALTOGETHER TO  
BE REJECTED.**

Indeed, we shall not deny that sweating statues and weeping images, and some even emitting drops of blood, may have existed; for wood and stone often contract a mouldiness and mildew that gives



out moisture, not only exhibiting many different colors themselves, but receiving a variety of tints from the circumambient air. Yet, with all this, there is no reason why the Supreme Being should not avail Himself of these signs to predict future events. It is also very possible that a sound resembling a sigh or a groan might come from a statue by the disruption or violent separation of some of the interior parts; but it is quite beyond the bounds of possibility to imagine that an inanimate thing can give forth an articulate voice or a clear, full, and perfect expression. As for those persons who are possessed with such a strong sense of religion that they cannot reject anything of this kind, they found their faith on the wonderful and incomprehensible power of God, for there is no kind of resemblance between Him and a human being, either in His nature, His wisdom, His power, or His operations. If, therefore, He performs something which we cannot effect, or executes what with us is impossible, there is nothing in this contradictory to reason, since, though He far excels us in everything, yet the dissimilitude and distance between Him and us appears most of all in the works that He was wrought.

#### INSULT WORSE TO BEAR THAN WRONG.

¶ Thus the greater proportion of mankind are more sensitive to contemptuous language than unjust acts; for they can less easily bear insult than wrong.

#### RELIGION.

There are some philosophers, who define religion to be the science of worshipping the gods.

#### NO ONE VERY WICKED AT ONCE.

For no one ever began his attempts to shake a government by an enormous crime; but those who wink at small offences are withdrawing their attention from weightier matters.

So Psalms (lxix. 27)—“Add iniquity unto their iniquity.”

#### INCOMPATIBILITY OF TEMPER IN MARRIED LIFE.

For, in general, women are divorced for glaring and notable faults; yet sometimes, also, a peevish disposition, an uncomplying temper, small but constant bickerings, though unknown to the world, cause incurable distastes in married life.

#### THE MINGLED LOT OF HUMAN LIFE.

But perhaps there is some superior Being, whose business it is to throw a shade over every noble and eminent action, and to make such a mingled yarn of good and ill together in our life, that it may never be entirely free from calamity; but those, as Homer says, may consider themselves happy to whom fortune gives an equal share of good and evil.

#### DIFFERENCE BETWEEN TRUE BRAVERY AND A DISREGARD OF LIFE.

Cato the elder, when somebody was praising a man for his foolhardy bravery, said “that there was an essential difference between a really brave man and one who had merely a contempt for life.”

#### THE STRONG OUGHT TO GOVERN THE WEAK.

The first and supreme law, that of nature herself, is for those who wish to be protected to assume as governor him who is most able to protect.

#### THE CONSOLATION OF ENVY.

It is the usual consolation of the envious, if they cannot maintain their superiority, to represent those by whom they are surpassed as inferior to some one else.

#### REVERENCE OF GODS BRINGS BLESSING.

By the Romans the success of everything was ascribed to the gods, nor did they permit even in their greatest prosperity any neglect of the forms of divination and other sacred usages, regarding it as of much greater importance for the preservation of the state that their generals should show respect to the gods than that they should be victorious over their enemies.

So Sirach (i. 13)—“Whoso feareth the Lord, it shall go well with him at the last, and he shall find favor in the day of his death.”

#### WHY MEN REVERENCE GOD.

Men admire the gods, and think them happy, because of their freedom from death and corruption.

So Daniel (iv. 34)—“I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation.”

#### WHAT ONE DOES NOT NEED IS DEAR AT A PENNY.

He regarded nothing to be cheap that was superfluous, for what one does not need is dear at a penny; and it was better to possess fields, where the plough goes and cattle feed, than fine gardens that require much watering and sweeping.

#### GOODNESS AND JUSTICE.

But goodness has a wider range than justice; for we are bound by nature to observe the dictates of law and equity in our dealings with men, while the feelings of kindness and benevolence overflow, as from a gushing fountain, from the breast of the tender-hearted to creatures of every species.

#### KINDNESS SHOULD BE SHOWN TO EVERY LIVING CREATURE.

For we should certainly not treat living creatures as old shoes or household goods, which, if they are worn out by long use, we cast away as useless; and if it were for no other reason than to cultivate a kind and loving disposition to mankind, we should be merciful to other creatures. For my own part, I should never think of selling an old ox which had labored in my service, much less would I be willing to remove an old slave, who had grown gray in my service, from his accustomed dwelling and diet; for to him, poor man! it would be as bad as banishment, being of as little use to the buyer as to the seller.



## THE BELLY HAS NO EARS.

It is difficult to speak to the belly, because it has no ears.

## STRIKING A WIFE.

He used to say that the man who struck his wife or his son laid hands on what was most sacred.

So Ephesians (v. 33)—“Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.”

## WHEN POVERTY IS DISHONORABLE.

For poverty is not dishonorable in itself, but only when it arises from idleness, intemperance, extravagance, and folly.

## JUSTICE VERY UNCOMMON.

Among men, valor and prudence are seldom met with, and of all human excellences justice is still more uncommon.

So Genesis (xvii. 32)—“And Abraham said, Peradventure thou shalt be found there. And the Lord said, I will not destroy it for ten's sake.”

## FAMILIARITY BREEDS CONTEMPT.

For he considered that novelty causes the imagination to add much to objects of terror, while things really fearful lose their effect by familiarity.

## GOOD AND EVIL ACTIONS.

To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything.

## CUSTOMS DEPENDING ON NATIONAL INSTITUTIONS.

But it is evident that customs, which depend on national institutions, must more speedily make an impression on the habits and lives of the mass of a community, than the profligacy and vices of individuals have the power of corrupting a whole nation. For when the whole is diseased, the parts cannot escape; whereas, if the disorder is only in some particular part, it may be amended by those who have not yet caught the infection.

HOW FAR A PAINTER OUGHT TO REPRESENT  
BLEMISHES.

For as in the case of painters who have undertaken to give us a beautiful and graceful figure, which may have some slight blemishes, we do not wish them to pass over such blemishes altogether, nor yet to mark them too prominently. The one would spoil the beauty, and the other destroy the likeness of the picture.

## RESULTS OF PROSPERITY AND ADVERSITY.

For there is nothing more difficult to direct than a man on whom fortune smiles; nothing more easily managed, when the clouds of adversity overwhelm him.

## WORD-CATCHERS.

For my own part, I cannot help saying that I think all envy and jealousy respecting the style of expression which others employ betrays littleness

of mind, and is the characteristic of a sophist; and when a spirit of envy leads a man to try to rival what is inimitable, it is perfectly ridiculous.

## PEACE AND WAR.

They recollect with pleasure the saying, “That it was not the sound of the trumpet, but the crowing of the cock, that awoke sleepers in time of peace.”

## LOVE OF BRICK AND MORTAR.

He used to say, “That those who were fond of building would soon ruin themselves without the assistance of enemies.”

## POLITICAL ECONOMY.

For we observe that political economy, when it refers merely to inanimate objects, is employed for the paltry purposes of gain; but when it treats of human beings, it rises to a higher branch of the laws of nature.

BETTER TO ERR ON THE SIDE OF RELIGION, BY  
ADHERING TO RECEIVED OPINIONS.

It is more fitting to err on the side of religion, from a regard to ancient and received opinions, than to err through obstinacy and presumption.

## RECURRENCE OF THE SAME EVENTS.

It is not at all surprising that Fortune, being ever changeable, should, in the course of numberless ages, often hit on events perfectly similar. For if there be no limit to the number of events that happen, Fortune can have no difficulty in furnishing herself with parallels in this abundance of matter; whereas, if their number be limited, there must necessarily be a return of the same occurrences when the whole cycle has been gone through.

## TRUE HONOR.

True honor leaves no room for hesitation and doubt.

## TIME DESTROYS THE STRONGEST THING.

In fact, perseverance is all-powerful; by it time, in its advances, undermines and is able to destroy the strongest things on earth; being the best friend and ally to those who use properly the opportunities that it presents, and the worst enemy to those who are rushing into action before it summons them.

DIFFERENT CONDUCT OF MEN IN PROSPERITY AND  
ADVERSITY.

Prosperity inspires an elevation of mind even in the mean-spirited, so that they show a certain degree of high-mindedness and chivalry in the lofty position in which fortune has placed them; but the man who possesses real fortitude and magnanimity will show it by the dignity of his behavior under losses, and in the most adverse fortune.

## MAN NEITHER SAVAGE NOR UNSOCIAL BY NATURE.

Being convinced that man is neither by birth nor by disposition a savage, nor of unsocial habits, but only becomes so by indulging in vices contrary to his nature; yet even in this case, he may be improved by change of abode, and by a different mode of life, as beasts, that are naturally wild, lay aside their fury when they have been properly trained.

## THE NOBLE MINDED ADDS DIGNITY TO EVERY ACT.

The generous mind adds dignity  
To every act, and nothing misbecomes it.

## DEAD MEN DO NOT BITE.

Dead men do not bite.

## A STRAW SHOWS HOW THE WIND SETS.

Nor is it always in the most distinguished actions that a man's worth or malicious temper may be most easily discovered; but very often an action of small note, a short expression, or a jest, shall point out a man's real character more clearly than the greatest sieges or the most important battles.

## RELIGION AND SUPERSTITION.

So true it is that, though disbelief in religion and contempt of things divine be a great evil, yet superstition is a still greater.

## THE GOOD MAN IN ADVERSITY.

When the good and upright are depressed by Fortune, the only real power she exercises over them is that she brings unjust aspersions and slanders upon their character, instead of the honor and esteem in which they ought to be held; and in this way she diminishes the trust which the world ought to have in their virtue.

## A PEOPLE IN ADVERSE CIRCUMSTANCES.

It is believed by some that when the affairs of a state are prosperous, the people, elated by their power and success, treat good ministers with the greater insolence; but this is a mistake. For misfortunes always irritate their tempers and annoy them; they take fire at trifles, and cannot bear to hear the smallest reproach. He who reproves their faults seems to make them the cause of their own misfortunes, and spirited language is regarded as an insult. And as honey causes wounds and ulcerated sores to smart, so it often happens that expostulation, however full of sense and truth it may be, provokes and alienates those in distress, unless gentleness and tact be shown in its application.

## A PEOPLE IN ADVERSITY.

An eye in a state of inflammation avoids all bright and glaring colors, and loves to rest on what is dark and shady. In the same way a state, when fortune frowns, becomes timid and fearful, not being able to bear the voice of truth, though it is, above all things, necessary and salutary. Wherefore, it is no easy task to govern such a people; for, if the man who tells them the truth falls the first victim, he who flatters them at last perishes with them.

## THE WORD OF THE GOOD IS WEIGHTY.

Since a mere word or a simple nod from the good and virtuous possesses more weight than the prepared speeches of other men.

## DIFFERENT CHARACTERS IN THE SAME MAN.

It is indeed difficult, but, I believe, not impossible, for the same man to be rough and gentle, as some wines are both sweet and sour; and then again, some men, who have all the appearance of a gentle and kind manner, are worrying and unbearable by those who have to do with them.

## WHAT IS GAINED WITH LABOR IS KEPT LONGEST.

It is usually the case that those who have sharp and ready wits possess weak memories, while that which is acquired with labor and perseverance is always retained longest; for every hard-gained acquisition of knowledge is a sort of anealing upon the mind.

## A MAN REQUIRES TO BE BELOVED AS WELL AS ESTEEMED IF HE IS TO HAVE INFLUENCE OVER OTHERS.

There is no real desire to imitate virtue, except the person who sets the example be beloved as well as esteemed. Those who praise the good without loving them, only pay respect to their name, admiring their virtuous life without caring to follow their example.

## THE HONEST STATESMAN.

The honest and upright statesman pays no regard to the popular voice except with this view, that the confidence it procures him may facilitate his designs, and crown them with success.

## THE BEST NOT WITHOUT IMPERFECTIONS.

Pitying the weakness of human nature, which, not even in dispositions that are best formed to virtue, can produce excellence without some taint of imperfection.

## MONEY THE SINEWS OF BUSINESS.

He who first called money the sinews of business seems more particularly to have had regard to the affairs of war.

## CHARACTER OF WEAK MEN.

His weakness increased his timidity, as is common with men of weak understandings, and he began to place his safety in jealousy and suspicion.

## THE SACRIFICE OF TIME.

Antiphon said that the sacrifice of time was the most costly of all sacrifices.

## OUR FORTUNE DEPENDS ON OUR OWN EXERTIONS.

But virtue, like a strong and hardy plant, takes root in any place where it finds an ingenuous nature, and a mind that loves labor. Wherefore, if we do not reach that high position which we desire, we ought not to ascribe it to the obscurity of the place where we were born, but to our own little selves.

KNOW THYSELF.

But perhaps the precept "Know thyself" would not be considered divine, if every man could easily reduce it to practice.

NO BEAST MORE SAVAGE THAN MAN.

There is no beast more savage than man, when he is possessed of power equal to his passion.

POWER TESTS A MAN'S CHARACTER.

It is an observation no less just than common, that there is no stronger test of a man's real character than power and authority, exciting, as they do, every passion, and discovering every latent vice.

POPULAR GOVERNMENT.

His intention was to keep the democracy within bounds, which cannot be properly called a government, but, as Plato terms it, a warehouse of governments.

THE VAIN AND CONCEITED.

It is the admirer of himself, and not the admirer of virtue, that thinks himself superior to others.

CAUSE OF MISFORTUNES IN A FAMILY.

Unless the foundations of a family be properly prepared and laid, those who are sprung from it must necessarily be unfortunate.

THE EVIL DEEDS OF PARENTS WEIGH DOWN THE CHILDREN.

There is no one, however high-spirited he may be, that does not quail when he thinks of the evil deeds of his parents.

NATURE, LEARNING, AND TRAINING.

Nature without learning is like a blind man; learning without nature is like the maimed; practice without both these is incomplete. As in agriculture a good soil is first sought for, then a skilful husbandman, and then good seed; in the same way nature corresponds to the soil; the teacher to the husbandman; precepts and instruction to the seed.

MOTHERS OUGHT TO SUCKLE THEIR OWN CHILDREN.

In my opinion mothers ought to bring up and suckle their own children; for they bring them up with greater affection and with greater anxiety, as loving them from the heart, and, so to speak, every inch of them. But the love of a nurse is spurious and counterfeit, as loving them only for hire.

TEACHERS MUST BE OF BLAMELESS LIVES.

Teachers ought to be sought who are of blameless lives, not liable to be found fault with, and distinguished for learning; for the source and root of a virtuous and honorable life is to be found in good training. And as husbandmen underprop plants, so good teachers, by their precepts and training, support the young, that their morals may spring up in a right and proper way.

THE EYE OF THE MASTER FATTENS THE HORSE.

In this place we may very properly insert the saying of the groom, who maintained that there was nothing which served to fatten a horse so much as the eye of its master.

TO FIND FAULT WITH A SPEECH IS EASY.

For to find fault with a speech is not difficult—nay, it is very easy; but to put anything better in its place is a work of great labor.

THE TALKATIVE.

The talkative listen to no one, for they are ever speaking. And the first evil that attends those who know not to be silent is, that they hear nothing.

MAN.

For man is a plant, not fixed in the earth, nor immovable, but heavenly, whose head, rising as it were from a root upwards, is turned towards heaven.

GOD.

I am all that was, is, and will be.

So Psalms (ciii. 27)—"But thou art the same, and thy years shall have no end."

EVIL SPIRITS.

As among men so also among spirits there are differences of goodness.

ETERNAL FIRE.

Deep doors open towards hell, and rivers of fire are seen.

So Matthew (xxv. 41)—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

WHO INJURES THEE?

It is not God that injures thee, but thyself.

So Deuteronomy (iv. 31)—"God will not forsake thee, neither destroy thee."

GOD IS ETERNAL.

"I am all that was, and is, and will be." This was an inscription on a temple at Sais.

So Revelation (i. 8)—"The Lord which is, and which was, and which is to come, the almighty."

GOD EVERYWHERE PRESENT.

He who fears the government of the gods as being gloomy and inexorable, whither will he go, whither will he flee? What land or what sea will he find without God? Into what part of the earth wilt thou descend and hide thyself, O unhappy wretch! where thou canst escape from God?

So Psalms (cxxxix. 7-10)—"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

A THOUSAND YEARS AS ONE DAY.

To the gods the whole span of man's life is as nothing; the same as if a culprit is tortured or hung in the evening and not in the morning.

So Psalms (xc. 4)—“For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.”

#### THE RELEASE OF THE SOUL.

When the souls set free go to the unseen, invisible, unfelt, and pure region, God is their leader and king, as they depend upon him, looking on him without ever being satisfied, and striving after a beauty which cannot be expressed or described.

So Psalms (xxxvi. 9)—“In thy light shall we see light.”

#### ONLY ONE GOD.

To the one Mind that arranges the whole universe, and one Providence set over all, and to the helping Powers that are ordained to all, different honors and names are given by different people through legal enactments.

So Psalms (xli. 10)—“I will be exalted among the heathen, I will be exalted in the earth.”

#### FALSE SWEARING.

He who deceives by an oath, acknowledges that he fears his enemy, but despises God.

So Matthew (v. 33)—“Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.”

#### REST FROM WORK.

In all kinds of attendance and of escorting the priests' heralds went before throughout the city, ordering men to keep the festival and to cease from work.

So Exodus (xxiii. 12)—“Six days shalt thou do thy work, and on the seventh thou shalt rest.”

#### MEN ARE BAD THROUGH IGNORANCE OF WHAT IS GOOD.

Most men are wicked, because they have never known or tried the enjoyment of virtuous conduct.

So Ephesians (iv. 18)—“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.”

#### BAD MEN ARE SLAVES.

All bad men are slaves.

So John (viii. 34)—“Whosoever committeth sin is the servant of sin;” and 2 Corinthians (iii. 17)—“Where the Spirit of the Lord is, there is liberty.”

#### EVIL COUNSEL.

Evil counsel is swift in its march.

So Romans (xvi. 18)—“By good words and fair speeches deceive the hearts of the simple;” and Wisdom of Solomon (iv. 12)—“For the bewitching of naughtiness doth obscure things that are honest.”

### POLYBIUS.

BORN PROBABLY ABOUT B.C. 204—DIED B.C. 122.

POLYBIUS, a celebrated Greek historian, was the son of Lycortas, a native of Megalopolis, in Arcadia, who succeeded Philopœmen in the chief direction of the Achæan League. His character

was formed under the eye of Philopœmen; and at the funeral of that general he carried the urn which contained his ashes, B.C. 182. In the war which arose between the Romans and Perseus, king of Macedon, the opinion of Polybius and his father Lycortas was, that the Achæans should observe a strict neutrality; but they were overruled, and the Achæans were implicated in the ruin of Perseus. The Romans demanded a thousand of the principal citizens as hostages, and among these was Polybius, who was allowed to remain in Rome, where he resided for sixteen years, from B.C. 167 to B.C. 151. He became the intimate friend and instructor of Scipio the younger, at that time only eighteen years of age. At last, through the influence of Scipio and Cato, the Senate was prevailed upon to allow the Achæan exiles to return to their country. His principal work was entitled “General History,” though it refers more particularly to a space of fifty-three years, from B.C. 220 to B.C. 168, from the commencement of the second Punic war, where the historian Timœus and Aratus of Sicyon had stopped, to the defeat of Perseus, king of Macedon, by the Romans.

#### KNOWLEDGE OF PAST EVENTS.

Since the knowledge of what has gone before affords the best instruction for the direction and guidance of human life.

#### HISTORY.

History furnishes the only proper discipline to educate and train the minds of those who wish to take part in public affairs; and the unfortunate events which it hands down for our instruction contain the wisest and most convincing lessons for enabling us to bear our own calamities with dignity and courage.

#### TRUTHFULNESS OF THE HISTORIAN.

It is right for a good man to love his friends and his country, and to hate the enemies of both. But when a man takes upon him to write history, he must throw aside all such feelings, and be prepared, on many occasions, to extol even an enemy when his conduct deserves applause; nor should he hesitate to censure his dearest and most esteemed friends, whenever their deeds call for condemnation. For as an animal, if it be deprived of sight, is wholly useless; so if we eliminate truth from history, what remains will be nothing but an idle tale. Now, if we pay a proper regard to truth, we shall not hesitate to stigmatize our friends on some occasions, and to praise our enemies; but it may even be necessary to commend and condemn the same persons, as different circumstances may require; since it is not to be supposed that those who are engaged in great transactions shall always be pursuing false or mistaken views; nor yet is it probable that their conduct can at all times be free from error. A historian, therefore, in all that he relates, should take care to be guided in his judgment by the genuine and real circumstances of every action, without reference to those who may have been engaged in it.

## WISE COUNSEL IS BETTER THAN STRENGTH.

We may also remark, in this event, the truth of that saying of Euripides, "that one wise counsel is better than the strength of many."

## TWO SOURCES FROM WHICH MAN MAY DERIVE ADVANTAGE.

For as there are only two sources from which any real advantage can be reaped—our own misfortunes, and those that have befallen others—and as the former of these, though it may be the more beneficial, is, at all events, more painful and annoying, it will always be the part of wisdom to prefer the latter, which will alone enable us at all times to perceive what is fit and useful without incurring hazard or anxiety. Hence may be seen the real value of history, which teaches us how we may direct our life, in every event that may happen, upon the truest and most approved models, without being exposed to the dangers and annoyances of other men.

## IMPORTANT SERVICES EXCITE ILL-WILL.

Great and illustrious deeds are very apt to excite feelings of ill-will and spite, which, though a native of the country, if he be supported by a host of friends and relations, may perhaps be able to get the better of, yet foreigners generally sink under such attacks, and are ruined by them.

## ART OF A GOOD GENERAL.

For the part of a consummate general is not only to see the way leading to victory, but also when he must give up all hopes of victory.

## CHARACTER OF MERCENARIES.

The Carthaginians were in the habit of forming their armies of mercenaries drawn together from different countries; if they did so for the purpose of preventing conspiracies, and of making the soldiers more completely under the control of their generals, they may seem perhaps, in this respect, not to have acted foolishly, for troops of this sort cannot easily unite together in factious counsels. But when we take another view of the question, the wisdom of the proceeding may be doubted, if we consider the difficulty there is to instruct, soften, and subdue the minds of an army so brought together when rage has seized them, and when hatred and resentment have taken root among them, and sedition is actually begun. In such circumstances, they are no longer men, but beasts of prey. Their fury cannot be restricted within the ordinary bounds of human wickedness or violence, but breaks out into deeds the most terrible and monstrous that are to be found in nature.

## CIVIL WAR.

Now were they thoroughly convinced that civil dissensions were much more to be dreaded than a war carried on in a foreign country against a foreign enemy.

## MINDS OF MEN LIABLE TO MALIGNANT DISEASES.

Whoever meditates on these horrible cruelties will not fail to be satisfied that not only are the

bodies of men attacked by corrupt and ulcerous humors, which cannot easily be got rid of, but that the minds of men are equally subject to strange disorders. In the case of ulcerated sores, the very medicines which you apply often only tend to irritate and inflame, quickening the progress of the disease; yet, on the other hand, if the disease be neglected and left to its own course, it infects all the neighboring parts, and proceeds till the whole body becomes unsound. So it is with the mind; when certain dark and malignant passions get possession of it, they render men more savage than the beasts themselves. To men in this state, if you show mercy and kindness, suspecting it to be fraud and artifice, they become more suspicious than before, and regard you with still stronger feelings of aversion. But if you oppose their furious proceedings, there is no crime too horrible for them to perpetrate. They exult and glory in their impieties, and by degrees get rid of every feeling and affection that embellish human nature. There is no doubt but that these disorders chiefly arise from a bad education and evil communications, though there are many other causes which may sometimes assist to bring them on, among which none is so likely to be effectual as the insolent conduct and rapacity of public governors.

## BALANCE OF POWER IN THE WORLD.

Nor ought we ever to allow any growing power to acquire such a degree of strength as to be able to tear from us, without resistance, our natural, undisputed rights.

## DO NOT CALCULATE ON THE FUTURE.

A circumstance which happened to the Ætolians ought to convince us that we ought not to speculate on the future as if it were already past, nor build expectations on events which may eventually turn out very differently from what they seemed at first to promise; but in all human affairs, and especially in those that relate to war, to leave always some room to fortune and to accidents which cannot be foreseen.

## CALAMITIES ARISING FROM FORTUNE AND OURSELVES CONTRASTED.

For when man falls into any of those calamities to which human nature is subject, and which could not be guarded against by any care or foresight, the fault is justly attributed to fortune, or some enemy; but when our troubles arise from our foolish and indiscreet conduct, the blame can be imputed only to ourselves. And as unmerited misfortune usually excites the pity of mankind, while it induces them to participate in and aid us in our distresses; so, on the other hand, a clear and evident folly calls for the censure and reproaches of all who regard it in a proper light.

## A ROMAN CITIZEN.

But among the Romans, O queen, it is one of their noblest customs to demand public reparation for private wrongs, and at all times to insist on redress for the injuries done to their subjects.

## CHARACTER OF THE GAULS.

For the Gauls, I do not say frequently, but even in everything, they attempt, are carried forward headlong by their passions, and never listen to the dictates of reason.

## NOTHING WITHOUT A CAUSE.

For nothing happens without a cause, not even among those events which seem to be most fortuitous.

## FEELINGS OF KINGS.

But he recollected, also, that kings entertain feelings neither of enmity nor friendship towards any, but are in both guided solely by what they consider to be their interest.

## WRITERS OF HISTORY AND TRAGEDY CONTRASTED.

Consider, then, the peculiar character of history, and what is its proper aim. A historian ought not to try, like the writers of tragedy, to astonish and terrify the reader by extraordinary occurrences, nor yet ought he to draw on his imagination for speeches that might have been delivered, nor events that might have happened; but he should be satisfied to give a simple narrative of the speeches actually delivered, and of the events as they occurred, even though they may contain nothing noble or exciting. But the object and scope of tragedy are altogether different from those of history. It is the business of the latter to strike and fascinate the minds of the audience who are listening by such representations as are barely possible; whereas history professes to deliver lessons, from which all ages may derive improvement, by giving a true and accurate account of the speeches and events as they actually took place. In the one, therefore, the probable, though untrue, may be sufficient to guide us to the end in view, which is the delight and amusement of the audience; but the other addresses itself to a nobler object—the instruction and improvement of the human race, and must have truth as its basis.

## SOME END IN ALL HUMAN ACTIONS PROPOSED.

For certainly, it ought never to be imagined, either by the rulers of states, or by those who are going to give an account of their transactions, that the main object of war is victory, and putting others in subjection to us. No wise man ever makes war merely for the sake of showing his superiority over his neighbors, nor navigates the sea for the sole purpose of passing from place to place. Nor does he practise an art or science merely to acquire a knowledge of it. In all human actions there is always some end in view, either of pleasure, or honor, or advantage, as the result of our labors.

## DIFFERENCE BETWEEN THE CAUSE AND BEGINNING OF AN ACT.

These misconceptions arise from our forgetting that there is a difference between the beginning of a war and its cause and pretext, and that the latter of these are always in order antecedent to the former. To speak correctly, the beginning is

the first step towards the execution of any project, after it has been resolved on; but the cause is to be sought previous to the resolution. In fact, it is something that first puts the idea into our heads, and that inclines us, after mature deliberation, to carry it into execution.

## A STATESMAN.

For a statesman who is ignorant of the way in which events have originated, and who cannot tell from what circumstances they have arisen, may be compared to a physician who fails to make himself acquainted with the causes of those diseases which he is called in to cure. They are both equally useless and worthless; for the latter cannot be supposed to be acquainted with the proper means of restoring the body to health, nor can the former be likely to discover the remedies necessary to get the better of the evils that are incident to states. For matters of the greatest importance often take their rise from the most trifling incidents; and it is easier to resist the beginnings of evils than to stop them when they have made considerable progress.

## HYPOCRISY OF MEN.

For all those with whom we live are like actors on a stage, they assume whatever dress and appearance may suit their present purpose, and they speak and act in strict keeping with this character. In this way we find it difficult to get at their real sentiments, or to bring into clear day the truth which they have hid in a cloud of darkness.

So Shakespeare ("As You Like It," act ii., sc. 1)—

"All the world's a stage,  
And all the men and women merely players."

## A MAN OF CONCEIT.

Flaminius was well-suited to gain the affections of the populace, and very desirous to stand high in their favor; but he was destitute of all those peculiar talents that are necessary for the conducting of war and actual business, though he entertained a high opinion of his own abilities.

## A GENERAL OUGHT TO EXAMINE THE CHARACTER OF HIS OPPONENT.

For every one must confess that there is no greater proof of the abilities of a general than to investigate, with the utmost care, into the character and natural abilities of his opponent.

## MEN ASSIMILATED TO THE CLIMATE IN WHICH THEY LIVE.

Looking at their morose and austere manners, which are the necessary consequence of the cold and harsh climate that overhangs the whole of their province, for men are very much in disposition and feelings according to the nature of the country which they inhabit; nor can we attribute it to any other reason than that in the various nations of the world, so far removed from each other, we find so vast a difference in features, complexion, and customs.



## EVERY INJURY IS NOT TO BE SUBMITTED TO.

For it is my opinion that war is no doubt much to be dreaded, but still not to such a degree that we should be willing to submit to every kind of insult rather than engage in it. For why should we value so highly equality of government, liberty of speech, and the glorious name of freedom, if nothing is to be preferred to peace?

## PEACE NOT TO BE PREFERRED TO EVERYTHING.

Nor can we approve of what Pindar recommends to his fellow-citizens, when he advises them to place all their happiness in peaceful repose, or, as he expresses it in his poetical language—

"In the radiant splendors of majestic Peace; "

for this plausible and specious advice was found in the end to be not less dishonorable than destructive of the best interests of their country. In short, peace is the greatest of all blessings, if it leaves us in the possession of our honors and lawful rights; but if it is attended with the loss of our national independence, and places a blot on our escutcheon, there is nothing more truly pernicious or fatal to our true interests.

## RASH PROJECTS.

So true it is, that to engage in reckless and desperate enterprises is most frequently the way to reduce men eventually to utter helplessness, and an inability to make resistance.

## WHAT THINGS ARE ALLOWABLE IN WAR.

For the laws of war force us to appropriate to ourselves what belongs to our enemy, to destroy their forts and cities, their ships and harbors, the fruits of their country, with the inhabitants, for the purpose of weakening them, and adding strength to ourselves. Yet when men proceed to wreak their fury on senseless objects, whose destruction will neither be of advantage to themselves, nor in the slightest degree disable their opponent from carrying on the war, especially if they burn the temples of the gods, destroy their statues, and waste their ornamental furniture, what else can we say of such proceedings, except that they are the acts of men devoid of all feelings of propriety, and infected by frenzy? For it is in no way the object of war, at least among men who have just notions of their duty, to annihilate and utterly subvert those from whom they may have received provocation, but only to induce them to amend that in which they have acted amiss—not to involve the innocent and guilty in one common ruin, but rather to save them both. We may also observe, that it is the act of a tyrant only, who hates, and is hated by, his subjects, to exact by force and terror a reluctant and unwilling obedience; while a king, distinguished for his kindness and forbearance, gains the affections of his subjects, who learn to look upon him as their friend and benefactor, and to submit with cheerfulness to his commands.

## CONQUER ENEMIES BY GENEROSITY.

When we conquer our enemies by kind treatment, and by acts of justice, we are more likely

to secure their obedience than by a victory in the field of battle. For in the one case they yield to necessity; in the other, it is their own free choice. Besides, how often is the victory dearly bought, while the conquest of an enemy by affection may be brought about without expense or loss! And what ought to be particularly observed is, that subjects have a right to claim a large share in the success that has been obtained by arms, whereas the prince alone reaps all the glory of a victory which is gained by kind treatment.

## FATE OF COURTIER.

For the rapidity with which men, in all the various positions of life, rise and fall is very marked; but this is chiefly seen in those who are attached to the court of kings. For as the counters which are employed in calculation assume their particular value at the will of the man who casts up the account,—sometimes representing a talent, sometimes a farthing,—so courtiers are rich and prosperous, wretched and in poverty, at the nod of their prince.

## A WORK BEGUN IS HALF DONE.

For when the ancients said that a work begun was half done, they meant that we ought to take the utmost pains in every undertaking to make a good beginning.

## EXECUTION, AND NOT WORDS.

For the truth is, that as nothing is more easy than to bind one's self by words to enter on the most daring enterprises, so there is nothing more difficult than to bring them to a successful result. For the former only requires that a man should have sufficient confidence; while success depends on qualities which few possess, and is very rarely reached in life.

## EFFECTS OF PENURY.

Wherefore, there arose disputes, jealousy, and heart-burnings—a state of things which generally takes place, not only in great empires, but among private individuals, when they are depressed by poverty, and are without the means of carrying their designs into effect.

## BEST FORM OF GOVERNMENT.

For that form of government is, no doubt, to be considered the best which is composed of all the three now mentioned—namely, royalty, aristocracy and democracy.

## THE USUAL END OF A DEMOCRATICAL GOVERNMENT.

For when the people are accustomed to gain their livelihood without labor, and to live at the expense of others, and when at that moment some bold and enterprising leader makes his appearance, who has been prevented from taking part in public affairs by his poverty, it is then that we see a beautiful example of the character of the multitude: they run together in tumultuous assemblies, and commit all kinds of violence, ending in assassinations, banishments, and seizure of private



property, till, being brought at last to a state of savage anarchy, they once more find a master, and submit themselves to arbitrary sway.

#### HOW EACH FORM OF GOVERNMENT DEGENERATES.

For as rust is the canker of iron, and worms destroy wood, and as these substances, even though they may escape a violent end, at last fall a prey to the decay that is, as it were, natural to them; in the same manner, likewise, in every kind of government there is a particular vice inherent in it, which is attached to its very nature, and which brings it to a close. Thus royalty degenerates into tyranny, aristocracy into obligarchy, and democracy into savage violence and anarchy.

#### RELIGION USED TO TERRIFY THE VULGAR.

But since the great mass of a people are fickle and inconstant, full of unruly desires, passionate, and reckless of consequences, there is no other way left to curb them than by filling them with horrible imaginings, and by the pageantry of terrifying myths. The ancients, therefore, did not, in my opinion, act unwisely, nor without sufficient reason, when they implanted such notions of the gods, and a belief in punishments in another world; but those of the present day are much rather to be accused of folly, who try to extirpate all such opinions.

#### GOVERNMENT OF THE MULTITUDE IS THE GREATEST OF ALL EVILS.

For when a state, after having gone through many and great dangers, reaches to the highest pinnacle of power, and reigns with undisputed sway, it cannot be otherwise than that luxury and expensive habits should be developed, and that men should indulge in ambitious projects, and be desirous to acquire the high dignities of state. And as these evils are apt to increase, the appetite for power grows on what it feeds upon, and men feel ashamed that any of their fellow-citizens should in any way surpass them. Hence arise all those vices which are the natural result of luxury and overbearing arrogance. Then the people step in and give the finishing stroke to the change in the form of government, finding themselves oppressed by the grasping nature of some, and their vanity flattered by the ambitious views of others. For, fired with rage, and giving full play to their evil passions, they are no longer willing to submit to control, and to share with their rulers the administration of affairs, but insist on having everything subject to their authority. The invariable result of such a state of things is, that the government indeed assumes the noblest of all names, that of a free and popular state, but becomes, in truth, the most execrable of all—the dominion of the mob.

#### SECRECY RECOMMENDED.

Now of all the precautions that have been mentioned, the first that the general of an army ought to attend to is secrecy. He ought to take care that his designs be not disclosed by his coun-

tenance betraying the joyful expectation of success, or the sadness of defeat, nor yet by feelings of friendship or affection for those around him. He should communicate his intention to none except to those without whose assistance his plans cannot be carried into execution, and not even to them till the time when their services are required make it necessary that they should be made acquainted with them. Nor should the tongue only be silent, but still more must the mind itself be on its guard; for it has often happened that many, who have a strict watch over their tongue, have betrayed their intentions by some external signs, and sometimes by their actions.

#### FAVORITES OF FORTUNE.

These writers, then, have all agreed in representing Scipio as one of those favorites of fortune who bring all their schemes to a happy end by a random thought, and, according to all appearance, by running counter to all the rules of reason. They regard such men as more immediately under the inspiration of Heaven, and more deserving of our admiration, than those who carry out their plans in strict consonance with rational principles, forgetting all the while that in the one case men truly merit praise, while in the other all that can be said of them is that they are fortunate. The most vulgar and commonplace of men may be fortunate, but the others are distinguished for their mental qualities. These are the men who approach nearest to the Divine Being, and are in highest favor with the gods.

#### DIVINE IMPULSE.

For those who are unable, either from lack of mental capacity, or imperfect knowledge, or indolent habits to discern clearly the right time for action, the causes and probable course of events, are very apt to attribute to the gods and fortune what is after all the result of sound sense and the proper use of our rational faculties.

#### MANY KNOW TO CONQUER, FEW TO USE THEIR VICTORY WITH ADVANTAGE.

For as we have often observed, it is no doubt a great thing to be successful in our undertakings, and to defeat our enemy in the field of battle; but it is a proof of greater wisdom, and requires more skill, to make a good use of victory. For many know how to conquer; few are able to use their conquest aright.

#### POWER OF A MAN IN HIGH AUTHORITY.

Thus an admonition, when it comes at the proper moment, from the lips of a man who enjoys the respect of the world, is often able not only to deter men from the commission of crime, but leads them into the right path. For when the life of a speaker is known to be in unison with his words, it is impossible that his advice should not have the greatest weight.

#### CHARACTER OF THE MULTITUDE.

The multitude is easily led astray, is moved in every direction by the smallest force, so that the

agitations of the mob and the sea have a wonderful resemblance to each other. For as the latter is in its nature calm, and exhibits no appearance of danger to the eye till some violent hurricane agitates its surface, when it becomes fierce as the winds themselves; in the same way the multitude is swayed and guided in its actions according to the temper and character of its leaders and advisers.

AVARICE.

As in the case of those who are afflicted with dropsy, no external application is able to take away or allay the thirst, unless some internal change has been produced by proper remedies; in the same way, also, the desire of gain can never be satiated unless the vicious inclinations of the mind have been got rid of by reason.

FORCE OF TRUTH.

For my own part I am fully persuaded that the most powerful goddess, and one that rules mankind with the most authoritative sway, is Truth. For though she is resisted by all, and oftentimes has drawn up against her the plausibilities of falsehood in the subtlest forms, she triumphs over all opposition. I know not how it is that she, by her own unadorned charms, forces herself into the heart of man. At times her power is instantly felt; at other times, though obscured for awhile, she at last bursts forth in meridian splendor, and conquers by her innate force the falsehood with which she has been oppressed.

WANT OF PERSEVERANCE IN MAN.

For some men, like unskilful jockeys, give up their designs when they have almost reached the goal; while others, on the contrary, obtain a victory over their opponents, by exerting, at the last moment, more vigorous efforts than before.

SELF-ACCUSING CONSCIENCE.

There is no witness so terrible, no accuser so powerful, as conscience, that dwells in the breast of each.

POSIDIPPUS.

FLOURISHED B.C. 280.

POSIDIPPUS, son of Cyniscus of Cassandreia, in Macedon, was one of the chief writers of the New Comedy, and began to exhibit three years after the death of Menander, B.C. 289. According to Suidas, he wrote forty plays.

AN EASY DEATH.

Of the things which man prays to obtain from the gods, he prays for nothing more fervently than an easy hour of death.

SORROW WITH MANY FEET.

Sorrow is an evil with many feet.

DIFFICULT TO ESCAPE SORROW.

It is a difficult matter to escape sorrow; every day brings some new cause of anxiety.

ACQUAINTANCES AND FRIENDS.

By my skill I have got many acquaintances, but by my manners very many friends.

SIMONIDES.

SIMONIDES, lyric poet, was born in the island of Ceos in the year 556 B.C.

LIFE OF MEN HERE BELOW.

The vigor of man is but for a day, and his sorrows are incurable. Labor upon labor comes for a few short years; unavoidable death is impending; for the good and the bad have an equal share in it.

THE WAY TO HADES.

Being of good cheer, proceed creeping along the road to Hades: for it is not of difficult passage nor uneven, nor full of windings, but all very straight and down-hill, and can be gone along with shut eyes.

HOW WE LIVE.

For there is plenty of time to die, but we lead a bad life for a few years.

TO-MORROW.

Being mortal, thou canst not tell what will be to-morrow, nor when thou seest a man happy, how long he will be so, for not so swift is the flight of the wide-winged fly.

THE COWARD.

Death overtakes even the coward.

ADVANTAGE OF SILENCE.

The reward of silence is attended by no danger.

TIME THE TOUCHSTONE OF EVERYTHING.

There is no better touchstone of everything than time, which shows the mind of man in his breast.

SOPHOCLES.

BORN B.C. 495—DIED B.C. 406.

SOPHOCLES, the celebrated tragic poet, was a native of the Attic village of Colonus; born five years before the battle of Marathon, about thirty years younger than Æschylus, and fifteen years older than Euripides. His father's name was Sophilus or Sophillus; but what was his condition in life is a matter of which we have no certain knowledge. At all events, the young Sophocles received an education not inferior to that of the

sons of the most distinguished citizens of Athens. His first appearance as a dramatist took place in B.C. 468, when he gained the first prize in competition with the veteran Æschylus; and from that time Sophocles held the supremacy of the Athenian stage. Family dissensions troubled his last years. One of his sons summoned his father before the magistrates, on the charge that his mind was affected by old age. As his only reply, Sophocles answered, "If I am Sophocles, I am not beside myself; and if I am beside myself, I am not Sophocles." He then read a passage from the magnificent *parodos* to his unpublished play, "Edipus at Colonus," and when he had finished, the judges dismissed the case, and rebuked the ungrateful prosecutor. The poet was allowed to pass the remainder of his days in peace. He died at the extreme age of ninety.

#### DOING GOOD SHOULD BE THE TASK OF MAN.

For a man to exert his power in doing good so far as he can is a most glorious task.

#### THE HONEST CONTRASTED WITH THE BASE.

For it is not just lightly to deem the wicked good or the good wicked. He that throws a faithful friend away, I call as bad as if he threw his life away, which is most dear to him. But in time thou wilt know all this; for time alone shows the honest man; the base thou mightest discover even in one day.

#### QUICK DECISION IS UNSAFE.

Quick resolves are oft unsafe.

#### THE WISE GATHER WISDOM FROM THE PAST.

The wise form right judgment of the present from what is past.

#### THE AGED.

A trifling bend of the scale sends aged frames to rest.

#### MAN CONTROLLED BY FATE.

For why should man fear, whom the decrees of fate control, while there is no sure foresight of aught? 'Twere best to live at random, even as one could.

#### LIFE AN AIRY DREAM.

Ye race of mortals, how I deem your life as nothing but an airy dream! For this is the only happiness granted to man, to fancy that he has it, and so fancying to see the glittering vision melt away.

#### NO ONE TO BE PRONOUNCED HAPPY BEFORE DEATH.

Wherefore since thou art looking out, as being mortal, for thy last day, call no man happy, before he has passed the boundary of life, having suffered nothing evil.

Lord Byron says—

"The first dark day of nothingness.  
The last of danger and distress."

#### GOD SEES THE RIGHTEOUS AND THE WICKED.

Believe that the gods behold the righteous and also the wicked, nor has any impious man ever escaped their eye.

So Jeremiah (xxxii. 19)—"For Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings."

#### A GOOD MAN IS HIS OWN FRIEND.

For what good man is not his own friend?

The Psalmist (xlix. 18) says—"As long as thou doest good to thyself, men will speak well of thee."

#### TOILING FOR A PARENT.

For if any one toil for a parent, it is not fitting to bear remembrance of the toil.

#### WE KNOW NOT WHAT A DAY MAY BRING FORTH.

For I know that being a man I have no more power to rule the events of to-morrow than thou.

#### TO LAY MY BONES AMONG YE.

I come to bestow on you as a gift, this my wretched body, not goodly to the sight, but the advantages to be gained from it are of greater consequence than a fair form.

Shakespeare ("Henry VIII.," act iv., sc. 2) says—

"O father abbot,  
An old man, broken with the storms of state,  
Is come to lay his weary bones among ye;  
Give him a little earth for charity."

#### TIME CHANGES EVERYTHING.

O dearest son of Ægeus, to the gods alone is given exemption from old age and death; but the all-powerful hand of time crumbles everything else to dust. The vigor of the earth, the vigor of the body wastes away; faith dies and perfidy springs up afresh; the gale does not always blow the same to friends among men, nor to state towards state. For what is grateful now becomes hateful, to some at once, to others in distant time; and then delights again.

So 1 Timothy (vi. 16)—"Who only hath immortality, dwelling in the light which no man can approach unto."

#### WHERE THE CAUSE IS JUST, THE WEAK CONQUERS THE STRONG.

In a just cause, the weak subdue the strong.

#### THE DEAD FEEL NO GRIEF.

For rage is not abated but by death; the dead feel no grief.

#### THE HUNTER TAKEN IN HIS OWN TOILS.

And know that thou art seized, as thou hast seized; fortune takes the hunter in his own toils; for things got by fraud and injustice abide not.

#### SMALL CIRCUMSTANCES OFTEN IMPORTANT.

Things of trifling appearance are often pregnant with high import; a prudent man neglects no circumstance.

NEVER TO BE BORN, OR EARLY DEATH, IS BEST.

Not to born is best of all; and if one has seen the light, to go back to the place whence he came, as quickly as possible, is by far the next best. For when youth comes, leading a train of idle follies, he is surrounded by many sorrows. What suffering is not there? Murders, seditions, strife, fightings, and envy; and loathsome old age is last seen of all—powerless, unsocial, friendless, when all ills, worst of ills, dwell together

#### MERCY.

Over every work is Mercy, joint assessor to Jove on his throne.

#### HIGH OFFICE TRIES A MAN.

It is impossible to penetrate the secret thoughts, quality, and judgment of man till he is put to proof by high office and administration of the laws.

#### REWARDS OF LEAD TO RUIN.

But gain has oft with treacherous hopes led men to ruin.

#### GOLD.

For never did such evil institution as money spring up to mortals: it lays waste cities, it drives men far from their homes to roam: it seduces and corrupts the honest mind, turning its virtuous thoughts to deeds of baseness: it has taught men villany and how to perform all impious works.

#### UNJUST GAIN.

For by unjust gains thou wilt see more sink in ruin than triumph in success.

#### MAN THE CHIEF OF NATURE'S WORKS.

Many wonderful things appear in nature but nothing more wonderful than man: he sails even through the foaming deep with the wintry south-wind's blast, passing over the roaring billows; he furrows undecaying Earth, supreme of divinities immortal, as seed-times return from year to year, turning up the soil with the horse's aid; ensnaring the feathered tribes that skim the air, he takes them as his prey, and the savage beasts and all the finny race of the deep with line-woven nets, he, all-inventive man; he tames by his skill the tenants of the fields, the mountain-ranging herds; he brings under the neck-encircling yoke the shaggy-maned horse and the reluctant mountain-bull. He hath taught himself language and winged thought, and the customs of civic law, and to escape the cold and stormy arrows of comfortless frosts; with plans for all things, planless in nothing, meets he the future. But from death alone he finds no refuge, though he has devised remedies against racking diseases. Having a wonderful skill beyond all belief he descends now to evil and again ascends to virtue; observing the laws of the land and the plighted justice of heaven, he rises high in the state; an outcast is he who is dishonorable and audacious; may he, who acts thus, not dwell with me nor rank among my friends.

#### THE UNWRITTEN LAWS OF THE GODS.

Nor did I deem thy edicts of such force that, mortal as thou art, thou hast the power to overthrow the firm and unwritten laws of the gods. For these are not of to-day nor yesterday, but they live through all ages, and none knows whence they spring.

#### STERN SPIRITS.

But know in truth that spirits too stern bend most easily; and thou wilt most frequently see the hardest steel forged in the fire till brittle, shivered, and broken; and I have known the most spirited horses brought into obedience by a small bit; for no one ought to be proud who is the slave of others.

#### KINGS.

Kings are happy in many other things and in this, that they can do and say whatever they please.

#### THE WRETCHED.

For never does the original vigor of the mind remain to the unfortunate but it is changed.

#### THE POWER OF GOD.

O Jove, shall man with presumptuous pride control thy power? whom neither enfeebling sleep ever seizes nor the months of the gods that roll on, unconscious of toil: through unwasting time, glorious in might, thou dwellest in heaven's resplendent light. But this law, ordained in ages past, is now, and will be forever, "in all the life of mortals evil in every state her franchise claims."

#### HOPE.

For hope with flattering dreams is the delight of many, and throws a deceitful illusion over man's light desires; ruin creeps on him unawares before he treads on the treacherous fires. With wisdom some one has uttered an illustrious saying: "that evil is deemed to be good by him whose mind God leads to misery, but that he (God) practises this a short time without destroying such an one."

#### ANARCHY AND ORDER.

There is no greater ill than anarchy; it destroys cities, lays houses in ruins, and, in the contest of the spear, breaks the ranks; but discipline saves those who obey command; therefore we ought to aid those who govern and never yield to a woman; for better, if we must fall, to fall by men than that we should be declared subject to woman.

#### WISDOM.

Father, the gods implant wisdom in men, which is the noblest of all treasures.

#### A FATHER'S GLORY.

What greater ornament is there to a son than a father's glory, or what to a father than a son's honorable conduct?

## SELF-CONCEIT.

For whoever thinks that he alone has wisdom or power of speech or judgment such as no other has, such men, when they are known, are found to be empty-brained. But it is no disgrace for even the wise to learn and not obstinately to resist conviction. Thou seest how the trees that bend by the wintry torrents preserve their boughs, while those that resist the blast fall uprooted. And so too the pilot who swells his sails without relaxing upsets his bark and floats with benches turned upside down.

## DESPOTISM.

That is not a commonwealth where one man lords it with despotic sway.

## LOVE.

O Love! resistless in thy might, thou who triumphest even over gold, making thy couch on youth's soft cheek, who roamest over the deep and in the rural cots—these none of the immortals shall escape nor any of men, the creatures of a day, but all who feel thee feel madness in their hearts. Thou drawest aside the minds of the virtuous to unjust acts; thou hast raised this storm in hearts by blood allied; desire, lighted up from the eyes of the beauteous bride, gains the victory and sits beside the mighty laws of heaven, for Venus wantons without control.

Scott in his "Lay of the Last Minstrel" (cant. iii. 2) says—

"In peace, Love tunes the shepherd's reed;  
In war, he mounts the warrior's steed;  
In halls, in gay attire is seen;  
In hamlets, dances on the green.  
Love rules the court, the camp, the grove,  
And men below, and saints above;  
For love is heaven and heaven is love."

## TO ERR IS HUMAN.

To all of mortals to err is common; but having erred, that man is not unblessed nor unadvised who, having fallen into error, heals the wound, nor perseveres unmoved. It is the obdurate mind that incurs the imputation of folly.

## INSTRUCTION.

Most pleasant is instruction when it comes from one who speaks wisely, and with it comes advantage.

## THE IMPIOUS.

For the swift-footed vengeance of heaven cuts short the impious.

## THE LAWS.

For I fear that to preserve the established laws through life is man's wisest part.

## MAN'S LIFE UNCERTAIN.

It is not possible that I should praise or dispraise the life of man, whatever be its state; for Fortune ever raises and casts down the happy and unhappy, and no man can divine the fates to come.

## JOYS OF LIFE.

For when man knows no more the joys of life I do not consider him to live, but look upon him as the living dead. Nay, let his house be stored with riches, if thou pleasest, and let him be attended with a monarch's pomp, yet, if heart-felt joys be absent, all the rest I would not purchase with the shadow of smoke when compared with real pleasures.

## A CLAMOROUS SORROW.

To me so deep a silence portends some dread event, a clamorous sorrow wastes itself in sound.

## SILENCE.

There is something grievous in too great a silence.

## CALAMITIES.

Calamities, present to the view, though slight, are poignant.

## WISDOM LEADS TO HAPPINESS.

By far the best guide to happiness is wisdom, but irreverence to the gods is unbecoming; the mighty vaunts of pride, paying the penalty of severe affliction, have taught old age, thus humbled, to be wise.

## NO MAN BLESSED BEFORE DEATH.

There is an ancient saying, famed among men, that thou canst not judge fully of the life of men, till death hath closed the scene, whether it should be called blest or wretched.

## CONSTANT CHANGE IN THE AFFAIRS OF LIFE.

For spangled night does not always spread its shade for mortals, nor do sorrows and wealth remain for aye, but are quickly gone; joy and grief succeed each other.

## A YOUNG WOMAN'S LIFE.

Youth feeds on its own flowery pastures, where neither the scorching heat of heaven nor showers nor any gale disturb it, but in pleasures it builds up a life that knows no trouble, till the name of virgin is lost in that of wife, then receiving her share of sorrows in the hours of night, anxious for her husband or children.

## IMAGINATION.

It is not the same thing to speak on mere imagination and to affirm a statement as certain.

## SPEAK THE WHOLE TRUTH.

But speak the whole truth; since for a freeman to be called a liar is a disgraceful stain on his character.

## ANGER.

To those who err in judgment not in will we should be gentle in our anger.

## UNCERTAINTY OF LIFE.

So that if man should make account of two days or of more, he is a fool; for to-morrow is not till he has passed the present day without misfortune.

## THE DEAD.

I fondly thought of happier days, whilst it denoted nothing else but my death. To the dead there are no toils.

## TO DERIDE OUR ENEMIES.

Is that not the most grateful laugh that we indulge against our enemies?

## THE MODEST AND THE ARROGANT.

Seeing that it is so, utter no vain vaunt against the gods nor swell with pride if thou excellest any one in valor or in thy stores of wealth, since a day sinks all human things in darkness and again restores them to light: the gods love the sober-minded and abhor the impious.

## THE NOBLE ARE ENVIED.

For he who launches his bolt against noble persons could not miss; but if any were to bring this charge against me he would not be believed: for envy crawls towards the wealthy.

Shakespeare ("Henry VIII.," act i., sc. 2) says—

"If I am traduced by tongues, which neither know  
My faculties nor person, yet will be  
The chronicles of my doing—let me say,  
'Tis but the fate of place."

## OUR OWN ILLS.

For to view ills all our own, where no associate shares the deed, racks the heart with deep pangs.

## WOMEN.

To women silence gives their proper grace.

## GOD ASSIGNS EVERY EVENT.

Each, as the god assigns, or laughs or weeps.

## NOTHING IN LIFE CAN GIVE ME JOY.

O darkness, now my light, O Erebus, now sole brightness to me, take me, oh! take me, a wretch no longer worthy to behold the gods or men, creatures of a day: me they naught avail.

Shakespeare ("King John," act iii., sc. 4) says—

"There's nothing in the world can make me joy;  
Life is as tedious as a twice-told tale  
Vexing the dull ear of a drowsy man;  
And bitter shame hath spoil'd the world's sweet taste,  
That it yields naught but shame and bitterness."

## POWER OF THE GODS.

If a god foil him, even the dastard shall escape the brave man's vengeance.

## THE UNHAPPY.

For it is base to wish for length of life when there is no hope of a change of ills. What pleasure can day alternating with day present, when it does nothing but either add or take away from the necessity of dying? I would not buy at any price the man who deludes himself with vain hopes. No, to live with glory or with glory die, this is the brave man's part.

## GRATITUDE.

It becomes a man, if he hath received aught grateful to his mind, to bear it in remembrance; it is kindness that gives birth to kindness: when

recollection of a benefit melts from the thought, that man could never have been of generous birth.

## THE THOUGHTLESSNESS OF CHILDHOOD.

The sweetest life

Consists in feeling nothing.

Gray says—

"Ah! how regardless of their doom  
The little victims play!  
No sense have they of ills to come,  
No care beyond to-day."

## ULCERED WOUNDS.

For it is not the part of the skilful physician to scream a mystic charm when the sore requires the knife.

## THE GIFTS OF ENEMIES.

No, true is the popular adage: "The gifts of enemies are no gifts, and fraught with mischief."

## THE WEAKER GIVES WAY TO THE STRONGER.

For all that is terrible and all that is mighty gives way to higher power; for this reason the snow-faced winters yield place to summer with its beauteous fruits, and the dark circle of the night retires that the day with his white steeds may flame forth in orient light; the fury of the fierce blasts lulls and leaves a calm on the tempestuous deep: nay, even all-subduing sleep unbinds his chain nor always holds us captive.

Shakespeare ("Troilus and Cressida," act i., sc. 3) says—

"The heavens themselves, the planets, and this centre  
Observe degree, priority, and place,  
Insistue, course, proportion, season, form,  
Office, and custom, in all line of order."

## SO TO HATE AS TO BE AGAIN A FRIEND.

For this wisdom I have learned, that our enemy is only to be so far hated by us as one who, perchance, may again be our friend, and that I should so far wish to aid my friend as if he were not always to remain so; for the haven of friendship is not always secure to the majority of mankind.

## PRIDE.

For the seer declared that unwieldy and senseless strength is wont to sink in ruin, crushed by the offended gods, when man of mortal birth aspires with pride beyond a mortal.

## THE IMPOTENT OF MIND.

For the impotent of mind, while they hold in their hands a treasure, know it not till it be snatched from them.

Shakespeare ("Much Ado about Nothing," act iv., sc. 1) says—

"For it so falls out,  
That what we have we prize not to the worth  
Whiles we enjoy it; but being lacked and lost,  
Why then we rack the value, then we find  
The virtue that possession would not show us  
Whiles it was ours."

## GOD DOES EVERYTHING FOR MANKIND.

I then would say that the gods devised both this and everything else always for mankind.

So Psalms (cxlv. 15)—"The eyes of all wait upon Thee; and Thou givest them their meat in due season."

#### A SEDITIOUS ARMY.

And indeed it is the mark of a bad man when he that is now raised above the common rank scorns to obey his rulers. For in a state never can laws be well enforced where fear does not support their establishment, nor could an army be ruled submissively, if it were not awed by fear and reverence of their chiefs.

IN A JUST CAUSE WE MAY ASSUME CONFIDENCE.

When the cause is just,

An honest pride may be indulged.

Shakespeare ("Henry VI.," part ii., act iii., sc. 2) says—

"Thrice is he armed that hath his quarrel just;  
And he but naked, though locked up in steel,  
Whose conscience with injustice is corrupted."

#### A BOASTER.

Not long ago I saw a man of doughty tongue urging his crew to sail while a storm threatened, whose voice thou couldst not hear when he was surrounded by the tempest; but wrapt in his cloak, he suffered every sailor's foot at will to trample on him.

#### SUNIUM'S MARBLED STEEP.

Oh! could I be where the woody foreland, washed by the wave, beetles o'er the main, beneath Sunium's lofty plain, that I might accost the sacred Athens.

Byron says—

"Place me on Sunium's marbled steep,  
Where nothing save the waves and I  
May hear our mutual murmurs weep,—  
There, swanlike, let me sing and die."

#### THE PRUDENT MIND PREVAILS.

For 'tis not the high-built frame, the massy-structured limb, that yield most protection, no, the man of prudent mind everywhere prevails. The ox, though vast his bulk, is taught the straight road by a small whip. And thee, I see, this discipline will soon reach, if thy mind acquire not prudence, thou who art confident in insolence, and in tongue unbridled—no more a man, but a mere shadow.

Shakespeare ("Troilus and Cressida," act i., sc. 3) says—

"So that the rain, that batters down the wall,  
For the great swing and rudeness of his poise,  
They place before the hand that made the engine;  
Or those that with the fineness of their souls,  
By reason guide his execution."

#### THE DEAD.

It is unjust to wrong the brave man when he is dead, though hated by thee.

#### POWER OF GOD IRRESISTIBLE.

When God afflicts him, not even a strong man can escape.

So Isaiah (xxiii. 11)—"The Lord hath given a commandment to destroy the strongholds thereof."

#### GOD KNOWS EVEN THE THOUGHTS OF MAN.

I deem that, being God, thou knowest all things, though I be silent.

So John (ii. 25)—"For he knew what was in man."

#### TO DIE IS NOT THE GREATEST OF EVILS.

For death is not the most dreadful ill, but when we wish to die, and have not death within our power.

#### LET THEM LAUGH THAT WIN.

For when we shall have succeeded, then will be our time to rejoice and freely laugh.

#### THE BASE AND THE GENEROUS.

Since never at any time hath the base perished, but of such the gods take special care, delighting to snatch the crafty and the guileful from Hades, whereas they are always sinking the just and upright in ruin. How shall we account for these things, or how approve them? When I find the gods unjust, how can I praise their heavenly governance?

#### THE WORSE PREVAIL.

Where the worse has greater power than the good, and all that is good is on the wane, and the coward prevails, such never will I hold dear.

#### GRATITUDE.

For whoever knows to requite a favor, must be a friend above all price.

#### "THERE IS A TIDE IN THE AFFAIRS OF MEN."

Opportunity, be assured, possessing the power over all things, acquires much power in its course.

#### MISERIES.

For the ills inflicted on men by the gods they must sustain, but those involved in voluntary miseries, as thou art, on these it is not just for any one to bestow either pardon or pity.

#### BASE DEEDS.

For the mind that, like a parent, gives birth to base deeds, trains up everything else to become base.

#### PIETY.

For piety dies not with man; live they or die they, it perishes not.

#### MAN CANNOT ESCAPE THE VENGEANCE OF GOD.

Man cannot escape the vengeance of God.

#### VENGEANCE.

The bright eye of Vengeance sees and punishes the wicked.

#### VENGEANCE.

If thou hast committed iniquity, thou must expect to suffer; for Vengeance with its sacred light shines upon thee.

#### TIME.

Therefore, conceal nothing; for Time, that sees and hears all things, discovers everything.

#### ONE GOOD TURN ASKS ANOTHER.

Grace begets grace.



## SOSICRATES.

SOSICRATES, a comic poet, whose time is unknown.

## THE BEAM IN OUR OWN EYE.

We are quick to spy the evil conduct of others; but when we ourselves do the same, we are not aware of it.

## SUSARION.

## MARRIED LIFE v. BACHELORHOOD.

Hear, ye people! Susarion, son of Philinus, of the village of Tripodiscus in Megaris, says this—"Women are an evil; but yet, O fellow citizens! we cannot conduct our household affairs without this evil. For to marry and not to marry is equally evil."

## THEOCRITUS.

## FLOURISHED ABOUT B.C. 272.

THEOCRITUS, the most famous of all the pastoral poets, a native of Syracuse, was the son of Praxagoras and Philinna. He was the contemporary of Aratus, Callimachus, and Nicander. He celebrates the younger Hiero; but his great patron was Ptolemy Philadelphus, king of Egypt, of whom he speaks in terms of high commendation. Of his personal history we know nothing further. He was the creator of bucolic poetry as a branch of Greek, and, through imitators such as Virgil, of Roman literature. His pastorals have furnished models for all succeeding poets, and are remarkable for their simplicity—very often elegant, but sometimes approaching to rudeness. Thirty Idyls bear his name; but it may be doubted whether they were all produced by the same poet.

## THE SWEET MURMURING OF THE WOODS.

Sweet is the music, O goat-herd, of yon whispering pine to the fountains, and sweetly, too, is thine, breathed from thy pipe.

Pope (Past. iv. 80) says—

"In some still evening, when the whispering breeze  
Pants on the leaves, and dies among the trees."

And again, in the same Pastoral—

"Thyrsis, the music of that murmuring spring  
Is not so mournful as the strains you sing."

Virgil (Eciog. viii. 22) speaks of the "whispering pines."

## THE MURMURING OF THE BROOKLET.

Sweeter, good shepherd, thy song than yonder gliding down of waters from the rock above.

Thus Virgil (Eciog. v. 83)—"Nor am I so much charmed by the music of the waves beat back from the shore, nor of the streamlets as they rush along the rocky valleys."

So, too, Pope (Past. iv.)—

"Nor rivers winding through the vales below,  
So sweetly warble, or so sweetly flow."

## THE WISH OF A LOVER.

Would that I were a humming bee, and could fly to thy cave, creeping through the ivy and the fern, with which thou art covered in. Now I know Cupid a powerful god.

This is like the passage in Psalms (lv. 6)—"Oh that I had wings like a dove! for then would I fly away, and be at rest." And Pope (Past. iii. 88) says—

"I know thee, Love; on foreign mountains bred.  
Wolves gave thee suck, and savage tigers fed."

## FORTUNE CHANGES.

Courage, my friend Battus, to-morrow perhaps will be more favorable; while there is life there is hope, the dead alone are without hope. Jove shines brightly one day, and the next showers down rain.

## INJURIES FROM THOSE TO WHOM THOU HAST BEEN KIND.

See the result of my favors! It is like rearing wolf-whelps or dogs—to rend you for your pains.

So Matthew (vii. 6) says—"Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

## A SYLVAN SCENE.

I shall not go thither, here are oaks, here is the galingale, here bees hum sweetly around their hives; here are two springs of coolest water, here birds warble on the trees, nor is there any shade equal to that beside thee, and the pine showers its cones from on high.

It may be compared with the celebrated passage in Shakespeare ("Merchant of Venice," act v., sc. 1)—

"How sweet the moonlight sleeps upon this bank!  
Here will we sit, and let the sounds of music  
Creep in our ears; soft stillness and the night  
Become the touches of sweet harmony.  
Sit, Jessica. Look how the floor of heaven  
Is thick inlaid with patines of bright gold."

## THE DOG OF POLYPHEMUS.

Polyphehus! the shepherdess Galatea pelts thy flock with apples, calling thee a rude clown, insensible to love; and thou lookest not at her, pinning in wretchedness, but sittest playing sweet strains on thy pipe. See, again she is pelting thy dog, which follows to watch thy sheep. He barks, looking towards the sea; the beauteous waves soft murmuring show him running to and fro along the beach. Take heed lest he leap not on her, coming fresh from the sea-wave, and tear her fair flesh. But the soft morning comes and goes like the dry thistle-down when summer glows. She pursues him who flies her, flies her pursuer, and moves the landmarks of love's boundaries. For, Polyphehus, what is not lovely often seems lovely to the lover.

Virgil (Eciog. lii. 64) says—

"Malo me Galatea petit, lasciva puella."  
"Galatea, the wanton girl, pelts me with apples."

The coquettishness of woman is well expressed by Terence.

## THE MID-DAY HEAT.

Simichidas! whither, pray, hurriest thou at this mid-day time, when even the lizard is sleeping by the dry-stone wall, nor do the crested larks wander about?

Tennyson, in his "Enone," says—

"Now the noonday quiet holds the hill;  
The grasshopper is silent in the grass;  
The lizard, with his shadow on the stone,  
Rests like a shadow, and the cicala sleeps."

Virgil (Eclog. ii. 9) says—

"Nunc virides etiam occultant spineta lacertos."

"Even now the green lizards hide themselves in the hedges."

## THE DELIGHTS OF SUMMER.

And from aloft, overhead, were waving to and fro poplars and elms; and near by, a sacred stream kept murmuring, as it flowed from a cavern of the nymphs; and the bright cicadas on the shady branches kept laboriously chirping; while, in the distance, amidst the thick thorn bushes, the thrush was warbling. Tufted larks and goldfinches were singing, the turtledove was cooing, tawny bees were humming round about the fountains; everything was redolent of golden summer, and redolent of fruit time. Pears, indeed, at our feet, and by our sides, apples were rolling for us in abundance and the boughs hung plentifully, weighed down to the ground, with damsons.

## JOY AT THE APPROACH OF A BELOVED.

Everywhere it is spring, everywhere are pastures, and everywhere milkful udders are swelling, and the lambskins are suckled at the approach of my fair maiden; but should she depart, both shepherd and herbage are withered there.

Virgil (Eclog. vii. 59) speaks much in the same way—"At the approach of our Phyllis the whole grove will put forth its leaves, and the æther will send down an abundant shower that gives joy to the fields."

And again (35)—"All things now smile; but if the fair Alexis depart from these mountains, thou wouldst see even the rivers dry up."

Pope (Past. i. 69) says—

"All nature mourns, the skies relent in showers,  
Hushed are the birds, and closed the drooping flowers.  
If Delia smile, the flowers begin to spring,  
The skies to brighten, and the birds to sing."

## THE SONG OF THE BELOVED.

Sweet is thy mouth, and sweetest tones awake from thy lips, Daphnis. I would rather hear thee sing than suck the honeycomb.

Plantus (Casin. ii. 8, 21) says—

"How I seem to sip honey because I touch thee!"

This idea is found in the Song of Solomon (iv. 11)—"Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue."

## "BIRDS OF A FEATHER FLOCK TOGETHER."

Cicada is dear to cicada, ant loves ant, hawk hawk; but me the muse and song enchant. Of this may my house be full; for neither sleep nor spring suddenly appearing is more sweet, nor flowers to bees, than the presence of the Muses to me.

So in Ecclesiasticus (xiii. 6) we find—"All flesh consorteth according to kind, and a man will cleave to his like; the birds will return to their like."

And Pope—

"Not bubbling fountains to the thirsty swain,  
Not balmy sleep to laborers faint with pain,  
Not showers to larks, or sunshine to the bee,  
Are half so charming as thy sight to me."

## REAPERS.

Up with the lark to reap, and cease when it goes to sleep; rest yourself at mid-day.

Milton (L'Allegro l. 41) says—

"To hear the lark begin his flight,  
And startle, singing, the dull night,  
From his watchtower in the skies,  
Till the dappled dawn doth rise."

## SIMILITUDES.

As much as spring is more delightful than winter, as much as the apple than the sloe, as much as the sheep is more woolly than its lambkin, as much as a virgin is better than a thrice-wed dame, as much as a fawn is nimbler than a calf, as much as a nightingale surpasses in song all feathered kind, so much does thy longed-for presence cheer my mind; to thee I hasten as the travellers to the shady beech, when the fierce sun blazes.

Pope (Past. iii. 43) says—

"Not bubbling fountains to the thirsty swain,  
Not balmy sleep to laborers faint with pain,  
Not showers to larks, nor sunshine to the bee,  
Are half so charming as thy sight to me."

Drummond of Hawthornden says—

"Cool shades to pilgrims, whom hot glances burn,  
Are not so pleasing as thy safe return."

## USE OF WEALTH TO THE WISE.

Fools! what boots the gold hid within doors in untold heaps? Not so the truly wise employ their wealth; some give part to their own enjoyment, some to the bard should be assigned, part should be employed to do good to our kinsmen and others of mankind, and even to offer sacrifices to the gods; not to be a bad host, guests should be welcome to come and go whenever they choose, but chiefly to honor the sacred interpreters of the Muses, that you may live to fame when life is done.

## THE AVARICIOUS.

It would be as great a toil to count the waves upon the shore, when the wind drives them to land along the surface of the green sea, or to wash the dirty brick clean with violet-colored water, as to overreach the man who is a slave to avarice. Away with such an one! let him have silver without end, yet always let the desire of a greater store possess him. But I should prefer the respect and esteem of men to myriads of mules and horses.

The idea in Jeremiah (xiii. 23) is somewhat similar—"Can the Ethiopian change his skin, or the leopard his spots?"

## JOYS OF PEACE.

And, oh! that they might till rich fields, and that unnumbered sheep and fat might bleat cheerily through the plains, and that oxen coming in herds to the stalls should urge on the traveller by twilight. And, oh! that the fallow lands might be broken up for sowing, when the cicada, sitting on his tree, watches the shepherd in the open day,

and chirps on the topmost spray; that spiders may draw their fine webs over martial arms, and not even the name of the battle-cry be heard.

Virgil (*Ecl.* ii. 21) says—"A thousand of my lambs wander on the Sicilian mountains."

In Psalms (lxxv. 13) we find—"The pastures are clothed with flocks; the valleys also are covered with corn; they shout for joy, they also sing;" and (*exliv.* 13)—"That our garners may be full, affording all manner of store; that our sleep may bring forth thousands and ten thousands in our streets." It is like to Isaiah (ii. 4)—"Nation shall not lift sword against nation, neither shall they learn war any more."

#### "WHY HOP YE SO, YE HIGH HILLS?"

And Cos, when she beheld him, broke forth with jubilant rapture, and said, touching the infant with fondling hands.

This resembles the idea in Psalms (*exiv.* 4)—"The mountains skipped like rams, and the little hills like lambs."

#### JOY BREAKING FORTH IN DANCING.

And they began to sing, all beating time with cadence with many twinkling feet, and the house was ringing round with hymenean hymn.

In Gray's "Progress of Poesy" we find—

"Thee the voice, the dance, obey,  
Tempered to thy warbled lay,  
O'er Idalia's velvet green  
The rosy-crowned Loves are seen  
On Cytherea's day,  
With antic sports, and blue-eyed pleasures,  
Frisking light in frolic measures;  
Now pursuing, now retreating,  
Now in circling troops they meet;  
To brisk notes in cadence beating,  
Glance their many twinkling feet."

#### CONTRAST OF MORN AND NIGHT.

As rising morn shows its fair countenance against the dusky night,—as the clear spring, when winter's gloom is gone,—so also the golden Helen was wont to shine out amongst us.

So in Solomon's Song (vi. 10) we find—"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

In Campbell's "Gertrude of Wyoming" we have—

"A boy  
Led by his dusky guide, like morning brought by night."  
And again in Solomon's Song (ii. 11)—"For lo, the winter is past, the rain is over and gone."

#### "LOVE THAT'S IN HER E'E."

As Helen, in whose eyes the light of love lies.

Burns says—

"The kind love that's in her e'e."

#### A LOVING PAIR.

Sleep on, happy pair, breathing into each other's bosom love and desire, and forget not to rise towards morning.

In Solomon's Song (viii. 3) we have—"His left hand should be under my head, and his right hand should embrace me. I charge you, O daughters of Jerusalem, that ye stir not up nor awake my love, until he pleases."

#### MY LIPS DROP AS THE HONEYCOMB.

From my lips flowed tones more sweet than from a honeycomb.

In Solomon's Song (iv. 11) we find—"Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue."

#### NECESSITY THE MOTHER OF INVENTION.

Need alone, Diophantus, imparts the knowledge of arts, and is the mistress of labor, for corroding cares take everything from toiling man, and if soft slumbers refresh his eyelids during the night, suddenly some anxiety stealing in disturbs him.

#### DREAMS.

For in sleep every dog dreams of food, and I, a fisherman, of fish.

#### SYLVAN SCENE.

They spying on a mountain a wild wood of various kinds of trees, found under a smooth rock a perennial spring, filled with clear water, and the pebbles below shone like crystal or silver from the depths; near the spot had grown tall pines, poplars, plane trees, cypresses with leafy tops, and odorous flowers, pleasant work for hairy bees, flowers as many as bloom in the meads when spring is ending.

Virgil (*Æn.* i. 164) seems to have copied this—"Then a canopy of woods, checkered with light and shade and gloomy grove, overhangs with awful shade; under the opposite precipitous cliff is a cave in the overhanging rocks; within is a spring of fresh water and seats of natural rock, the abode of the Nymphs."

#### THE DESPISED LOVER'S RESOLUTION.

Now I go whither thou hast sentenced me, whither, 'tis said, the road is common, where oblivion is the remedy for those that love. But could I drink it all, not even thus could I slake my passionate longing.

Virgil (*Æn.* vi. 714) says—"They drink at the waters of Lethe cups that relieve from care, and causing deep oblivion."

And Song of Solomon (viii. 6) says—"Love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it."

#### BEAUTY FADES.

The rose isauteous, but time causes it to fade; the violet is fair in spring, and quickly grows out of date; the lily is white, fading when it droops; the snow is white, melting at the very time when it is congealed, and beautiful is the bloom of youth, but it lasts only for a short time.

#### THE ILLS OF LIFE MUST BE BORNE.

Those ills which fate determines, man must bear.

#### "THE WOLF SHALL DWELL WITH THE LAMB."

In truth the day will come when the sharp-toothed wolf, having seen the kid in his lair, shall not wish to harm it.

This is very much the same as in Isaiah (xi. 6)—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them."

#### MAN STANDS IN NEED OF MAN.

For Heaven's eternal wisdom has decreed  
That man of man should ever stand in need.

## LOVE GIVES VALUE EVEN TO SMALL GIFTS.

For love the smallest gift commends;  
All things are valued by our friends.

## WINE AND TRUTH.

Wine, dear youth, and truth is the proverb.

## THEOGNIS.

BORN ABOUT B.C. 570—DIED ABOUT B.C. 490.

THEOGNIS, a native of Megara, of whose personal history little is known, except that he belonged to the Oligarchical party in the state, and shared its fate. He was a noble by birth, and all his sympathies were with the nobles. In one of the revolutions there was a division of the property of the nobles, in which he lost his all.

## LIVE WITH THE GOOD.

From the good thou shalt learn good, but if thou associate with the bad, thou wilt lose even the sense thou possessest.

## SPEAK UNRESERVEDLY TO FEW.

Communicate not to all friends alike thy affairs; few out of a number have a trusty mind.

So Shakespeare ("Henry VIII." act ii. sc. 1)—

"Where you are liberal of your loves and counsels,  
Be sure you be not loose; for those you make friends  
And give your hearts to, when they once perceive  
The least rub in your fortunes, fall away  
Like water from ye."

## THE HYPOCRITE.

Delude me not with empty phrase, having your mind and heart elsewhere, if thou lovest me, and there be in thee a faithful mind.

So Psalms (xxviii. 3)—"Which speak peace to their neighbor, but mischief is in their hearts;" (lxii. 4)—"They bless with their mouth, but they curse inwardly."

## KINDNESS TO THOSE OF LOW DEGREE.

It is the vainest task to bestow kindness on men of low degree, the same as to sow the hoary-foaming sea: since neither by sowing the deep with scattered grain, wouldst thou reap a rich crop, nor by doing kindness to the mean, wouldst thou be repaid. For the mean have an insatiate spirit; if thou refusest a request, gratitude for all former favors vanishes. While gallant hearts enjoy in the highest degree kindnesses, retaining the memory of good deeds and gratitude in after times.

So Shakespeare ("Timon of Athens," act iii. sc. 1)—

"Thou disease of a friend, and not himself!  
Has friendship such a faint and milky heart,  
It turns in less than two nights? This slave,  
Unto his honor has my lord's meat in him."

## TRENCHER-FRIENDS.

Many are trencher-friends, few adhere to thee in matters of difficulty. Nothing is harder than to detect a soul of base alloy, O Cynrus, and

nothing of more value than caution. The loss of alloyed gold and silver may be borne; it is easy for a shrewd intellect to discover its real quality; but if a friend's heart be secretly untrue, and a treacherous heart be within him, this is the falsest thing that God has made for man, and this is hardest of all to discover. For thou canst not know man's mind, nor woman's either, before thou hast proved it, like as of a beast of burden.

So Shakespeare ("Timon," act iii. sc. 6)—

"Live loath'd, and long,  
Most smiling, smooth, detested parasites;  
You fools of fortune, trencher-friends, time's flies."

## VAIN THOUGHTS OF MEN.

We men have vain thoughts, knowing nothing; while the gods accomplish all things after their own mind.

So Psalms (xciv. 11)—"The Lord knoweth the thoughts of man, that they are vanity;" (xxxix. 6)—"Man walketh in a vain show."

## A LITTLE GOTTEN HONESTLY.

Prefer to live piously on small means than to be rich on what has been gotten unjustly. Every virtue is included in the idea of justice, as every just man is good. Fortune gives wealth indeed to the worst of men, but virtue is found in few.

So Proverbs (xv. 16)—"Better is little with the fear of the Lord than great treasure and trouble therewith;" and Psalms (xxxvii. 14)—"A little that a righteous man hath is better than the riches of many wicked."

## A BEGGAR ON HORSEBACK.

Wealth nurses insolence, when it comes to a man of paltry spirit, and whose mind is not sound.

So Shakespeare ("Henry VI." part ii. act ii. sc. 4)—

"Beggars mounted run their horse to death."

## "BOAST NOT THYSELF OF TO-MORROW."

For no man knows what a night or a day may bring forth.

So Proverbs (xxvii. 1)—"Boast not thyself to-morrow; for thou knowest not what a day may bring forth."

## LUST OF RICHES.

There is no limit to riches among men; for those of us who have most, strive after twice as much. Who could satisfy all? Riches truly to mortals become folly.

So Ecclesiastes (v. 10)—"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase;" and Psalms (xxxix. 6)—"Surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them."

## THE LION.

The lion does not always feast on flesh, but, strong though he be, anxiety for food seizes him.

So Psalms (civ. 21)—"The young lions roar after their prey, and seek their meat from God."

## "THE RACE IS NOT TO THE SWIFT."

Even the slow man, if possessed of wisdom, has overtaken the swift in the pursuit, with the aid of the straightforward justice of the immortal gods.

So Ecclesiastes (ix. 11)—"I returned and saw under the sun that the race is not to the swift, nor the battle to the strong."

#### RESTRAIN THY TONGUE.

Restrain thyself; let honeyed words ever attend thy tongue; the heart indeed of men of low degree is more sharp than is right.

So Proverbs (xiii. 3)—"He that keepeth his mouth keepeth his life;" (xxxi. 6)—"In her tongue is the law of kindness;" and Shakespeare ("Hamlet," act i. sc. 3)—

"Give thy thoughts no tongue, nor any unproportioned thought his act."

#### THE RIGHTEOUS AND WICKED TREATED EQUALLY.

How, pray, son of Saturn, canst thou reconcile it to thy sense of right and wrong to treat the wicked and the good in the same way, whether thou turnest thy attention to the wise or whether to the insolence of men, who yield to unjust deeds?

So Psalms (lxxiii. 3-5, 11-12)—"For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches."

#### JUDICIAL BLINDNESS.

Fortune is wont to make him regard easily what is bad to be good and what is good to be bad.

So Isaiah (v. 20)—"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

#### "KEEP THE DOOR OF MY LIPS."

Many men have not well-fitting doors on their tongues, and they care for many things, which it would be better to leave alone.

So Psalms (cxli. 3)—"Set a watch, O Lord, before my mouth; keep the door of my lips."

#### BETTER NOT TO BE BORN.

Of all things, it is best for men not to be born, nor to see the rays of the bright sun; the next best thing is speedily to die and lie beneath a load of earth.

#### "GRAPES OF THORNS."

For neither roses nor the hyacinth spring from the squill, no, nor ever a high-spirited child from a bond-woman.

So Matthew (vii. 16)—"Do men gather grapes of thorns or figs of thistles?" and Horace (Od. iv. 4, 31)—

"Nor do fierce eagles produce the timorous dove."

#### RICHES NOT CARRIED TO THE GRAVE.

For no one descends to Hades with his immense wealth, nor can he by paying ransom escape death, or heavy diseases, or wretched old age creeping upon him.

So Psalms (xlix. 17)—"For when he dieth he shall carry nothing away; his glory shall not descend after him."

#### THE PROSPERITY OF THE UNGODLY.

Should a wicked and infatuated wretch, who cares for neither God nor man, be glutted with

wealth, while the good are destroyed, ground down by pinching poverty?

So Psalms (lxxiii. 3-5, 11-12)—"For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches."

#### YOUTH PASSES QUICKLY.

For bright youth passes quickly as thought, nor is the speed of coursers fleet.

#### "THE GODLY MAN CEASETH."

Just oaths are no longer in existence among men, neither does any one reverence the immortal gods. The race of godly men has vanished, nor do they any longer know laws; no, nor holy lives.

So Psalms (xli. 1)—"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

#### "WEEP WITH THEM THAT WEEP."

Never let us sit down and laugh beside those who weep, O Cynus, taking pleasure in our own advantages.

So Romans (xii. 15)—"Rejoice with them that do rejoice, and weep with them that weep."

### THUCYDIDES.

BORN B.C. 471—WAS ALIVE B.C. 403.

THUCYDIDES, the celebrated historian of Athens, was the son of Olorus and Hegesipyle, through whom he claimed kindred with the family of Miltiades, the conqueror of Marathon. He is supposed to have been a pupil of Antiphon, of Rhamnus, and of Anaxagoras. At all events, as he was living in the centre of Greek civilization, he would, no doubt, receive all the advantages which Athens, then in the acme of its intellectual fame, was able to bestow. We have no trustworthy evidence that he distinguished himself as an orator; but he was in command of a small squadron at Thasos, on his way to the relief of Amphipolis, B.C. 424, then besieged by the Lacedæmonians. He arrived too late at the scene of action; and, in consequence of this failure, he became an exile, probably to avoid a severer punishment. He lived twenty years in exile, and returned to Athens about the time when Thrasybulus freed Athens. He is said to have been assassinated a short time after his return. The subject of his great work is the Peloponnesian war, which lasted from B.C. 431 to B.C. 404.

#### A POSSESSION FOR ALL TIMES.

My history is presented to the public as a possession for all times, and not merely as a rhetorical display to catch the applause of my contemporaries.

## THE BEST SECURITY OF POWER.

For power is more firmly secured by treating our equals with justice than if, elated by present prosperity, we attempt to enlarge it at every risk.

## EXPOSTULATION WITH FRIENDS.

Expostulation is just towards friends who have failed in their duty; accusation is to be used against enemies guilty of injustice.

## ACTS OF INJUSTICE, AND ACTS OF VIOLENCE.

Mankind, as it seems, are more apt to resent acts of injustice than acts of violence. Those that are inflicted by equals are regarded as the result of a grasping and rapacious disposition; those coming from superiors are submitted to as a matter of necessity.

## THE PRESENT IS GRIEVOUS TO SUBJECTS.

The present is always burdensome to subjects.

## THE SUCCESS OF WAR DEPENDS VERY MUCH ON MONEY.

The success of war is not so much dependent on arms, as on the possession of money, by means of which arms are rendered serviceable, and more particularly so when a military power is fighting with a naval.

## WAR SOMETIMES IS TO BE PREFERRED TO PEACE.

It is, indeed, the part of the wise, so long as they are not injured, to be lovers of peace. But it is the part of the brave, if they are injured, to give up the enjoyments of peace, that they may enter upon war, and, as soon as they are successful, to be ready to sheathe their swords. Thus, they ought never to allow themselves to be too much elated by military success, nor yet to be so fond of peace as to submit to insult.

## DIFFERENCE OF RESULTS IN PLANS.

For many enterprises, that have been badly planned, have come to a successful issue, from the thoughtless imprudence of those against whom they were directed; and a still greater number, that have appeared to be entering on the path of victory, have come to a disastrous end. This arises from the very different spirit with which we devise a scheme, and put it into execution. In council, we consult in the utmost security; in execution, we fail from being surrounded with dangers.

## THE POOR MORE WILLING TO GIVE THE SERVICES OF THEIR BODIES THAN THEIR MONEY.

Accumulated wealth is a far surer support of war than forced contributions from unwilling citizens. The poor, who gain their livelihood by the sweat of their brow, are more willing to give the services of their body in defence of their country, than to contribute from their contracted means. The former, though at some risk, they think it possible may survive the crisis; while the latter, they are certain will be gone forever, especially

if the war should be protracted beyond expectations—a very likely event.

## HOW MARITIME SUPREMACY IS TO BE ATTAINED.

Seamanship, and a knowledge of maritime affairs, is as much a science as any other art. It cannot be learned by snatches, nor can a knowledge of it be acquired except by a persisting and uninterrupted devotion to its study.

## UNCERTAINTY OF WAR.

For the events of war are ever changing, and fierce attacks are frequently made by small numbers with great fury. Often, too, an inferior body, by cautious measures, have defeated a superior force, whom contempt of their opponent had led to neglect proper precautions. In an enemy's country it is always the duty of soldiers to have their minds girt up for action, and looking around with circumspection, to have their arms ready to resist. Thus they will find themselves best able to rush forward to the attack, and least likely to suffer from the attacks of their opponents.

## DISCIPLINE.

The noblest sight, and surest defence for a numerous army, is to observe strict discipline and undeviating obedience to their officers.

## ENVY.

For the praises bestowed upon others are only to be endured so long as men imagine that they are able to perform the actions which they hear others to have done; they envy whatever they consider to be beyond their power, and are unwilling to believe in its truth.

## EQUALITY.

For we possess a form of government of such excellence, that it gives us no reason to envy the laws of our neighbors. We often serve as a pattern to others: but we have never found it necessary to follow their example. It is called a popular government, because its object is not to favor the interests of the few, but of the greater number. In private disputes we are all equal in the eye of the law; and, in regard to the honors of the state, we rise according to merit, and not because we belong to a particular class. Though we are poor, if we are able to serve our country by our talents, obscurity of birth is no obstacle. We carry on public affairs with gentlemanly feeling, having no unworthy suspicions of each other in the daily affairs of life, nor indulging in angry passion towards our neighbor for pursuing his own course, nor yet putting on that look of displeasure, which pains, though it can do nothing more. Conversing with the kindest feeling towards each other in private society, above all things we avoid to break the enactments of the state, reverencing the magistrates, and obeying the laws—those more particularly that have been enacted for the protection of the injured, as well as those which, though they are unwritten, bring sure disgrace on the transgressors. In addition to all this,



in order that our minds might unbend occasionally from the dull routine of business, we have appointed numerous games and sacred festivals throughout the year, performed with a certain solemn pomp and elegance, so that the charms of such daily sights may drive away melancholy. The grandeur of this city causes the produce of the whole world to be imported into it, so that we enjoy not only the delicacies peculiar to our own country, but also those that come from other lands.

#### CHARACTER OF BRITISH NATION FORESHADOWED.

In military tactics we feel superior to our opponents; for we throw open our state to all who choose to resort to it; nor do we ever drive any stranger from our shores who comes for instruction, or from curiosity, making no concealment of anything, lest our enemies should derive some benefit. We trust not so much to being thoroughly prepared, or to cunning devices, as to our own innate courage. In training, there are some people who are, from their youth, inured by laborious exercise to submit to toil; but we, leading an easy and luxurious life, are ready at any moment to face dangers with the same recklessness as they.

#### POVERTY.

An avowal of poverty is a disgrace to no man; to make no effort to escape from it is indeed disgraceful.

#### THE BRITISH NATION FORESHADOWED IN THE ATHENIAN.

For we are the only people who think him that does not take part in public affairs to be not merely lazy, but good for nothing. Besides, we pass the soundest judgments, and have an intuitive knowledge of what is likely to happen; never considering that discussion of a subject stands in the way of its execution, but rather that we suffer from not having duly examined the question before we proceed to carry it out. It is in this that we show our distinguishing excellence—that we are bold as lions in the hour of action, and yet can calmly deliberate on the expediency of our measures. The courage of others is the consequence of ignorance; caution makes them cowards. But those, undoubtedly, must be regarded to be the bravest who, having the most acute perception of the sufferings of war and the sweets of peace, are yet not in the least prevented from facing danger.

#### ADVERSITY.

For it is not those who are reduced to misery, and who have no hopes of bettering their fortunes, that ought to be ready to shed their blood in defence of their country; but much more those who, if they live long enough, will find a change from their present prosperity difficult to be borne, and to whom adversity, therefore, is a serious calamity. For hard times, after a life of luxurious ease, are felt more keenly by a man of spirit than death, which leaves us without feeling; so that the stroke is met with fortitude, and reaches us in the midst of public prosperity.

#### PRUDENT MEASURES.

For boasting and bravado may exist in the breast even of the coward, if he is successful through a mere lucky hit; but a just contempt of an enemy can alone arise in those who feel that they are superior to their opponent by the prudence of their measures, as in the case with us. And even when the parties are pretty equally matched in other respects, the very consciousness of this superiority in prudence gives an additional stimulus to courage; and the man who is in difficulties trusts less to hopes, which may deceive him, than to a wise judgment, the foresight of which enables him to guard against disappointments.

#### EVILS INFLICTED BY HEAVEN.

The evils inflicted by Heaven ought to be borne with patient resignation, and the evils inflicted by enemies with manly fortitude.

#### MEN OF MERIT SUBJECT TO ENVY.

To be an object of hatred and aversion to their contemporaries has been the usual fate of all those whose merit has raised them above the common level. The man who submits to the shafts of envy for the sake of noble objects, pursues a judicious course for his own lasting fame. Hatred dies with its object, while merit soon breaks forth in full splendor, and his glory is handed down to posterity in never-dying strains.

#### THE DULLER PART OF MANKIND.

The duller part of mankind, in general, hold the reins of government with a steadier hand than your men of wit and vivacity. The latter are anxious to appear wiser than the laws. In every discussion about the public good they look merely to victory, as if they would have no other opportunity to show off their superior talents. In this way they are very apt to destroy the proper balance of the constitution. The former, who have no confidence in their own abilities, are quite willing to confess that they are not above the laws of their country, though they are unable to cope with the specious statements of the showy orator. Therefore, they are abler administrators of public affairs; because they are good judges of what is equitable, though inferior in debate.

#### THE EFFECT OF PROSPERITY.

It is the usual result of a sudden and unexpected gleam of prosperity on a people, that it makes them vainglorious and arrogant. Good fortune, attained as a consequence of judicious measures, is more likely to last than what bursts upon us at once. And, to conclude, men are much more dexterous in warding off adversity than in preserving prosperity.

#### PECULIAR TEMPER OF MAN.

For so remarkably perverse is the nature of man, that he despises whoever courts him, and admires whoever will not bend before him.



## ALL MEN ARE SINNERS.

The whole of mankind, whether individuals or communities, are by nature liable to sin; and there is no law that can ever prevent this, since men have had recourse to all kinds of punishment without effect, adding to their severity, if by any means they might restrain the outrages of the wicked.

## THE INCENTIVES OF HOPE AND LOVE.

The greatest stimuli in every undertaking are hope and ambition; the one points the way, the other follows closely on its heels; the one devises the mode in which it may be accomplished, the other suggests the aid to be got from Fortune. These two principles are the cause of all our evils; and, though unseen, are much stronger than the terror which wasteth by noonday. And then, in addition to these, Fortune herself is active in urging men to the encountering of dangers; for, presenting herself suddenly before them, she incites even the faint-hearted to make an effort. And, above all, this is the case with communities, which contend for matters of great concernment, such as liberty, or the dominion over others. In the general ardor each individual feels himself roused to put forth his strength to the utmost.

## CONTRAST OF TIMES OF PEACE AND WAR.

In the piping times of peace and prosperity, communities, as well as individuals, have their feelings as well as nature less excited, because they are not under the compulsion of stern necessities. Whereas war, which strips them of their daily food, is a rough teacher, and renders their passions in accordance with their present condition.

## WORDS LOSE THEIR SIGNIFICANCE.

They changed the common signification of words at their pleasure, and distorted them, in order to palliate their actions. For what was once thought senseless audacity began to be esteemed contempt of danger in defence of a friend; prudent caution to be plausible cowardice; bashfulness to be the pretext for sloth; and the being wary in everything as only another word for laziness. A hot, fiery temper was looked upon as the exhibition of a manly character; circumspect and calm deliberation to be a specious pretext for intended knavery. He who was subject to gusts of passion was always considered trustworthy; who presumed to contradict was ever the object of suspicion. He who succeeded in a roguish scheme was wise, but he who anticipated it in others was still a more able genius; but he whose foresight enabled him to be above all such proceedings was looked upon as one who put an end to friendship, and was awed by his enemies. In short, the highest praise was considered to be due to him who forestalled his neighbor in doing mischief, or who egged on another to it.

## VILLAINS.

The number of villains is large in this world; and they are more successful in acquiring a name

for adroitness than their dupes are for goodness. The latter cannot refrain from blushing; the former rejoice in their iniquities.

## PRECEDENTS.

Men are foolish enough, in their desire for vengeance, to make precedents against themselves by infringing those laws which are the common protection of mankind, and from which alone they can expect aid if they fall into difficulties.

## MAKE ALLOWANCE FOR CHANCE IN EVERYTHING.

It is the part of the wise, in their estimates of success, to make due allowance for the effects of chance. These men will be more likely to bear the frowns of Fortune with equanimity; and will be prepared to think that war does not invariably take the direction which we wish to give it, but that to which Fortune leads us. And men of this character have little chance of failing in their schemes, or of having the pedestal of their fortune thrown down, because they are too much puffed up by present appearances.

## CALAMITIES OF WAR.

And, in regard to the calamities of war, what need is there to relate, in minute detail, all that happens in the ears of men who have only too much experience of them? No one ever plunges headlong into these from ignorance of what will follow; nor yet, when they expect to gratify their ambitious views, are they ever deterred by fear. In the latter case, the expectations of what is to be gained are thought to overbalance the dangers that are likely to accrue; and the former prefer to undergo any danger than to suffer diminution of their present possessions. If neither party seem likely to carry out their views, then exhortations to mutual agreement seem highly proper.

## REVENGE NOT CERTAIN.

Vengeance does not necessarily follow because a man has sustained an injury; nor is power sure of its end because it is full of sanguine expectations. Fortune hangs up, in general, her unsteady balance, which, while little dependence can be placed upon it, yet gives us most useful hints. For, as we have thus a wholesome dread of each other, we advance to the contest with thoughtful premeditation.

## MIGHT MAKES RIGHT.

For it is more disgraceful for men in high office to improve their private fortune by specious fraud than by open violence. Might makes right in the one case; while, in the other, man throws over his proceedings the cloak of despicable cunning.

## HOW A STATE CAN PRESERVE ITSELF FREE.

For it is a maxim allowed, that no state can possibly preserve itself free, unless it be a match for neighboring powers.

## THE SANGUINE NATURE OF HOPE.

It is the usual way of mankind blindly to indulge in sanguine hopes of gaining a favorite object, and to throw aside with despotic scorn what

ever has the appearance of running counter to their wishes.

## HOPE.

Hope, a solace in dangerous emergencies, is not always fatal to those who indulge in its flattering tales, if they are in a position to bear a disappointment. By those, however, who place their all on the hazard of a cast, its delusions (for hope is extravagant in its nature) are then only known by experience, when it is no longer possible to guard against its snares.

## MEN HAVE RECOURSE TO DIVINATIONS IN CALAMITY.

Be not like the mob of mankind, who, though they might be saved by human exertions, as soon as faint hopes of safety are visible, have recourse to others of a darker cast,—to necromancy, fortune-tellers, and such foolish courses as hope suggests to draw them on to destruction.

## DISHONOR.

For you will be no longer controlled by that sense of shame which leads men to ruin when dishonor stares them in the face, and danger presses them from behind. For many, though they see plainly enough into what evils they are going to plunge, yet, to avoid the imputation of dishonor,—so powerful is the force of one bewitching sound!—feel themselves obliged to yield to a course of which their better reason may disapprove, and rush wilfully into irremediable calamities, and incur a more shameful weight of dishonor through their own mad obstinacy than Fortune would have awarded them.

## MEN WHO MAINTAIN THEMSELVES IN CREDIT.

For those are the men to maintain themselves with credit in the world, who never suffer their equals to insult them, who show proper respect to their superiors, and act with thoughtful kindness to their inferiors.

## EVERYTHING UNKNOWN IS MAGNIFIED.

For we all know that things placed at the greatest distance from us, as well as those whose character we have never known by experience, are most apt to excite our admiration.

## SUCCESS.

You are convinced by experience that very few things are brought to a successful issue by impetuous desire, but most by calm and prudent forethought.

## MONEY THE SINEWS OF WAR.

For they are possessed of plenty of money, by means of which war and every other human enterprise are easily brought to a successful end.

## THE ASSAILANT IS MOST TO BE DREADED.

The opinions of men depend very much on rumors; and they have a greater dread of an enemy who proclaims himself ready to begin the attack,

than of one who merely professes his intention to defend himself against assaults, as they think that there will be then only an equality of danger.

## THE GOVERNMENT OF AN OLIGARCHY AND DEMOCRACY.

It may, perhaps, be said that a democracy is a form of government repugnant to the dictates of wisdom and justice; that those who are the wealthiest are more likely to conduct public affairs successfully. To this I answer, in the first place, that by the word people is meant a whole community, including every individual; whereas an oligarchy is only a small portion of the people: in the next place, that the wealthy are, no doubt, the best guardians of the public treasure, and that men of prudence and forethought are the best advisers in public matters; but the people in the mass are, after listening to a discussion, the best judges of measures. And that these different ranks of citizens are thus, in a democracy, able, both as a part and as a whole, to enjoy an equality of privilege. But, on the other hand, an oligarchy compels the great mass of the people to share in the dangers of the state while it not only monopolizes most of the advantages, but actually takes to itself everything on which it can lay its hand.

## DANGER IN MULTITUDE OF COUNSELLORS.

A multitude of generals and many counsellors are very injurious.

## REVENGE IS SWEET.

Nay more, we have the best opportunity of revenging ourselves on a detested enemy, which, according to the proverb, is the most pleasant thing in the world.

## HISTORY.

History is philosophy teaching by examples.

## TIMOCLES.

FLOURISHED ABOUT B.C. 340.

TIMOCLES, an Athenian comic poet of the middle comedy, who flourished about B.C. 340. Suidas gives the titles of nineteen dramas.

## POVERTY.

For poverty sometimes forces many to do, contrary to their natural disposition, things unworthy of them.

## POVERTY.

Poverty sometimes forces many to do acts unworthy of them, contrary to their natural disposition.

## TYRTÆUS.

FLOURISHED ABOUT B.C. 660.

TYRTÆUS, son of Archembrotus, is said to have been by birth an Athenian, but became a citizen of Lacedæmon. There is a story that he was a lame schoolmaster, of low family and reputation, whom the Athenians, when applied to by the Lacedæmonians, in accordance with the oracle, purposely sent as the most inefficient leader they could select; but it turned out that his poetry achieved that victory which his physical condition seemed to forbid his aspiring.

## TO DIE FOR ONE'S COUNTRY.

It is honorable for a brave man to die, having fallen in front of the ranks, fighting for his fatherland.

## COWARDICE.

"It is not in the force of words to paint the varied ills which befall a man if he has been actuated by cowardice.

## THE BRAVE MAN.

This is virtue—this the noblest meed among men, and the best for a young man to carry off—this is a common good to a city and all its people, namely, whoever, standing firm, is foremost of the embattled train, and is altogether forgetful of base flight, when he has staked his life and firm spirit, but has the courage to die beside his neighbors. Such a man is a brave warrior.

## THE DEATH OF THE BRAVE.

He, having fallen amidst the foremost, loses his life, bringing glory to his city, people, and father, pierced in many places through breast and bossed shield, and through his armor in front. Young and old alike lament him with sad regret. His tomb and children are famed among men,—children's children, and his whole descendants after him. Never does his fair fame or name perish; but though he be under the ground, he becomes immortal. Whoever acting nobly, fighting for country and children, impetuous Ares shall have destroyed.

## XENOPHON.

BORN PROBABLY BEFORE B.C. 444—WAS ALIVE B.C. 357.

XENOPHON, the illustrious commander, historian, and philosopher, was the son of Gryllus, an Athenian. He was the pupil of Socrates, and made rapid progress in that moral wisdom for which his master was so eminent. He joined the army of Cyrus the younger, in his expedition against his brother Artaxerxes Mnemon, king of Persia; and when that enterprise proved unfortunate, he took command of the Greek troops, and assisted, by his prudence and skill, in bringing

them safely back to Greece. When Socrates was put to death, B.C. 399, we find that Xenophon was shortly after obliged to leave Athens, and took refuge, with his family, at Scillus, under the protection of the Lacedæmonians. Here he spent twenty years in exile, hunting, writing, and entertaining his friends. After this long residence, he was compelled by the Eleans to leave Scillus, and is said to have retired to Corinth. Of the historical works of Xenophon, the "Anabasis," or the History of the Expedition of the Younger Cyrus, and of the Retreat of the Greeks who formed part of his army, has immortalized his name.

## THE GODS OMNISCIENT.

Socrates thought that the gods knew all things, both what is said, what is done, and what is meditated in silence, are everywhere present, and give warnings to men of everything human.

So 1 John (iii. 20)—"God is greater than our heart, and knoweth all things."

## EVIL COMMUNICATIONS.

Wherefore fathers keep their sons, even though they be virtuous, from the society of the wicked, as they consider association with the virtuous as likely to incline them to virtue, and with the wicked as sure to prove its destruction.

The truth of this is borne witness to by one of the poets (Theognis v. 35)—"From every good man thou wilt learn what is good; but if thou associatest with the wicked, thou wilt lose the sense that is in thee." And another poet says—"A good man is at one time good, and at another bad."

## GOD KNOWS BEST WHAT IS GOOD FOR MAN.

Socrates prayed to the gods simply that they would give him what was good, inasmuch as the gods knew best what things are good for man. Those who prayed for gold, or silver, or high power, or anything of that kind, he regarded as doing the same as if they prayed that they might play at dice, or fight, or anything of that kind, of which the result was dependent on chance.

So Matt. (vi. 7)—"But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking."

## "THE POOR WIDOW'S MITE."

When Socrates presented small sacrifices from his small means, he considered that he was not at all inferior in merit to those who offered many and great sacrifices from ample and abundant means; for he said that it was not becoming for the gods to delight in large rather than in small sacrifices.

## WHO ARE MOST RESPECTFUL TO THE GODS.

"Dost thou not see that the oldest and wisest of human communities and cities and nations show most respect to the gods, and that the wisest age of man is most careful of the worship of the gods?"

## GOD OMNIPRESENT AND OMNISCIENT.

The Divinity is so great, and of such a character, that He both sees and hears all things, is everywhere present, and attends to all things at once.

So Psalms (cii. 25)—“Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed. But Thou art the same, and Thy years shall have no end.”

THE BEST SAUCE.

Dost thou not know that he who eats with most pleasure is he who least requires sauce, and that he who drinks with the greatest pleasure is he who least desires other drink than that which he has?

DIVINE NATURE IS PERFECTION.

I think to want nothing is to resemble the gods, and to want as little as possible is to make the nearest approach to the gods; that the Divine nature is perfection, and that to be nearest to the Divine nature is to be nearest to perfection.

So Psalms (l. 9)—“I will take no bullock out of thy house, nor he-goats out of thy folds: for every beast of the forest is mine, and the cattle upon a thousand hills.”

HONOR GOD.

If thou wishest the gods to be propitious to thee, thou must honor the gods.

So Psalms (cxv. 18)—“The Lord is nigh unto all them that call upon Him, that all that call upon Him in truth.”

GOD GRANTS NOTHING WITHOUT LABOR.

The gods give nothing really good and beautiful without labor and diligence.

So Genesis (iii. 19)—“In the sweat of thy face shalt thou eat bread.”

WHAT BENEFITS CHILDREN RECEIVE FROM THEIR PARENTS.

Whom then, said Socrates, can we find receiving greater advantages from any persons than from their parents? Children, whom their parents have brought from non-existence into existence, to behold so many beautiful objects, and to partake of so many blessings which are granted by the gods to men: blessings which appear to us so inestimable that we shrink in the highest degree from abandoning them.

THE LOW-MINDED AND THE HONORABLE.

The low-minded thou canst not gain otherwise than by giving them something; whereas the honorable and the good thou mayest best attract by treating them in a kindly manner.

WE ARE MEMBERS OF ONE BODY TO ASSIST EACH OTHER.

At present, Socrates said, you are in the same state as if the two hands, which the gods have made to assist each other, should neglect their duty, and begin to impede each other. Would it not be a great folly and misfortune to use for our hurt what was intended for our benefit?

THE QUALIFICATIONS OF A GENERAL.

But, said Socrates, this is much the best part of the qualifications of a general: for a general must be skilful in preparing what is necessary for war,

furnishing provisions for his soldiers; a man of mechanical contrivance and activity, careful, persevering, sagacious, affectionate, and, at the same time, severe; open, yet crafty; careful of his own, yet ready to steal from others; profuse, yet rapacious; lavish of presents, yet eager to acquire money; cautious, yet enterprising,—and many other qualities, both natural and acquired, which he who would fill the office of general well, must possess.

BEST MEN MOST PIOUS BEFORE GOD.

Socrates said that the best men were the most observant of the worship of the gods.

So Joshua (xxiv. 15)—“As for me and my house, we will serve the Lord.”

THE LOOKS AND GESTURES SHOW THE CHARACTER.

Surely, also, nobleness and generosity of disposition, lowness of mind and illiberality, modesty and intelligence, insolence and stupidity, are shown both in the countenance and gestures of men, whether they are standing or moving.

GOD SHOWS HIMSELF BY HIS WORKS.

He who arranges and holds together the whole universe, in which are all things beautiful and good, and who preserves it always unimpaired, undisturbed, and undecaying, obeying His will swifter than thought, and without irregularity, is Himself manifested only in the performance of His mighty works, but is invisible to us while He is regulating them.

THE SOUL OF MAN.

The soul of man is part of the Divinity, if there be any part of man really so.

So Romans (v. 5)—“Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.”

ALL MEN HAVE WORSHIPPED GOD FROM THE BEGINNING OF THE WORLD.

It is believed that the gods have been worshipped by all men from the very beginning.

HONOR THE GODS ACCORDING TO YOUR MEANS.

It becomes the man who fails in no ways to honor the gods to the best of his means, to be of good courage, hoping for the greatest blessings; for no one can with reason hope for greater blessings from others than from those who are able to benefit him most.

So Psalms (xxxii. 10)—“He that trusteth in the Lord, mercy shall encompass him about.”

THE OMNIPRESENCE OF GOD.

The fury of the gods I know not how any man may escape by flight, nor in what darkness he could hide himself, nor in what strong place he could take refuge. For all things are everywhere subject to the control of the gods, and they rule in the armies of heaven as among the inhabitants of the earth.

RULERS ARE NECESSARY.

For without rulers and directors nothing honorable or useful can be accomplished, to sum up in

one word, anywhere; but chiefly of all in the affairs of war.

THE BRAVE LIVE WHERE THE COWARD DIES IN  
BATTLE.

For I have always observed this, fellow-soldiers, that those who use every means to save their lives in war generally meet with a base and disgraceful death; whereas those who feel that death is the common and allotted fate of all men, I often see

to reach old age, and while they live they enjoy a happy life.

PRAISE IS THE SWEETEST OF ALL SOUNDS.

The sweetest of all sounds is praise.

IMPOSSIBLE TO DO ALL THINGS WELL.

It is impossible for a man attempting many things to do them all well.

# GREAT THOUGHTS FROM LATIN AUTHORS.

## PREFACE TO THIRD EDITION.

LITTLE need be added to what was stated in former editions of this work. The illustrations from the Old and New Testaments have been increased, and many new passages have been given. Few of the ways that conduct to virtue are more full of pleasantness and peace than that which leads us to warm our hearts by putting them in close contact with noble natures. "I am not the rose, but I live with the rose," says the Eastern apologue, "and so I have become sweet." It was a strong conviction of the truth of this apophthegm that induced the Editor to spend many of the leisure hours of a busy life in bringing together the beautiful thoughts of ancient writers; and he was induced to present them to the public, in the hope that many, who have little time to devote to the study of the Classics, would be glad to renew their acquaintance with the finer emanations of the Roman masters.

The Editor has not been disappointed in his expectations, for the sale of the work has continued to increase, and proves that there is a large number of educated minds who take delight in the wisdom of the ancients. Each quotation is a separate bait, a temptation to feel greatly and to do greatly; and a friend, whose delicate health has obliged him to retire from the busy haunts of men, very beautifully remarks that their charm for the old and infirm is scarcely less. To such "it is nothing short of delightful to have a book at hand which will suit itself either to the exigencies or the deficiencies of the minute, with an elastic power of adaptability which no living friend can possess." It was for those of lofty aspirations among the young, and for men of cultivated minds among the old, that the Editor attempted to make a selection from a treasure that has continued to accumulate from the earliest times, till it now comprehends a brief abstract of the wisdom of all ages.

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Plautus.....	born about B.C. 254	died about B.C. 184
Terence.....	born B.C. 195	died B.C. 159
Varro.....	born B.C. 116	died B.C. 28
Cicero.....	born B.C. 106	died B.C. 43

Cæsar.....	born B.C. 100	died B.C. 44
Lucretius.....	born B.C. 95	died B.C. 52
Catullus.....	born B.C. 87	died B.C. 47
Sallust.....	born B.C. 86	died about B.C. 34
Virgil.....	born B.C. 70	died B.C. 19
Horace.....	born B.C. 65	died B.C. 8
Livy.....	born B.C. 59	died A.D. 17
Tibullus.....	born about B.C. 59	died about B.C. 18
Propertius.....	born about B.C. 51	died about B.C. 15
Publius Syrus	flourished about B.C. 45	
Ovid.....	born B.C. 43	died A.D. 18
Nepos.....	flourished B.C. 40	
Seneca.....	born about A.D. 1	died A.D. 65
Phædrus.....	flourished A.D. 30	
Pliny the Elder.....	born A.D. 23	died A.D. 79
Silius Italicus.....	born A.D. 25	died A.D. 100
Persius.....	born A.D. 34	died A.D. 62
Lucan.....	born about A.D. 39	died A.D. 65
Quintilian.....	born A.D. 40	died about A.D. 118
Martial.....	born A.D. 43	died A.D. 104
Petronius Arbiter	flourished A.D. 50	
Tacitus.....	born about A.D. 59	died about A.D. 130
Pliny the Younger	flourished A.D. 61	
Statius.....	born about A.D. 61	died about A.D. 96
Columella.....	flourished A.D. 70	
Juvenal.....	flourished A.D. 90	
Curtius.....	flourished A.D. 150	
Ausonius.....	born A.D. 315	died A.D. 392
Ammianus Marcellinus	flourished A.D. 350	
Claudian.....	flourished A.D. 400	
Manilius is of uncertain date.		

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# GREAT THOUGHTS

FROM

## LATIN AUTHORS.

### AMMIANUS MARCELLINUS.

FLOURISHED FROM ABOUT A.D. 350 TO A.D. 390.

AMMIANUS MARCELLINUS, a native of Antioch in Syria, was the last subject of Rome who composed a profane history in the Latin language. Of his personal history little is known; he was an officer in the army, accompanying Ursicinus, an able general of the Emperor Constantius, to the East in 350. We next find him accompanying Julian in his expedition against the Persians, having a narrow escape in the retreat of the Romans. His history extended from the accession of Nerva, A.D. 96, to the death of Valens, A.D. 378, comprising a period of 282 years. It was divided into thirty-one books, of which the first thirteen are lost. What remains includes the reign of Constantius from A.D. 353, and those of Gallus, Julianus, Jovianus, Valentinianus, and Valens.

#### FOLLY OF MEN.

Some imagining that they can best commend themselves to the Eternal by erecting statues to that great Being, earnestly devote themselves to these, as if they were certain to obtain more reward from senseless idols of brass than from the conscientious performance of honorable duties.

#### TRUTH IS SIMPLE.

The language of truth is unadorned and always simple.

We find the three great tragic writers of Greece speak of truth in the same way.

Shakespeare ("Measure for Measure," act v. sc. 1) says:—

"Truth is truth  
To the end of reckoning."

Matthew vi. 22:—

"If thine eye be single, thy whole body shall be full of light."

#### MAN PARALYZED BY FATE.

The senses of men are usually blunted and deadened, when fate lays a heavy hand upon them.

#### THE MIND OF MAN IN SLEEP.

The mind freed from the shackles of the body, never resting, being under the impressions which

cares and anxieties have made upon it, brings before us those night visions which we call fantasies.

Longfellow ("A Psalm of Life") expresses himself otherwise:—

"Tell me not, in mournful numbers,  
'Life is but an empty Dream!'  
For the soul is dead that slumbers,  
And things are not what they seem."

But Byron ("The Dream," l. 5) says:—

"Dreams in their development have breath,  
And tears and tortures and the touch of joy;  
They have a weight upon our waking thoughts,  
They take a weight from off our waking toils,  
They do divide our being."

Shakespeare ("Romeo and Juliet," act i. sc. 4) says:—

"I talk of dreams;  
Which are the children of an idle brain,  
Begot of nothing but vain fantasy;  
Which is as thin of substance as the air;  
And more inconstant than the wind, which woos  
Even now the frozen bosom of the north,  
And being anger'd, puffs away from thence,  
Turning his face to the dew-dropping south."

#### RETRIBUTIVE JUSTICE.

Adrasteia, whom we also call Nemesis, very often (I wish it were always so!) acts as the avenger of the deeds of the impious and the rewarder of the righteous—being a certain sublime law of the Almighty placed over the minds of men, or as others define it, a self-existing guardian angel watching over each individual with uncontrolled power; which theologians of old, falsely assuming to be the daughter of Justice, maintain to look down on all things earthly from the abysses of eternity. She, as the directress of original causes, the arbitress and judge of events, rules over the urn containing the fates of men, turning out at will the lots of life; and ending very differently at times from what she seemed to have intended, turns round our fates with endless changes. And binding with the indissoluble chain of necessity the pride of man, vainly puffed up, and causing the ups and downs of life, as she best knows to turn them; now she throws him down from his lofty seat, and again lifting the upright from the lowest bottom raises him to the pinnacle of fortune.

## EXCEPTIONS TO EVERY RULE.

But in the midst of thorns roses spring up, and amidst savage beasts some are tame.

So Psalm xxx. 5:—

"Weeping may endure for a night, but joy cometh in the morning."

ALMOST ALL DIFFICULTIES MAY BE OVERCOME  
BY PRUDENCE.

Almost all difficulties may be got the better of by prudent thought, revolving and pondering much in the mind.

## MAN ABLE TO FORESEE GOOD AND BAD.

It is not wonderful that men sometimes are able to discern what is profitable and what is hurtful to them, since we regard their minds to be related to the heavenly beings.

## THE GENIUS WATCHING OVER EACH.

His particular Genius, who was placed to watch over his life, was thought to have abandoned him, as he was on the point of leaving the world. For theologians say, that to all men, when they are born, certain divine beings are attached to direct their actions, though visible to very few, only to those who are distinguished by many virtuous qualities.

## THE WILL OF HEAVEN.

No power or virtue of man could ever have deserved that, what has been fated, should not have taken place.

Shakespeare ("Henry VI.," Part III., act iv. sc. 3) says:—

"What fates impose, that men must needs abide;  
It boots not to resist both wind and tide."

So Psalm cxxxv. 5:—

"For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."

## MAN PROPOSES, GOD DISPOSES.

Yet the success of plans and the advantage to be derived from them do not at all times agree, seeing the Gods claim to themselves the right to decide as to the final result.

So Proverbs xvi. 9:—

"A man's heart deviseth his way: but the Lord directeth his steps."

## TRUTH SOMETIMES DANGEROUS.

Truth is often attended with danger.

There is a French proverb of the thirteenth century, which expresses this idea:—

"Every truth is not good to be said."

So Mark vi. 18:—

"For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not."

## VICISSITUDES OF LIFE.

Any one that is prosperous may before evening by the turn of fortune's wheel become most wretched.

## THE SAME CHARACTER PROUD AND HUMBLE.

So that he seemed, when he felt confidence in himself, to be like a tragic actor declaiming from the high-heeled buskin; and when he was cast down, to be more humble than any low comedian in his sock.

## BUSINESS FOR IDLE HANDS.

Wicked acts are accustomed to be done with impunity for the mere desire of occupation.

## AUSONIUS.

BORN ABOUT A.D. 315—DIED ABOUT A.D. 392.

DECIMUS MAGNUS AUSONIUS, a Latin poet and grammarian, was a native of Bordeaux, born about the beginning of the fourth century of the Christian era. He devoted himself to the study of law, and became tutor to Gratian, son of the Emperor Valentinian, by whom he was appointed præfectus of Latium, of Libya, and of Gaul, and at last, in the year 379, was made consul. The letter of Gratian conferring the dignity, and the grateful reply of Ausonius are both extant. After the death of Gratian he retired from public life, and ended his days in a country retreat at no great distance from his native city about A.D. 392, in the reign of Honorius. There can be no doubt from several passages in his works that he was a Christian, though the licentious nature of some of his writings proves that he did not at all times attend to its pure doctrines. He was the author of many works, which have been preserved, but the most celebrated are his twenty Eclogues, of which the tenth, entitled *Mosella*, is a description of the river Moselle, one of the best specimens of his powers as a poet, though the same faults pervade it as his other works—want of simplicity, taste, easiness of versification, and purity of language.

## ADVICE TO THE UPSTART.

Whoever thou art that hast become rich from great poverty, use thy good fortune with moderation.

## EVERYTHING HUMAN PERISHES.

Can we wonder that men perish and are forgotten when their noblest and most enduring works decay? Death comes even to monumental structures, and oblivion rests on the most illustrious names.

## A MAN OF LETTERS.

Because thy library is full of books, which thou hast bought, dost thou think thyself a man of letters? In the same way, lay up strings, plectra, and lyres; having bought all these, to-morrow thou wilt be a musician.

## WELL BEGUN, HALF DONE.

Begin; to have begun is half of the work. Let the half still remain; again begin this and thou wilt have done all.

## A FAVOR SLOWLY BESTOWED.

A favor which is tardily bestowed is no favor; for a favor which has been quickly granted is a more agreeable favor.

## WHATEVER THOU DOEST, DO IT QUICKLY.

If thou intendest to do a kind act do it quickly, and then thou mayest expect gratitude: a favor grudgingly conferred causes ingratitude.

## THE UNGRATEFUL.

The earth produces nothing worse than an ungrateful man.

Shakespeare ("As You Like It," act ii. sc. 7) says:—

"Blow, blow, thou winter wind,  
Thou art not so unkind  
As man's ingratitude;  
Thy tooth is not so keen,  
Because thou art not seen,  
Although thy breath be rude.

"Freeze, freeze, thou bitter sky,  
That dost not bite so nigh,  
As benefits forgot:  
Though thou the waters warp,  
Thy sting is not so sharp  
As friend remember'd not."

And ("Twelfth Night," act iii. sc. 1):—

"I hate ingratitude more in a man  
Than lying, vainness, babbling, drunkenness  
Or any taint of vice."

## FICKLENESS OF FORTUNE.

Fortune is never stable, is always turning, always changing; throws down the prosperous and raises the humble.

Euripides (Fr. Ino. 23) says:—

"Thou seest what small things are sufficient to bring down tyrants who have had a long course of prosperity; even one day pulls this man from his lofty seat and raises another. Riches have wings: for I see those who once had them falling from their high hopes."

Diphilus (Fr. Com. Gr., p. 1093, M.) says:—

"As Fortune sometimes, while she is conferring on us one good, in doing so pumps up three evils."

## HOW ENEMIES ARE INCREASED.

When thou causeth fear to many, then is the time to be on thy guard.

## PRESERVE EQUANIMITY.

If fortune is favorable, be not elated; if fortune thunders, be not cast down.

## FEAR CONSCIENCE.

When about to commit a base deed, respect thyself if thou hast no other witness.

Diphilus, who flourished B.C. 300 (Fr. Com. Gr., p. 1091, M.), says much to the same effect:—

"For whoever does not feel ashamed before his own conscience, when he has committed a base deed, why will he feel ashamed before another who is unconscious of it?"

## LARGE DOWRY CAUSE OF MISCHIEF.

When the dowry is too large, it is often the cause of much mischief.

## BEGUN HALF DONE.

Set about whatever thou intendest to do: the beginning is half the battle.

## BETTER NOT TO BE BORN.

Therefore the sentiment of the Greeks is best, for they say that it is best for man not to be born, or being born, quickly to die.

## THE SUSPECTED.

The suspected and the man really guilty seem to differ only slightly.

## CÆSAR.

BORN B.C. 100—DIED B.C. 44.

C. JULIUS CÆSAR, the dictator, the son of C. Julius Cæsar and Aurelia, was born on the 12th July B.C. 100, and murdered on the 15th March B.C. 44. He attached himself to the popular party, and married, B.C. 83, Cornelia, the daughter of L. Cinna, one of the chief opponents of Sulla; being in consequence proscribed and obliged to conceal himself for some time in the country of the Sabines. He served for several years in the wars of Asia, but returned to Rome B.C. 78, on hearing of the death of Sulla. He became quaestor B.C. 68, prætor B.C. 62, reaching the consulship B.C. 59, when he joined Pompey and Crassus in an agreement to support one another and divide the power between themselves. This was what was called the first triumvirate; and to make his union with Pompey still more intimate, he gave him his daughter Julia in marriage. He married at the same time Calpurnia, the daughter of L. Piso, who was consul the following year. Obtaining the province of Gaul, he was occupied for nine years in its subjugation, conquering the whole of Transalpine Gaul, which had hitherto been independent of the Romans, with the exception of the part called Provincia: he twice crossed the Rhine, and carried the terror of the Roman arms across that river, and he twice landed in Britain, which had hitherto been unknown to the Romans. While Cæsar had been thus actively engaged in Gaul, affairs in Rome had taken a turn which threatened a speedy rupture between him and Pompey. The ten years of Cæsar's government would expire at the end of B.C. 49, and he was therefore resolved to obtain the consulship for B.C. 48, as he would otherwise be reduced to a private station. Pompey joined the aristocratical party, and prepared to resist the proceedings of his opponent; but Cæsar crossed the Rubicon, which separated his province from Italy, and in three months subdued the whole of Italy. Having defeated his rival Pompey in the plains of Pharsalia B.C. 48, he became undisputed master of the Roman empire. He caused himself to be proclaimed perpetual dictator, and had actually consented to accept the imperial throne, when he was murdered by the republican party, who hoped by his death to restore the old constitution. He fell in the Senate House on the 15th March B.C. 44.

## PUNISHMENT OF WICKEDNESS.

The gods sometimes grant greater prosperity and a longer period of impunity to those whom they wish to punish for their crimes, in order that they may feel more acutely a change of circumstances.

## RIGHTS OF WAR.

It is the right of war for conquerors to treat those whom they have conquered according to their pleasure.

## WINE.

They allowed no wine or other luxuries to be imported, because they believed they had a tendency to enervate the mind and make men less brave in battle.

## GAULS.

The Gauls are hasty and precipitate in their resolutions.

## GAULS.

Almost all the Gauls are fond of change, and easily excited to war, while they are at the same time attached to liberty and hate slavery.

## THE WISH IS FATHER TO THE THOUGHT.

Men willingly believe what they wish.

## IMITATIVE CHARACTER OF THE GAULS.

They are a race of consummate ingenuity, and possess wonderful powers to imitate whatever they see done by others.

## FEAR.

In extreme danger, fear turns a deaf ear to every feeling of pity.

## TO THROW BLAME ON THE DEAD.

That he knew, and was well aware, that nothing was easier than to ascribe the blame of an act to the dead.

The French have a proverb, "*Les mort font toujours tort.*"

## TRIVIAL CAUSES IN WAR.

In war important events are produced by trivial causes.

## CATULLUS.

BORN B.C. 87—DIED ABOUT B.C. 47.

CAIUS VALERIUS CATULLUS, a celebrated Latin poet, was born at Sirmio, in the vicinity of Verona, B.C. 87, one year before the historian Sallust. His father was the friend of Julius Cæsar, and Catullus himself was on intimate terms of friendship with all the most illustrious men of his age. His time was spent principally at Rome or in his villa near Tibur. It is not known when he died, but it must have been subsequently to B.C. 47, as he mentions the consulship of Vatinius.

He was the author of 116 poems, which we still possess. They are partly epigrammatic, partly elegiac, with a few lyrical pieces. Catullus was deeply imbued with the spirit of Greek poetry, and had formed his taste on that model.

## THE GRAVE.

He is now travelling along that darksome path to the bourne from which, they say, no one ever returns.

## THE WHISPERING OF THE TREES.

For on the ridge of Cytorus it often gave forth a hissing, while the leaves spoke.

Tennyson ("The Princess") thus expresses the same idea:—

"As in a poplar grove when a light wind wakes  
A lisping of the innumerable leaf, and dies,  
Each hissing in his neighbor's ear."

## ONE ETERNAL NIGHT TO ALL.

Suns may set and rise; we, when our short day has closed, must sleep on during one never-ending night.

Young, in his "Night Thoughts" (No. 6), says in a very different tone:—

"Look nature through, 'tis revolution all;  
All change, no death; day follows night, and night  
The dying day; stars rise, and set and rise.  
Earth takes the example. See the Summer, gay  
With her green chaplets and ambrosial flowers,  
Droops into pallid Autumn: Winter gray,  
Horrid with frost and turbulent with storm,  
Blows Autumn and his golden fruits away,  
Then melts into the Spring: soft Spring, with breath  
Favonian, from warm chambers of the South  
Recalls the first. All, to reflowerish, fades;  
As in a wheel all sinks, to reascend;  
Emblems of man, who passes, not expires."

See Sir Walter Scott's lament over Pitt and Fox in the introduction to "*Marmion*," beginning—

"To mute and to material things  
New life revolving summer brings," etc.

## GROSS PLEASURES.

Gross and vulgar pleasures.

## A STUPID BOOBY.

That stupid booby of mine is so crazy that he neither sees nor hears, and even knows not who he is, or whether he exists at all.

"So benumbed in his wits is my booby, that he  
Is as deaf and as blind as a buzzard can be;  
Yea, he knows not, the oaf, who himself is or what,  
Or whether in fact, he exists or does not."—MARTIN.

## THE MOTE IN OUR OWN EYE.

Every one has his faults, but we see not the wallet that is behind.

Burns says:—

"O wad some power the giftie gie us  
To see ourself as ithers see us."

So Psalm xix. 13:—

"Who can understand his errors? cleanse thou me from secret faults."

## THE PLEASURE OF REST AFTER LABOR.

Oh, what is more sweet than, when the mind, set free from care, lays its burden down; and,

when spent with distant travel, we come back to our home, and rest our limbs on the wished-for bed? This, this alone, repays such toils as these!

## SILLY LAUGHTER.

A silly laugh's the silliest thing I know.

## SWEET MEETINGS, FAREWELL.

O sweet meetings of friends, farewell.

Tennyson ("The Princess," cant. iv.) expresses the same idea very beautifully:—

"Tears, idle tears, I know not what they mean,  
Tears from the depth of some divine despair  
Rise in the heart, and gather in the eyes,  
In looking on the happy Autumn fields,  
And thinking of the days that are no more."

## THE LOVE-SICK.

Peer for the gods he seems to me  
And mightier, if that may be,  
Who, sitting face to face with thee,  
Can there serenely gaze;  
Can hear thee sweetly speak the while,  
Can see thee, Lesbia, sweetly smile,  
Joys that from me my senses wile,  
And leave me in a maze.  
For, ever, when thy face I view,  
My voice is to its task untrue,  
My tongue is paralyzed, and through  
Each limb a subtle flame  
Runs swiftly, murmurs dim arise  
Within my ears, across my eyes  
A sudden darkness spreads, and sighs  
And tremors shake my frame.

MARTIN.

## PALSIED OLD AGE.

Till hoary age shall steal on thee,  
With loitering step and trembling knee,  
And palsied head, that ever bent,  
To all in all things nods assent.—MARTIN.

## THERE IS A TIDE IN THE AFFAIRS OF MEN.

What is granted by the gods more desirable than a lucky moment?

## THE VIRGIN.

As the flower grows apart in the secluded gardens unknown to the cattle, bruised by no plough, fondled by the breezes, strengthened by the rays of the sun, and nourished by the rains of heaven; many a boy and girl have desired to pluck it; when the same flower, plucked by some tiny hand, has lost its beauty, no boys or girls have desired it; so is the virgin, while she remains so, while she is beloved by her friends, but when she has lost her chaste flower, she is neither pleasing to the youth nor beloved by the girls.

## THE RISING BREEZE.

As when at early dawn the western breeze  
Into a ripple breaks the slumbering seas,  
Which gently stir'd, move slowly on at first,  
And into gurglings low of laughter burst  
Anon, as fresher blows the rising blast,  
The waves crowd onward faster and more fast,

Floating away till they are lost to sight  
Beneath the glow of the empurpled light,  
So from the royal halls, and far from view,  
Each to his home with wand'ring steps withdrew.  
MARTIN.

## CONFOUNDING OF RIGHT AND WRONG.

The confounding of all right and wrong in the wild fury of war has averted from us the gracious smile of heaven.

## FICKLENESS OF WOMAN.

The vows that woman makes to her fond lover are only fit to be written on air or on the swiftly-passing stream.

## DIFFICULT TO RELINQUISH A CONFIRMED PASSION.

It is difficult to give up at once a long-cherished passion.

## THE INCONSISTENCIES OF LOVE.

I hate and I love. Why I do so, thou mayest perhaps inquire: I know not; but I feel that it is so, and I am tormented.

## CICERO.

BORN B.C. 106—DIED B.C. 43.

M. TULLIUS CICERO, born on the 3d January B.C. 106, was a native of the city of Arpinum, but received his education at Rome under Greek masters, more particularly under the renowned Archias of Antioch. During the scenes of strife and bloodshed between Marius and Sulla, he identified himself with neither party, devoting his time to those studies which were essential to him as a lawyer and an orator. When tranquillity was restored, he came forward as a pleader at the age of twenty-five, but thinking that there was great room for improvement in his style of composition and mode of delivery, he determined to quit Italy and visit the great fountains of arts and eloquence. He remained six months at Athens, and then made a complete tour of Asia Minor, returning to Rome after an absence of two years, B.C. 77. His great talents, developed by such careful and judicious training under the most cultivated masters, could not fail to command success. Though possessed of no family influence, he was elected quæstor B.C. 76, and, having Sicily as his province, he discharged his trust so faithfully that he gained the love and esteem of all the Sicilians. He undertook some years afterwards the prosecution of Verres, who had been prætor of Sicily, and was charged with many flagrant acts of extortion. This prosecution was successful, and Verres, despairing of being able to defend himself, went into voluntary exile. He was appointed consul B.C. 63, and gained great glory by suppressing the conspiracy formed by Catiline and his accomplices for the subversion of the commonwealth. For this great service

he was honored with the title of *Pater Patriæ*, father of his country. His good fortune, however, at last failed him, and he was compelled to yield to the storm that broke upon him. He quitted Rome B.C. 58, and crossed over to Greece. His correspondence during the whole period of his exile presents the melancholy picture of a man crushed and paralyzed by a sudden reverse of fortune. The following year he was recalled, and we then find him employing the greater part of his time in pleading causes or living in the country, where he composed his two great political works, the *De Republicâ* and the *De Legibus*. He was appointed pro-consul of Cilicia, and his administration of that province gained him great honor. At the close of the year he returned to Rome, where he fell, as he says, into the very flame of civil discord, and found war had broken out between Pompey and Cæsar. After much vacillation he joined Pompey, but after the battle of Pharsalia B.C. 48, he threw himself on the mercy of the conqueror, by whom he was forgiven. Cicero was now at liberty to follow his own pursuits without interruption, and accordingly, until the death of Cæsar B.C. 44, devoted himself with assiduity to literary studies. During these years he composed nearly the whole of his most important works on rhetoric and philosophy. However, he paid constant attention to public affairs. From the beginning of the year B.C. 43 to the end of April, Cicero was at the height of his glory; within this space the last twelve Philippics were all delivered, and listened to with rapturous applause. Octavius, however, joined with Lepidus and Antony, usurping the whole power of the state, and their first step was to make out a list of the proscribed, among whom Cicero was marked for immediate destruction. He made an attempt to escape, but thinking it vain, submitted to his fate. The assassins cut off his head and hands, which were conveyed to Rome, and by the orders of Antony nailed to the rostra.

#### ARTS.

All the arts, which have a tendency to raise man in the scale of being, have a certain common bond of union, and are connected, if I may be allowed to say so, by blood relationship with one another.

#### LITERATURE.

Do you imagine that I could find materials for my daily speeches on such a variety of subjects, if I did not improve my mind by literary pursuits; or that I could bear up against such a strain, if I did not relieve it occasionally by philosophical inquiries?

#### GLORY AND HONOR ONLY DESIRABLE.

For, if I had not been thoroughly convinced from my youth upwards by the precepts of many philosophers, and by my own literary investigations, that there is nothing in this life really worthy of being desired except glory and honor, and that, in the pursuit of these, even bodily torture, death, and banishment are of little account, never would I have rushed in your defence to so

many, and such severe struggles, nor exposed myself to the daily attacks of these abandoned citizens.

#### NATURAL ABILITIES AND EDUCATION CONTRASTED.

I add this also, that nature without education has oftener raised man to glory and virtue, than education without natural abilities.

We find the very opposite statement made by Critias in his elegies (Fr. 6 Sc.):—

“There are more men ennobled by study than by nature.”

And Epicharmus (Stob. xxix. 54) has the same idea:—

“Friends, study gives more than a noble nature.”

#### LITERATURE.

For the other employments of life do not suit all time, ages, or places; whereas literary studies employ the thoughts of the young, are the delight of the aged, the ornament of prosperity, the comfort and refuge of adversity, our amusement at home, no impediment to us abroad, employ our thoughts on our beds, attend us on our journeys, and do not leave us in the country.

Jeremy Taylor thus speaks of literature:—

“Books are a guide in youth and an entertainment for age. They help us to forget the crossness of men and things, compose our cares, and lay our disappointments asleep. When we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation.”

And Addison says:—

“Books are the legacies that genius leaves to mankind, to be delivered down from generation to generation, as presents to the posterity of those who are yet unborn.”

And Milton says:—

“Books are not absolutely dead things, but do contain a potencie of life in them to be as active as that Soule was whose progeny they are.”

#### A POET.

I have always learned from the noblest and wisest of men, that a knowledge of other things is acquired by learning, rules, and art, but that a poet derives his power from nature herself,—that the qualities of his mind are given to him, if I may say so, by divine inspiration. Wherefore rightly does Ennius regard poets as under the special protection of heaven, because they seem to be delivered over to us as a beneficent gift by the gods. Let then, judges, this name of poet, which even the very savages respect, be sacred in your eyes, men as you are of the most cultivated mind. Rocks and deserts re-echo to their voice; even the wildest animals turn and listen to the music of their words; and shall we, who have been brought up to the noblest pursuits, not yield to the voice of poets?

So Psalm xcii. 4:—

“For thou, Lord, hast made me glad through thy work.”

#### ACHILLES.

How many historians is Alexander the Great said to have had with him to transmit his name to posterity? And yet, as he stood on the promontory of Sigeum by the tomb of Achilles, he exclaimed: “O happy youth, who found a Homer

to herald thy praise!" And with reason did he say so; for if the Iliad had never existed, the same tomb which covered his body would have also buried his name.

## PRAISE.

We are all excited by the love of praise, and it is the noblest spirits that feel it most.

## VIRTUE.

For virtue wants no other reward for all the labors and dangers she undergoes, except what she derives from praise and glory; if this be denied to her, O judges, what reason is there why we should devote ourselves to such laborious pursuits, when our life is so brief, and its course narrowed to so small a compass? Assuredly, if our minds were not allowed to look forward to the future, and if all our thoughts were to be terminated with our life, there would be no reason why we should weary ourselves out with labors, submit to all the annoyances of cares and anxiety, and fight so often even for our very lives. In the noblest there resides a certain virtuous principle, which day and night stimulates a man to glorious deeds, and warns him that the recollection of our names is not to be terminated by time, but must be made boundless as eternity.

## THE PLEASURES OF HOPE.

Everything in which I have been engaged in this world, as the wisest of men think, will be regarded in after ages as belonging to my soul; at present, at all events, I delight myself with such thoughts and hopes.

So Romans viii. 24:—

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

## THE VOICE OF GOD.

This ought almost to be regarded as the voice and words of the immortal gods, when the globe itself, the air and the earth, shake with an unusual agitation and prophesy to us in accents that we have never before heard and which seem incredible.

So Acts xii. 22:—

"It is the voice of a god, and not of a man."

## HOW THE WICKED ARE PUNISHED.

The darts of the gods are fixed in the minds of the wicked.

So Colossians iii. 6:—

"For which things' sake the wrath of God cometh on the children of disobedience."

## PUT AWAY ANGER.

Our anger and quarrels must be put away.

So Genesis xiii. 8:—

"Let there be no strife between thee and me."

## FALSE ACCUSATIONS AGAINST THE GOOD ARE WITHOUT EFFECT.

As fire, when it is thrown into water, is cooled down and put out, so also a false accusation, when

brought against a man of the purest and holiest character, falls away at once and vanishes.

So Titus i. 15:—

"Unto the pure all things are pure."

## THE POPULACE.

The common rabble estimate few things according to their real value, most things according to the prejudices of their minds.

## PUNISHMENT OF THE PERJURED AND THE LIAR.

The same punishment, which the gods inflict on the perjured, is prepared for the liar. For it is not the form of words, in which the oath is wrapped up, but the perfidy and malice of the act that excite the wrath and anger of the immortal gods against men.

## THE PERJURED AND THE LIAR.

The man, who has once deviated from the truth, is usually led on by no greater scruples to commit perjury than to tell a lie.

## THOU SHALT NOT KILL.

The connection of blood is of great power. It is a most undeniable portent and prodigy that there should be one having the human shape, who should so exceed the beasts in savage nature as to deprive those of life, by whose means he has himself beheld this most delicious light of life.

So Genesis ix. 5:—

"And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man."

## GUILTY CONSCIENCE.

It is the terror that arises from his own dishonest and evil life that chiefly torments a man: his wickedness drives him to and fro, racking him to madness; the consciousness of bad thoughts and worse deeds terrifies him: these are the never-dying Furies that inwardly gnaw his life away; which day and night call for punishment on wicked children for their behavior to their parents.

## THE SELF-MADE MAN.

He is, in my opinion, the noblest, who has raised himself by his own merit to a higher station.

## AN ADVANTAGE TO WHOM.

L. Cassius, whom the Roman people used to regard as the best and wisest of judges, inquired ever and anon at a trial:—For whose advantage the deed was committed.

## DIFFERENCES OF POWERS.

For we cannot do everything by ourselves: different men have different abilities.

## FRIENDSHIP.

Nor is there any more certain tie of friendship than when men are joined and bound together in their objects and desires.



So Shakespeare ("Merchant of Venice," act iii. sc. 4) says:—

"For in companions  
That do converse and waste the time together,  
Whose souls do bear an equal yoke of love,  
There must be needs a like proportion  
Of lineaments, of manners, and of spirit."

#### THE POPULACE.

There is no sagacity, no penetration, no powers of discrimination, no perseverance in the common people: the wise have always regarded their acts rather to be endured than to be praised.

#### BALLOT.

The voting tablet is pleasing to the people, which holds up to view the countenance, while it conceals the intentions, and gives a man liberty to do what he wishes, but to promise what is asked of him.

#### FILIAL AFFECTION.

The dutifulness of children is the foundation of all the virtues.

#### SLANDER.

There is nothing which wings its flight so swiftly as calumny, nothing which is uttered with more ease; nothing is listened to with more readiness, nothing dispersed more widely.

Shakespeare ("Cymbeline," act iii. sc. 4) says:—

"Tis slander;  
Whose edge is sharper than the sword; whose tongue  
Outvenoms all the worms of Nile; whose breath  
Rides on the posting winds, and doth belie  
All corners of the world; kings, queens, and states,  
Maids, matrons, nay, the secrets of the grave  
This viperous slander enters."

So Psalm xxxiv. 13:—

"Keep thy tongue from evil, and thy lips from speaking guile."

#### A CANDIDATE.

Virtue, honesty, uprightness are the qualities that are required in a candidate, not fluency of language, nor knowledge of arts and sciences.

#### VIRTUE.

In the approach to virtue there are many steps.

So Ephesians iv. 13:—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

#### RULES FOR LIFE.

The illustrious and noble ought to place before them certain rules and regulations, not less for their hours of leisure and relaxation than for those of business.

#### GRATITUDE.

A grateful mind is not only the greatest of virtues, but the parent of all the other virtues.

#### GRATITUDE TO BE FELT FOR EARLY TEACHING.

Who of us is there liberally brought up, who does not gratefully remember those who have

brought him up, his masters, and teachers, even the very dumb place where he has been nourished and taught?

#### CHANGE OF OPINIONS ALLOWABLE.

I have learnt, seen and read, that the following are the proper principles for the guidance of man:—Ancient records and the annals of literature, both of this state and of others, have handed it down to us as the words of the wise and noble, that the same opinions and sentiments are not invariably to be supported by the same individuals, but that they ought to adopt those which may be required by the circumstances of the times, the position in which the state is placed, and according as the peace and agreement of parties may require.

#### HATRED.

Let them hate, provided they fear.

#### AN ABYSS OF EVILS.

An abyss and gulf of evils.

#### SECRET ENMITY.

There is nothing more difficult to guard against than what is concealed under the pretence of duty. For when you have one, who is your openly declared enemy, you may easily avoid his attacks by caution: while a hidden ill not only exists but overwhelms you, before you are able to foresee it or examine into its existence.

#### UNCERTAINTY OF LIFE.

It is uncertain how long the life of each of us will be

#### INTEGRITY.

There is no cause for glorying in being upright, where no one has the power or is trying to corrupt you.

#### A TRAITOR.

No wise man ever thought that a traitor ought to be trusted.

#### PHYSICIAN, HEAL THYSELF.

When a man takes upon himself to correct the manners of his neighbor, and to reprove his faults, who will forgive him if he has deviated in the slightest degree from the precise line of his duty?

So Matthew xviii. 33:—"Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."

#### THE UNCERTAINTY OF CROPS.

All the results of agriculture are dependent not so much on reason and diligence, as on those most uncertain of all things, winds and weather.

#### FINDING FAULT WITH OTHERS.

Everything that thou reprovest in another, thou must above all take care that thou art not thyself guilty of.

## COVETOUSNESS.

That evil, if implanted in man's nature, creeps on in such a way, when the habit of sinning has emancipated itself from control, that no limits can be put to its bold proceedings.

## RELATIONSHIP OF PURSUITS AND HABITS.

A relationship in pursuits and habits is almost as important as the relationship of name and family.

## SACRILEGE.

Things sacred should not only not be touched with the hands, but may not be violated even in thought.

So Luke xix. 46:—"My house is the house of prayer; but ye have made it a den of thieves."

## SECRET ENMITIES.

Secret enmities are more to be feared than open.

## HIS OWN CONFESSION CONDEMNS HIM.

He must be convicted by his own confession.

## FRIENDS AND ENEMIES.

Let friends perish, provided our enemies are destroyed along with them.

## MASTER AND SLAVE.

He, who should be the master, sometimes takes the place of the slave; he, who should be the slave, becomes the master.

## THE RESULT OF A PLAN.

Men usually judge of the prudence of a plan by the result, and are very apt to say that the successful man has had much forethought, and the unsuccessful shown great want of it.

## LIBERTY.

What is so much beloved by the people as liberty, which you see not only to be greedily sought after by men, but also by beasts, and to be preferred to all things?

## MANNERS.

Men's characters and habits are not influenced so much by the peculiarities of family and race as by the physical features of their native land and their mode of life—things, by which we are supported and by which we live.

## PROSPERITY.

An individual in a private station, unless he be endowed with great wisdom, cannot confine himself in due bounds if he reach high fortune and wealth.

## THE SOUL.

Therefore, for many other reasons, the souls of the good appear to me to be divine and eternal; but chiefly on this account, because the soul of the

best and the wisest has such anticipation of a future state of being, that it seems to centre its thoughts only on eternity.

## REVENGE.

We can more easily avenge an injury than requite a kindness; on this account, because there is less difficulty in getting the better of the wicked than in making one's self equal with the good.

## VITUPERATION.

Scurrility has no object in view but incivility; if it is uttered from feelings of petulance, it is mere abuse; if it is spoken in a joking manner, it may be considered raillery.

## SOWING WILD OATS.

There have been many most illustrious men, who when their youthful passions had cooled down, displayed in mature age the most exalted virtues.

## THE APPETITES.

The appetites of the belly and the throat are so far from diminishing in men by time that they go on increasing.

So Proverbs xlii. 25:—

"The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want."

## TRUTH.

Oh! great is the power of truth, which is easily able to defend itself against the artful proceedings of men, their cunning, and subtlety, not less than against their treachery.

So John vii. 25:—

"Then said some of them of Jerusalem, Is not this he whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him."

## DESIRE OF PLEASURE.

He was not accustomed to pleasures; which, when they are pent up for a long while and have been curbed and kept down in the early period of youth, sometimes burst forth suddenly and overthrow every obstacle.

## THE SEEDS IN YOUTH.

The desires in the young, as in herbs, point out what will be the future virtues of the man, and what great crops are likely to reward his industry.

## OUR COUNTRY.

Our country is the common parent of all.

## FOR WHAT PURPOSE WORDS WERE INVENTED.

Because our intentions cannot be made out if we be silent, words have been invented not to be a curb, but to point them out.

## JUSTICE MUST NOT BE WARPED.

The administration of justice ought neither to be warped by favor, nor broken through by the power of the noble, nor bought by money.

## THIS IS THE POINT OF MY ARGUMENT.

This is the point of my defence.

## TAXES THE SINEWS OF THE STATE.

We have always considered taxes to be the sinews of the state.

## FALSEHOOD.

It is the act of a bad man to deceive by falsehood.

## THE COUNTENANCE.

The whole countenance is a certain silent language of the mind.

Shakespeare ("Pericles," act i. sc. 1) says:—

"Her face the book of praises, where is read  
Nothing but curious pleasures, as from thence  
Sorrow were ever razed, and testy wrath  
Could never be her mild companion."

## THE BELLY.

Born for the gratification of his appetite and not for the acquisition of glory and honor.

## GUILTY CONSCIENCE.

It is a man's own dishonesty, his crimes, his wickedness, and barefaced assurance, that takes away from him soundness of mind; these are the furies, these the flames and firebrands of the wicked.

So Job xv. 20:—

"The wicked man travaileth with pain all his days."

## SIGNS OF A TRIFLING CHARACTER.

It is the sign of a trifling character to catch at fame that is got by silly reports.

## THE MURDERER.

They say that it is unlawful for one to live who confesses that he has slain a man.

So Romans xiii. 4:—

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

## LAW.

This, therefore, is a law not found in books, but written on the fleshly tablets of the heart, which we have not learned from man, received or read, but which we have caught up from nature herself, sucked in and imbibed; the knowledge of which we were not taught, but for which we were made: we received it not by education but by intuition.

## LAWS.

The law is silent amidst the din of civil war.

## FICKLENESS OF THE MULTITUDE.

It is the duty of men of high rank to oppose the fickle disposition of the multitude.

## IMPUNITY.

The hope of impunity is a very great inducement for a man to commit wrong.

## CONSCIENCE.

Great is the power of conscience—great in both ways—so that those should not fear who have done no wrong, and that those who have should always have punishment hanging before their eyes.

## SUSPICION.

Men not only forget the mighty deeds which have been performed by their fellow-citizens, but even suspect them of the most nefarious designs.

## THE THOUGHTS ARE UNFETTERED.

Our thoughts are free and contemplate whatever they choose in a way that we really discern those things which we think that we see.

## THE POWER OF GOD.

Ye immortal gods (for I shall grant what is yours), it was you doubtless that then roused me to the desire of saving my country; it was you who turned me away from all other thoughts to the one idea of preserving the republic; it was you in short who amidst all that darkness of error and ignorance held up a bright light before my mind.

So 1 Corinthians iv. 6:—

"For God, who commanded the light to shine out of darkness, hath shined in our hearts."

## HONOR THY PARENTS.

I am quite aware that men ought not only to be silent about the injuries which they suffer from their parents but even to bear them with patience.

## A WISE MAN.

They say that he is wisest to whom, whatever is necessary for the success of a scheme, comes into his mind; that he is next who is ready to yield to the experience of others. In the case of folly, however, it is the very opposite: for he is less silly to whom nothing foolish comes into his mind than he who yields to the unwise suggestions of another.

## THE FURY OF THE PEOPLE LIKE THE BOISTEROUS SEA.

Hence that was easily understood, which has been often said, that as the sea, which is calm when left to itself, is excited and turned up by the fury of the winds, so, too, the Roman people, of itself placable, is easily roused by the language of demagogues as by the most violent storms.

So Solon (Fr. 7 S.) says:—

"From the clouds issue storms of snow and hail, and thunders from the bright lightning, and the city is ruined by mighty demagogues."

## LAW.

For law is the security for the enjoyment of the high rank, which we possess in the republic; this is the foundation of our liberty, this is the fountain-head of all justice; in the laws are found the

will, the spirit, the prudence, and the decision of the state. As our bodies cannot be of use without our intellectual faculties, so the state, without law, cannot use its various parts, which are to it like nerves, blood, and limbs. The ministers of the law are its magistrates; the interpreters of the laws are the judges; we are therefore all slaves of the law that we may enjoy freedom.

Pindar (Fr. Incert. 2) says:—

"Law, the king of all mortals and immortals, rules over the most violent with a high hand, assigning what is most just."

So Galatians iii. 24:—

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

And Romans viii. 2:—

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

#### BRINGERS OF GOOD NEWS.

For it generally happens that those who wish to tell us good news make some fictitious addition, that the news which they bring us may give us more joy.

#### FRIENDS.

To take the companionship of life from life, what else is it than to take away the means of absent friends conversing together?

#### ARMS.

Let the soldiers yield to the civilian.

#### RELAXATION OF THE MIND NECESSARY.

Men, in whatever state of anxiety they may be, provided they are men, sometimes indulge in relaxation.

So Psalm xciv. 12:—

"Blessed is the man whom thou chastenest, O Lord."

#### ILL-GOTTEN GAINS.

What is dishonestly got, vanishes in profligacy.

Antiphanes (Fr. Com. Gr. p. 565, M.) says:—

"The gains of the wicked bring short-lived pleasure, but afterwards long-continued grief."

Euripides (Fr., Erechth. 10) says:—

"For it is right to prize what is our own, rather than what has been acquired by robbery: for ill-gotten wealth is never stable."

So Proverbs x. 2:—

"Treasures of wickedness profit nothing: but righteousness delivereth from death."

#### THE DRUNKEN.

Prudence is not to be expected from a man that is never sober.

#### FEAR.

Fear is never a lasting teacher of duty.

So 2 Timothy i. 7:—

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

And Isaiah lii. 7:—

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation."

#### PEACE.

Peace is delightful, and in every way an object of desire; but between peace and slavery there is a vast difference. Peace is liberty calmly enjoyed; slavery is the most pernicious of all evils—to be resisted not only by war, but even by death.

So Psalm lxxxv. 10:—

"Mercy and truth are met together; righteousness and peace have kissed each other."

#### GLORIOUS ACTION.

There is a sufficient recompense in the very consciousness of a noble deed.

So Psalm cxix. 165:—

"Great peace have they which love thy law."

#### THE UNPREPARED.

A short time is long enough for those that are unprepared.

#### THE WOLF.

What a noble guardian of the sheep is the wolf! as the proverb goes.

So Matthew vii. 15:—

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

#### SLAVERY.

There is nothing more painful than dishonor, nothing more vile than slavery. We have been born for the enjoyment of honor and liberty; let us either retain these or die with dignity.

In the scholia to the "Plutus" of Aristophanes (l. 5) there is a couplet which says:—

"For far-seeing Jupiter deprives man of half of his manly existence when he plunges him into slavery."

#### VIRTUE.

While all other things are uncertain, evanescent, and ephemeral, virtue alone is fixed with deep roots; it can neither be overthrown by any violence or moved from its place.

So Jeremiah xvii. 8:—

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river."

And Psalm i. 3:—

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper."

#### MONEY THE SINEWS OF WAR.

Plenty of money, the sinews of war.

#### HOW EVENTS ARE DETERMINED.

The most important events are often determined by very trivial influences.

So Isaiah lx. 22:—

"A little one shall become a thousand."

#### THE BEGINNING TO BE OPPOSED.

Every evil in the bud is easily crushed; when it has continued a long time, it is usually more difficult to get rid of.

So Proverbs vii. 25:—

"Let not thine heart decline to her ways, go not astray in her paths."

#### PROCRASTINATION.

In the management of most things slowness and procrastination are hateful.

#### PILOTS.

Even the ablest pilots are willing to receive advice from passengers in tempestuous weather.

#### PROMISES OF WHAT IS UNJUST.

The promise of what is unjust brings evil both on those who are expecting it, and on those who make the promise.

#### LIFE OF THE DEAD.

The life of the dead arises from being present to the mind of the living.

Euripides (Fr. Erechth. 11) says:—

"I maintain that those who have died honorably, are alive rather than that those live, who lead a dishonored life."

#### PATIENCE.

The wise should recollect that every event of life must be borne with patience, but it shows a still higher character to anticipate and prevent coming evils, though it is not less noble to bear them with fortitude when they have overtaken us.

#### SUFFERINGS OF THE MIND.

For in the same way as the strength of the mind surpasses that of the body, in the same way the sufferings of the mind are more severe than the pains of the body.

#### LAW.

Law is nothing else but right reason, derived from the inspiration of the gods, calling us imperiously to our duty, and peremptorily prohibiting every violation of it.

#### AGE SUCCEEDS AGE.

Nothing maintains its bloom forever; age succeeds to age.

#### TO ERR IS HUMAN.

Any man may commit a mistake, but none but a fool will continue in it. Second thoughts are best, as the proverb says.

Cato (Fr. Com. Gr., p. 1134, M.) says:—

"Being a mortal you have stumbled; in this mortal life it is a wonder, when a man has been happy throughout his life."

And Spenser in the "Faerie Queen" (xii. 52) thus expresses himself:—

"For he was flesh (all flesh doth frailty breed!)"

And Pope ("Essay on Criticism," pt. ii. l. 526):—

"To err is human, to forgive divine."

And still more beautifully Burns ("Address to the Unco Guid"):

"Then gently scan your brother man,

Still gentler, sister woman;

Though they may gang a' kennin' wrang,

To step aside is human."

So Proverbs xii. 15:—

"The way of a fool is right in his own eyes."

#### A PENITENT.

Change of conduct is the best refuge for a repentant sinner.

#### LIFE NOT THE HIGHEST GOOD.

The worst of all is to undergo the greatest disgrace from a desire of life.

#### DEATH FOR ONE'S COUNTRY.

O happy death, which, though we owe it to nature, it is noble to suffer in defence of our country.

#### LIFE.

It is a brief period of life that is granted us by nature, but the memory of a well-spent life never dies.

#### FORTUNE.

Fortune is the ruler of human affairs.

#### WHAT MAKES MEN EQUAL TO GOD.

To conquer our inclinations, to curb our angry feelings, to be moderate in the hour of victory, not merely to raise a fallen adversary, distinguished for noble birth, genius and virtue, but even to increase his previous dignity; these actions are of such a nature, that he who does them, I would compare not with the most illustrious of men but with God himself.

#### VICTORY.

Victory is by nature insolent and haughty.

#### THE FRAILTY OF ALL HUMAN THINGS.

There is nothing done by the labor and hands of man, which sometime or other length of time does not bring to an end and destroy.

#### THE FAULT OF THE AGE TO ENVY VIRTUE.

It is the stain and disgrace of this age to envy virtue, and to be anxious to crush the budding flower of dignity.

So Proverbs xxiv. 17:—

"Rejoice not when thine enemy falleth; and let not thine heart be glad when he stumbleth."

#### RESULT OF DEVOTION TO ONE PARTICULAR BUSINESS.

Constant devotion to one particular line of business often proves superior to genius and art.

#### CHANGE OF OPINION ALLOWABLE TO POLITICIANS.

I deem it no proof of inconsistency to regulate our opinions as we would do a ship and a ship's course on a voyage, according to the weather which might be prevailing in the commonwealth.

#### THE FOREHEAD.

The forehead is the gate of the mind.

#### EAT TO LIVE.

Thou shouldst eat to live, not live to eat.

## HIS HOUSE IS A MAN'S CASTLE.

What is more sacred, what more closely fenced round with every description of religious reverence than the house of every individual citizen? This is the asylum of every one, so holy a spot that it is impious to drag any one from it.

## HOW MEN APPROACH NEAR TO THE GODS.

Men approach nearer to the gods in no way than by giving safety to men.

So Colossians i. 13:—

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

## THE FOOL.

For know this, that those who have no aid or support within themselves to render their lives happy, will find every state irksome; while such as are convinced they must owe their happiness to themselves, will never consider anything as an evil that is but a necessary effect of the established order of nature, which old age most undoubtedly is.

## DEATH.

It was absolutely necessary that some term should be set, and that, as it is with the fruits of trees, and of the earth, seasons should be allowed for their springing, growing, ripening, and at last to drop. This wise men will cheerfully submit to; nor could anything else be meant by the stories told of the giants warring against the gods, than men's rebelling against nature and its laws.

## DISCONTENT.

But a perverse temper and fretful disposition, will, wherever they prevail, render any state of life whatsoever unhappy.

## VIRTUE.

But the best armor of old age, Scipio and Lælius, is a well-spent life preceeding it; a life employed in the pursuit of useful knowledge, in honorable actions and the practice of virtue; in which he who labors to improve himself from his youth will in age reap the happiest fruits of them; not only because these never leave a man, not even in the extremest old age, but because a conscience bearing witness that our life was well spent, together with the remembrance of past good actions, yields an unspeakable comfort to the soul.

So 1 Peter iii. 16:—"Having a good conscience."

## GLORIOUS ACTIONS.

For it is neither by bodily strength, nor swiftness, nor agility, that momentous affairs are carried on, but by judgment, counsel, and authority, the abilities for which are so far from failing in old age, that they truly increase with it.

## RASHNESS.

For it is a truth but too well known, that rashness attends youth, as prudence does old age.

## POSTERITY.

Nor, if you ask one of these men for whom it is he is thus laboring, will he be at any loss to answer thus: "I do it," he will say, "for the immortal gods, who, as they bestowed these grounds on me, require at my hands that I should transmit them improved to posterity, who are to succeed me in the possession of them."

## ENERGY.

What one has, that one ought to use; and whatever we take in hand, we ought to do it with all our might.

## RESULT OF SENSUALITY IN YOUTH.

A youth of sensuality and intemperance delivers over a worn-out body to old age.

## ITS OWN PECULIAR PERIOD ASSIGNED TO EVERY PART OF LIFE.

Now, if the choice were given you, which would you prefer, Milo's strength of body, or Pythagoras's abilities of mind? In short, while you have strength use it; when it leaves you, no more repine for the want of it, than you did when lads that your childhood was past, or at the years of manhood that you were no longer boys. The stages of life are fixed; nature is the same in all, and goes on in a plain and steady course: every part of life, like the year, has its peculiar season: as children are by nature weak, youth is rash and bold; staid manhood more solid and grave; and so old age in its maturity has something natural to itself that ought particularly to recommend it.

So Ecclesiastes iii. 1:—

"To everything there is a season, and a time to every purpose under the heaven."

## MIND.

The body, we know, when over-labored, becomes heavy, and, as it were, jaded; but it is exercise alone that supports the spirits and keeps the mind in vigor.

Dryden ("Ep. to John Dryden of Chesterton," v. 24) says:—

"The wise, for cure on exercise depend:  
God never made his work for man to mend."

## PASSIONS.

"The greatest curse," said he, "derived by man from nature, is bodily pleasure when the passions are indulged, and strong inordinate desires are raised and set in motion for obtaining it. For this have men betrayed their country; for this have states and governments been plunged in ruin; for this have treacherous correspondences been held with public enemies."

In Howard's trag. comedy, "The Blind Lady," he says:—

"Passions are like thieves,  
That watch to enter undefended places."

So 1 John ii. 16:—

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

## MIND.

It is owned that the most noble and excellent gift of heaven to man is reason; and it is as sure, that of all the enemies reason has to engage with, pleasure is the most capital.

## PLEASURE.

Pleasure blinds, so to say, the eyes of the mind, and has no fellowship with virtue.

## PLEASURE.

Yet as nature has so ordered it, that pleasure should have a very strong hold of us, and the inclination to it appears deeply founded in our very composition (and it is with too much justice that the divine Plato calls it the bait of evil, by which men are caught as fish with a hook); therefore though age is not taken, nor can well bear with those splendid sumptuous feastings and revels, yet we are not so insensible to the pleasures of life, but that we can indulge ourselves.

## PLEASURES OF AGRICULTURE.

But I am now come to speak of the pleasures of a country life, with which I am infinitely delighted. To these old age never is an obstruction. It is the life of nature, and appears to me the precise course which a wise man ought to follow.

## OLD AGE.

Old age in a person graced with honors is attended with such respect and authority, that the sense of this alone is preferable to all the pleasures youth can enjoy.

Pherecrates (Fr. Com. Gr. i. 129, M.) says:—

"O old age, how burdensome and grievous thou art to men in every way, and not in one thing only. For when we have neither strength nor power, then thou teachest us to have good understanding."

Euripides (Fr. Beller, 13) says:—

"My child, the hands of the young are active in deeds, but the judgment of the old is superior: for time gives a variety of lessons."

Antiphanes (Fr. Com. Gr. p. 555, M.) says:—

"Therefore old age possesses a peculiar power in counsel, for this reason, because it has seen and suffered much."

## AVARICE.

For can anything be more senselessly absurd, than that the nearer we are to our journey's end, we should still lay in the more provision for it?

## WHAT CAN BE CALLED LONG IN LIFE.

Yet, O good gods! what is it in life that can be said to be of long duration? Though we should hold it to the utmost extent of age, or admit we should live the days of that Tartessian king (for I have read that one Arganthonius reigned at Cadiz fourscore years, and lived to a hundred and twenty), yet in my opinion nothing can properly be termed lasting that has a certain period fixed: for when that is once come, all the past is over and gone; and in the business of life, when that is run out, nothing remains to us but what results from past good and virtuous actions. The hours, the days, and months, and years, all slide away, nor can the past time ever more return, or what is to

follow be foreknown. We ought all to be content with the time and portion assigned us. No man expects of any one actor on the theatre that he should perform all the parts of the piece himself: one rôle only is committed to him, and whatever that be, if he acts it well, he is applauded. In the same way, is not the part of a wise man to desire to be busy in these scenes to the last plaudit. A short term may be long enough to live it well and honorably.

Young ("Night Thoughts," Night v. 773) expresses the same idea:—

"That life is long which answers life's great end."

## DEATH.

No man can be ignorant that he must die, nor be sure that he may not this very day.

## THE BEST CLOSE OF LIFE.

The best close to life is when the same nature, which has united, puts a period to its work, while the mind is uninjured and all the other senses are sound.

## THE SOUL.

For while we are closed in these mortal frames, our bodies, we are bound down to a law of necessity, that obliges us with labor and pains to attend to the discharge of the several incumbent duties it requires. But our minds are of a heavenly original, descended from the blissful seats above, thrust down and immersed into these gross habitations of the earth, a situation altogether unsuitable to a divine and eternal nature. But the immortal gods, I believe, thought fit to throw our mortal minds into these human bodies, that the earth might be peopled with inhabitants proper to contemplate and admire the beauty and order of the heavens, and the whole creation; that from this great exemplar they might form their conduct and regulate their lives, with the like unerring steadiness.

So 2 Corinthians v. 8:—

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

## THE SOUL.

I never, indeed, could persuade myself that souls confined in these mortal bodies can be properly said to live, and that, when they leave them, they die; or that they lose all sense when parted from these vehicles; but, on the contrary, when the mind is wholly freed from all corporeal mixture, and begins to be purified, and recover itself again; then, and then only, it becomes truly knowing and wise.

## DREAMS EVINCE IMMORTALITY OF THE SOUL.

But the soul in sleep, above all other times, gives proofs of its divine nature; for when free and disengaged from the immediate service of the body, it has frequently a foresight of things to come; from whence we may more clearly conceive what will be its state when entirely freed from this bodily prison.



## LIFE A TEMPORARY LODGING.

For I am not at all uneasy that I came into, and have so far passed my course in this world; because I have so lived in it, that I have reason to believe I have been of some use to it; and when the close comes, I shall quit life as I would an inn, and not as a real home. For nature appears to me to have ordained this station here for us, as a place of sojournment, a transitory abode only, and not as a fixed settlement or permanent habitation.

So Hebrews xiii. 14:—

"For here have we no continuing city, but we seek one to come."

This idea is adopted by Sir Philip Sidney in his "Arcadia" (10th ed. London, 1655, p. 14):—

"Making a perpetual mansion of this poor baiting-place of man's life."

## SOULS ARE IMMORTAL.

But if I should be mistaken in this belief, that our souls are immortal, I am, however, pleased and happy in my mistake; nor while I live, shall it ever be in the power of man to beat me out of an opinion that yields me so solid a comfort, and so durable a satisfaction.

## LIFE NOT TO BE LIVED OVER AGAIN.

But if any god were to grant that at this age I should become a child again and cry in the cradle, I should decidedly refuse, nor should I wish to be recalled from the goal to the starting-post, as if it were a race-course.

## SOULS ANNIHILATED BY DEATH.

Nor am I able to agree with those who have begun to affirm that the soul dies with the body, and that all things are destroyed by death. I am more inclined to be of the opinion of those among the ancients, who used to maintain that the souls of men are divine, and when they leave the body they return to heaven, and those who are the most virtuous and upright have the most speedy entrance.

## FRIENDSHIP WITH RELATIONS.

Nature herself has produced friendship with relations, but it is never very stable.

## FRIENDSHIP A UNION OF FEELING ON ALL SUBJECTS.

Friendship only truly exists where men harmonize in their views of things human and divine, accompanied with the greatest love and esteem; I know not whether, with the exception of wisdom, the gods have given us anything better.

Blair ("The Grave," l. 88):—

"Friendship: mysterious cement of the soul!  
Sweet'ner of life, and solder of society."

## FRIENDSHIP RENDERS PROSPERITY MORE BRILLIANT.

Friendship throws a greater lustre on prosperity, while it lightens adversity by sharing in its griefs and anxieties.

So Proverbs xvii. 17:—

"A friend loveth at all times, and a brother is born for adversity."

## ABSENT FRIENDS.

For in this way we may say that the absent are present, the needy have abundance, the weak are in health, and, what may seem absurd, the dead are alive.

This is the idea in the well-known line:—

"Though lost to sight, to memory dear."

And in 1 Corinthians v. 3:—

"Absent in body, but present in spirit."

Antiphanes (Fr. Com. Gr. p. 502, M.) says:—

"Lament your kinsmen with moderation, for they are not dead, but have gone before on the same road, along which we must all necessarily pass; then we, too, hereafter, shall come to the same resting-place, about to spend the remainder of our time along with them."

## IN FRIENDSHIP NOTHING FALSE.

In friendship we find nothing false or insincere; everything is straightforward, and springs from the heart.

## THAN FRIENDSHIP NOTHING MORE DELIGHTFUL.

O matchless wisdom; those seem to take the sun out of the world who remove friendship from the pleasures of life; than which we have received nothing better or more pleasant from the gods.

Euripides (Fr. Incert. 47) says:—

"There is no better medicine for grief than the advice of a good and honored friend. He who, in his sufferings, excites and tries to soothe his mind by wine, though he may have pleasure for a moment has a double portion of pain afterwards."

## A MIND WELL REGULATED.

This, then, is a proof of a well-trained mind, to delight in what is good, and to be annoyed at the opposite.

## WHO CAN LOVE HIM WHOM HE FEARS?

For who can love either him whom he fears, or him by whom he thinks that he is feared?

## THE RESULTS OF PROSPERITY.

For not only is Fortune herself blind, but she generally causes those men to be blind whose interests she has more particularly embraced. Therefore they are often haughty and arrogant; nor is there anything more intolerable than a prosperous fool. And hence we often see that men, who were at one time affable and agreeable, are completely changed by prosperity, despising their old friends, and clinging to new.

Pope (Prologue to the Satires, l. 84) thus speaks of a fool:—

"No creature smarts so little as a fool."

## TO LOVE AS IF ONE DAY WE WERE TO HATE.

He used to maintain that there was no maxim more at variance with friendship than that of the man who said, "that we ought always to indulge in love as if we might one day hate."

## A SURE FRIEND.

Ennius has well remarked, "that a real friend is known in adversity."

## TO HATE OPENLY.

Open and avowed hatred far more becomes a man of straightforward character than concealing our sentiments with a smooth brow.

## THE DUTIES DUE TO FRIENDSHIP.

It is a common proverb that many bushels of salt must be eaten together, before the duties due to friendship can be fulfilled.

## REMINDING KINDNESSES.

That is a detestable race of men who are always raking up kindnesses conferred; he, who has received them, ought to have them on his memory, and not the man who has conferred them.

## EXCELLENCE RARE.

A kind of men, few and far between (all good things are rare) for there is nothing more difficult to find than perfection.

## A SECOND SELF.

Unless this idea be adopted in friendship a true friend will never be found; for he is like a second self.

## A THING DONE.

For this is a preposterous idea, and we do over that which has been done, which we are prohibited to do by the ancient proverb.

## MODESTY GREATEST ORNAMENT OF FRIENDSHIP.

He takes the greatest ornament from friendship, who takes modesty from it.

## SOCIETY NECESSARY.

If a man could mount to heaven, and survey the mighty universe with all the planetary orbs, his admiration of their beauties would be much diminished, unless he had some one to share in his pleasure.

## ENEMIES BETTER THAN FRIENDS.

Bitter and unrelenting enemies often deserve better of us than those friends whom we are inclined to regard as pleasant companions; the former often tell us the truth, the latter never.

## FLATTERY.

Let flattery, the handmaid of vices, be far removed from friendship.

So Luke vi. 26:—

"Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets."

## HYPOCRISY.

The truth is that few are endowed with virtue in comparison with the number of those who wish us to believe that they possess it.

## AFFECTION AND KINDLY FEELING.

When affection and kindly feeling are removed, all cheerfulness also is banished from existence.

## AVARICE.

I have never, by Hercules, considered heaps of money, magnificent palaces, influence in the state, military commands, nor any of those pleasures of which men are particularly fond, as things either good in themselves or to be desired; inasmuch as I saw that those who abounded in them still desired them the most. The thirst of desire is never filled nor fully satisfied; those who possess such things are tormented not only with the wish to increase them, but also with the fear of losing them.

Diphilus (Fr. Com. Gr., p. 1091 M.) says:—

"Certainly a sordid love of money is a most foolish thing: for the mind being intent on gaining sees nothing else."

## GUILTY CONSCIENCE.

Death is terrible to those with whose life all things come to an end, not to those whose fame cannot die; but banishment is terrible to those who possess, as it were, a confined and circumscribed abode; not to those who consider the whole habitable globe as one city. Miseries and calamities press upon thee who thinkest thyself rich and increased with goods. Thy lusts torture thee; thou art tormented night and day; who never considerest enough what thou hast, and even fearest, lest that which thou hast should not continue with thee. The consciousness of thy evil deeds goads thee to madness: the fear of judgment and of the laws racks thy mind; wherever thou turnest thy eyes, thy unjust deeds, like furies, meet thee, and do not suffer thee to breathe.

## THE UPRIGHT.

Who therefore lives as he wishes, but the man who leads an upright life, who rejoices in the performance of his duty, who has considered well and thoughtfully the path of life he ought to pursue? who does not submit to the laws from fear, but pays respect and obedience to them because he considers that this is the most proper course; who says, does, and thinks nothing, in short, but of his own will, and freely; all whose plans and all whose acts are derived from and return to himself; nor is there anything which has more authority with him than his own wishes and judgment. Even Fortune herself, which is said to have the greatest power, gives way to him: as the wise poet has said—"A man's fortune has its form given to it by his habits."

## FRUGALITY.

Ye immortal gods! men know not how great a revenue economy is.

## VIRTUE NOT TO BE TAKEN FROM US.

For, if those cunning valuers of things prize highly meadows and certain pieces of ground, because such kind of possessions can be but little injured, at what a rate ought virtue to be esteemed, which can neither be taken away nor stolen; nor can we lose it by shipwreck or fire; nor, is it to be changed by the power of tempests, or time? those who possess it are alone rich.

## STATESMEN.

Be persuaded that there is a certain separate place in heaven for those who have preserved, aided, and ameliorated their country, where they may enjoy happiness to all eternity. For there is nothing on earth which gives more pleasure to that Supreme Being who governs this world, than the meetings and assemblies of men, bound together by social rights, which are called states; the governors and the preservers of these coming thence return to the same place.

So Hebrews v. 9:—

"He became the author of eternal salvation unto all them that obey him."

## THE SOUL.

No doubt, replied Scipio, those are alive who have broken loose from the chains of the body as from a prison; it is yours that is called life that is really death.

## THE WORLD IS THE TEMPLE OF GOD.

Unless the God, whose temple the whole of this is which thou beholdest, shall release thee from these bonds of the body, thou canst not enter here.

## SUICIDE UNLAWFUL.

Wherefore, Publius, thou and all the good must keep the soul in the body, nor must men leave this life without the permission of the Being by whom it has been given, lest thou shouldst seem to treat contemptuously the gift of life conferred on thee by the Supreme Being.

So Philippians i. 23:—"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you."

## VIRTUE OUGHT TO ATTRACT TO TRUE GLORY.

Therefore, if thou wilt only turn thy eyes upwards, and look to that heavenly abode and eternal dwelling-place, thou wilt pay no regard to the gossip of the vulgar, nor place thy hopes in the rewards of men; virtue by its allurements must attract thee to true honor; what others say of thee let them see to it, yet talk they will.

## THE MIND IS THE MAN.

Do thou exert thyself, and believe that it is not thou but thy body that is mortal. For thou art not the being whom this figure shows, but the mind is the man, and not the figure which can be pointed at with the finger. Know therefore that thou art a divine being, since it is a deity in thee which moves, feels, remembers, foresees, rules, and governs that body, over which it is placed, in the very same way as the Supreme Being governs this world; and as the Eternal God directs this world; which is in a certain degree mortal, so the never-dying spirit directs the frail body.

## THE BRAVE.

No man can be brave who considers pain to be the greatest evil of life, nor temperate who considers pleasure to be the highest good.

## THE OBLIGATIONS OF LIFE.

There is no kind of life, whether we are transacting public or private affairs, at home or abroad—those in which we are alone concerned or with others—that is free of obligations. In the due discharge of these consists all the dignity, and in their neglect all the disgrace, of life.

## REASON AND INSTINCT.

Between man and the lower animals there is this great distinction, that the latter, moved by instinct, look only to the present and what is before them, paying but little attention to the past or the future. Whereas man, from being endued with reason, by means of which he sees before and after him, discovers the causes of events and their progress, is not ignorant of their antecedents, is able to compare analogies, and to join the future to the present; he easily sees before his mind's eye the whole path of life, and prepares things necessary for passing along it.

## VIRTUE.

Thou seest, my son Marcus, the very form and features, as it were, of virtue; and could it only be beheld by our eyes, it would rouse in us a wonderful love of wisdom.

## LEARNING.

We are all drawn and attracted to the desire of knowledge and learning, in which we think it honorable to excel; but to make mistakes and to be ignorant, we regard as base and disgraceful.

## THE EARTH CREATED FOR THE USE OF MAN.

But seeing (as has been well said by Plato) we have not been born for ourselves alone, but our country claims one part of us, our friends another, and, as the Stoics declare, all the productions of the earth have been created for the use of men, whereas men are born in order that they should assist one another: in this we ought to follow nature as our guide, to bring into the common stock whatever is useful by an interchange of good offices, at one time giving, at another receiving, to bind men in union with each other by arts, by industry, and by all the faculties of our mind.

So 1 Thessalonians iv. 9:—"For ye yourselves are taught of God to love one another."

## THE AMBITIOUS.

In men of the highest character and noblest genius there generally exists insatiable desire of honor, command, power, and glory.

## DO NOTHING WHICH IS DOUBTFUL.

Wherefore wisely do those admonish us who forbid us to do anything of which we may be in doubt, whether it is right or wrong. What is right shines with unreflected lustre, whereas hesitation insinuates a suspicion of something wrong.

## THE FUNDAMENTAL PRINCIPLES OF JUSTICE.

The fundamental principles of justice are, in the first place, that no injury be done to any one; and,

secondly, that it be subservient to the public good.

#### RIGOR OF LAW.

Hence "strictness of law is sometimes extreme injustice" has passed into a trite proverb.

#### JUSTICE TOWARDS INFERIORS.

Let us remember that justice must also be observed even to inferiors.

#### TRUE HONORABLE DEALING.

In honorable dealing we must consider what we intended, not what we said.

#### HYPOCRISY.

In acts of wickedness there is nothing greater than that of those who, when they deceive, so manage that they seem to be virtuous and upright men.

#### FALSE GENEROSITY.

For many men act recklessly and without judgment, conferring favors upon all, incited to it by a sudden impetuosity of mind: the kindnesses of these men are not to be regarded in the same light or of the same value as those which are conferred with judgment and deliberation. But in the conferring and requiting of a favor, if other things be equal, it is the duty of a man to assist where it is most required. The very opposite of this often takes place, for men assist those from whom they hope to receive in return, even though they do not require it.

#### REASON AND SPEECH.

It is reason and speech that unite men to each other; nor is there anything else in which we differ so entirely from the brute creation.

#### MARRIAGE THE CLOSEST BOND OF SOCIETY.

The first bond of society is the marriage tie: the next our children; then the whole family of our house, and all things in common.

So Genesis ii. 24 :—

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

#### FATHERLAND.

But, when thou considerest everything carefully and thoughtfully, of all societies, none is of more importance, none more dear than that which unites us with the commonwealth. Our parents, children, relations, and neighbors are dear, but our fatherland embraces the whole round of these endearments; in defence of which, who would not dare to die if only he could assist it?

#### POPULARITY.

The man who is of the highest spirit and most influenced by the desire of glory, is most easily excited to the commission of injustice. Such a position is indeed of a slippery character, for there is scarcely to be found a man who, when he has undertaken labors and undergone dangers, does not look to glory as their reward.

#### POPULARITY—HUNTING.

That man is not to be considered among the great who depends on the errors of the foolish multitude.

#### RETIREMENT.

There are, and have been, many men who, desiring that life of tranquillity which I have been describing, have retired from public affairs, and devoted themselves to the pleasures of private life. These have had the same object in view as men in high rank—namely, that they should stand in need of nothing, be the slave of no one, enjoy perfect liberty; the peculiar characteristic of which kind of life is, that a man lives according to his own will and pleasure. Wherefore, since those desirous of power have this in common with those lovers of retirement whom I have described, the one think they are able to obtain it by the possession of great wealth, and the other by being content with their own small competency. The idea of neither of these is to be altogether disregarded, but the life of the inactive is easier, safer, less burdensome and annoying to others, whereas those, who devote themselves to public life and the management of great affairs, are more advantageous to mankind, and rise to greater glory and honor.

#### TO DESPISE RICHES.

Nothing is a greater proof of a narrow and grovelling disposition than to be fond of riches, while nothing is more noble and exalted than to despise money, if thou hast it not; and if thou hast it, to employ it in acts of beneficence and liberality.

So Hebrews xiii. 16:—

"But to do good and communicate forget not: for with such sacrifices God is well pleased."

#### IN ALL AFFAIRS THERE SHOULD BE DILLIGENT PREPARATION.

In all affairs before thou undertakest them, a dilligent preparation should be made.

#### WISE ADMINISTRATION.

An army abroad is of little use unless there is prudent conduct in affairs at home.

#### WAR ONLY TO BE MADE TO SECURE PEACE.

Let war be so carried on that no other object may seem to be in view except the acquisition of peace.

#### FORESIGHT.

Though the one is a proof of a high spirit, the other is that of a lofty intellect to anticipate by forethought coming events, and to come to a conclusion somewhat beforehand what may possibly happen in either case, and what ought to be done in that event, and not to be obliged sometimes to say, "I had never thought it." These are the acts of a powerful and sagacious mind, one who trusts in his own prudence and schemes.

## DEATH TO BE PREFERRED TO SLAVERY.

When time and necessity require it, we should resist with all our might, and prefer death to slavery and disgrace.

Euripides (Fr. Archel. 14) says:—

"For a few brave men are better than many cowards."

And Euripides (Fr. Archel. 28):—

"One thing only I declare to you, that you ought never willingly to sink in life to slavery, when you may die in freedom."

## THE CHARACTER OF A RESOLUTE MAN.

It is the character of a brave and resolute man not to be ruffled with adversity and not to be in such confusion as to desert his post, as we say, but to preserve presence of mind and the exercise of reason without departing from his purpose.

So 1 Peter v. 7:—

"Casting all your care upon him; for he careth for you."

## THE NOBLE.

It is the duty of a great man, in a revolutionary age, to punish the guilty, to be kind to the lower orders, and in all states of fortune to do what is straightforward and honorable.

## THE CONTEMPT OF DANGERS.

We should never by shunning dangers cause that we should seem cowardly and timid, but we should also avoid unnecessarily exposing ourselves to danger, than which nothing can be more foolish.

## MODERATION WORTHY OF A GREAT AND GOOD MAN.

Nothing is more praiseworthy, nothing more suited to a great and illustrious man than placability and a merciful disposition.

So Romans xli. 18:—

"If it be possible, as much as lieth in you, live peaceably with all men."

## PUNISHMENT TO BE PROPORTIONED TO THE OFFENCE.

We must take care that crimes be not more severely punished than they deserve, and that one should not be punished for a fault, respecting which another is not even called in question.

## ANGER IN PUNISHING.

Above all things in punishing we must guard against passion; for the man who is in a passion will never observe the mean between too much and too little.

## LET US AVOID PRIDE.

In prosperity let us particularly avoid pride, disdain, and arrogance.

## EQUANIMITY IN ALL THINGS.

It shows a weak mind not to bear adversity and prosperity with moderation.

## AFFABILITY IN HIGH FORTUNE.

Rightly do those teach who admonish us that

we should be the more humble in proportion to our high rank.

So Matthew xviii. 4:—

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

## THE OPINION OF THE WORLD.

To treat with contempt what the world thinks of us is the mark not merely of arrogance but of a character utterly shameless.

## THE APPETITES MUST OBEY REASON.

We must take care that our appetites be obedient to reason, neither outrunning it nor lagging behind from sluggishness or languor, and that these be in a state of tranquillity, and free from all disturbing influences.

## JOKES.

The distinction between a delicate witticism and a low, rude joke is very perceptible; the former may be indulged in, if it be seasonable, and in hours of relaxation, by a virtuous man; the latter, if indecent gestures and obscenity of language be used, is unworthy even of a human being.

Earl of Roscommon ("Essay on Translated Verse"):—

"Immodest words admit of no defence,  
For want of decency is want of sense."

## A LIMIT TO BE SET TO OUR AMUSEMENTS.

There is a certain limit to be observed even in our amusements, that we do not abandon ourselves too much to a life of pleasure, and carried away by such a life sink into immorality.

## AMUSEMENT NOT DISALLOWABLE.

Sport and merriment are at times allowable; but we must enjoy them as we do sleep and other kinds of repose when we have performed our weighty and important affairs.

## THE MIND.

The mind of man is improved by learning and reflection; it is always searching into or doing something, and is led forward by the pleasurable enjoyment of the eye and the ear.

## THE UNWILLING MINERVA.

Hence it is the more evident in what the graceful consists, on this account, because there is nothing becoming which goes against the grain (as is the proverb)—that is to say, when nature resists and opposes.

## A MAN'S OWN MANNERS.

A man's own manner and character is what best becomes him.

## A PROFESSION.

We ought particularly to determine what kind of characters we wish to be, and what is to be the course of our life which is a matter of great difficulty. For in early youth, when the judgment is weak, every one selects the kind of life which he prefers; therefore he is fixed in a certain definite course before he is able to judge which is best for him.

#### FEW CAN DECIDE THE MODE OF THEIR FUTURE LIFE.

The rarest class is made up of those who, either from the possession of exalted genius, or furnished with excellent education and learning, or having both have been allowed time to make up their mind what course of life they would wish to embrace.

#### VIRTUOUS EXAMPLE OF A FATHER.

The best inheritance that a father can leave to his children, and which is superior to any patrimony, is the glory of his virtue and noble deeds; to disgrace which ought to be regarded as base and impious.

#### DUTIES OF CITIZENS.

A private citizen ought to live on terms of equality with his fellow-citizens, neither cringing nor subservient, nor haughty nor insolent; he ought to be favorable to measures in the state which lead to peace and quietness, for such we consider to be the character of a virtuous and upright citizen.

#### AN ALIEN.

A foreigner and an alien ought to attend to nothing but his own business, never to meddle with the affairs of others, and least of all to pry into the concerns of a foreign state.

#### OBSERVE CONSISTENCY OF CONDUCT.

Nothing is more becoming than in all our actions and in all of our deliberations to observe consistency of conduct.

#### BEAUTY AND DIGNITY.

But, as there are two kinds of beauty, in the one of which is loveliness, in the other dignity; we ought to regard loveliness as the quality of woman, dignity that of man. Therefore, let every ornament unworthy of a man be removed from his person, and let him guard against any similar defect in his gestures and movements.

#### CLOWNISHNESS TO BE AVOIDED.

Besides, we must be neat in our person, though not over particular, and let us shun boorish and ungentlemanlike slovenliness. The same principles must be applied to our dress, in which as in most things, a mean is to be observed.

#### CONVERSATION.

A conversationalist must not exclude others from conversation at the dinner-table, as if it were his own possession, but he ought to regard mutual interchange of ideas to be the rule in conversation as in other things.

#### Bragging.

It is a silly thing to brag loudly of one's own doings (the more so if it be false), and to imitate the braggadocio-soldier in the play, telling falsehoods to the great amusement of the company.

#### DEGENERACY.

It is a disgraceful thing when the passers-by exclaim, "O ancient house! alas, how unlike is thy present master to thy former lord!"

#### A PALACE.

A man's dignity should be increased by his house, and yet not wholly sought from it; the master ought not to be ennobled by the house, but the house by the master.

#### QUICK TO SEE THE FAULTS OF OUR NEIGHBORS.

For it happens that we are more quicksighted as to the faults of others than of our own.

#### PRUDENCE.

Prudence is the knowledge of things to be sought and to be avoided.

#### IMPORTANCE OF LEGAL STUDIES.

Hence it may be understood that the studies and pursuits of literature ought to be deferred to the study of law, which relates to the interests of the human race, than which there ought to be nothing more important to man.

#### PUBLIC SPEAKING.

On this account it is more serviceable to the public to speak eloquently, provided it is with prudence, than to think ever so accurately, if it be destitute of eloquence; for thought terminates in itself, whereas eloquence embraces all those with whom we are united in the society of life.

#### THE LEARNED TEACH AFTER THEIR DEATH.

Learned men not only instruct and educate those who are desirous to learn, during their life, and while they are present among us, but they continue to do the same after death by the monuments of their learning which they leave behind them.

#### PIETY AND HOLINESS.

Piety and holiness of life will propitiate the gods.

So Micah vi. 6:—

"Wherewith shall I come before the Lord."

And 1 Peter iii. 15:—

"Sanctify the Lord God in your hearts."

#### MAN THE CAUSE OF MISCHIEF TO MAN.

There is no plague of so fearful a character that it may not arise to man from man.

#### FORTUNE.

Who does not know the influence that fortune exercises both upon our prosperity and adversity? For when we sail with her favoring breeze, we are carried forward to the wished-for port, and when she blows against us, we are in distress.

Sir Thomas Browne ("Religio Medici," c. 17, 18) expresses the same idea very beautifully:—

"All cannot be happy at once; for because the glory of one state depends upon the ruin of another, there is a revolution and vicissitude of their greatness which must obey the



spring of that wheel not proved by intelligencies, but by the hand of God, whereby all estates rise to their zenith and vertical points, according to their predestinated periods. For the lives not only of men but of commonweals, and the whole world, run not upon an helix that still enlargeth, but on a circle, where arising to their meridian, they decline in obscurity, and fall under the horizon again.

"These must not therefore be named the effects of fortune, but in a relative way, and as we term the works of nature. It was the ignorance of man's reason that begat this very name, and by a careless term miscalled the providence of God; for there is no liberty for causes to operate in a loose and straggling way, nor any effect whatsoever but hath its warrant from some universal or superior cause. 'Tis not a ridiculous devotion to say a prayer before a game at tables; for even in sortileges and matters of greatest uncertainty, there is a settled and pre-ordered course of effects. It is we that are blind, not fortune; because our eye is too dim to discover the mystery of her effects, we foolishly paint her blind, and hoodwink the providence of the Almighty. I cannot justify that contemptible proverb that fools only are fortunate; or that insolent paradox, that a wise man is out of the reach of fortune; much less those opprobrious epithets of poets, whore, bawd, and strumpet. 'Tis, I confess, the common fate of men of singular gifts of mind to be destitute of those of fortune; which doth not any way deject the spirit of wiser judgments, who thoroughly understand the justice of this proceeding, and being enriched with higher donatives, cast a more careless eye on these vulgar parts of felicity. It is a most unjust ambition to desire to engross the mercies of the Almighty, nor to be content with the goods of mind without a possession of those of body or fortune: and is an error worse than heresy to adore these complimental and circumstantial pieces of felicity, and undervalue those perfections and essential points of happiness wherein we resemble our Maker."

Simonides of Ceos (Fr. 36, S.) thus expresses himself:—

"For the life of man is unstable; having nothing certain, it is moved here and there by accidents. Yet hope cheers the mind; no one knows what an hour may bring forth; God rules all the affairs of men, and often a boisterous storm overwhelms them in calamity."

#### FEAR.

Fear is a bad guardian of a thing that requires to last, while on the other hand, affection is faithful to the end.

So Galatians iii. 23:—

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."

#### PLEASURES.

Pleasures, those alluring mistresses, divert the great majority of mankind from the path of virtue; and when the torch of affliction is applied they are terrified beyond measure. All men feel strongly life, death, riches, and poverty. As to those who, with a high and noble spirit, look on such things with an indifferent eye, men, whom a great and lofty object, when it is presented, draws and absorbs to itself, in such cases who can refrain from admiring the splendor and beauty of their high-principled conduct?

Euripides (Fr. Archel. 10) says:—

"There is no one who seeks to live in pleasure that has reached fame: man must labor."

#### INCORRUPTIBILITY.

Men particularly admire him who is not to be influenced by money; for in whomsoever they see this quality strongly marked, they regard him as ore purified by fire.

#### HYPOCRISY AND TRUE POPULARITY.

Well did Socrates say, that this was the nearest

and the shortest road to glory, when a man acted so that he was such as he wished to be considered. Whereas those are greatly mistaken who think that they can obtain permanent glory by hypocrisy, vain pretence, and disguised words and looks. True glory strikes its roots deep, and spreads them on all sides; everything false disappears quickly, like spring flowers, nor can anything, that is untrue, be of long duration.

So Proverbs xix. 5:—

"He that speaketh lies shall not escape."

Also Acts v. 38, 39:—

"And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it."

#### THE CHIEF RECOMMENDATION OF A YOUNG MAN.

The chief recommendation of a young man is modesty, obedience to parents, and affection for relations.

#### CONVERSATION.

But yet it is difficult to say how much men's minds are conciliated by a kind manner and affability of speech.

#### DUTY OF AN ADVOCATE.

We ought to consider it a duty to defend the guilty, provided he be not an abominable and impious wretch. Mankind desire this, custom allows it, and even humanity is willing to tolerate it.

#### THE DUTY OF A JUDGE.

It is the duty of a judge in all trials to follow truth.

#### IN WHAT WAY GENEROSITY IS TO BE SHOWN.

Our purse should not be so closed that our kind feelings cannot open it, nor yet so unfastened that it lies open to all. A limit should be set, and it should depend on our means.

So Isaiah lviii. 7:—

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

#### BOUNTY.

We ought particularly to remember this, as it is often in the mouths of the men of the present day, and has even passed into a proverb, "That a bountiful disposition has no bottom." For where can there be any moderation when both those who are accustomed to get and others are anxious for the same thing?

#### BENEFITS ILL BESTOWED.

Well has Ennius said, "Kindnesses misplaced are nothing but a curse and disservice."

"Praise undeserved is satire in disguise."

#### GRATITUDE.

Now it was well said, whoever said it, "That he, who hath the loan of money has not repaid it; and he, who has repaid it, has not the loan; but



he, who has acknowledged a kindness, has it still; and he, who has a feeling of it, has requited it."

#### LEVELLING PRINCIPLE, NO MISCHIEF GREATER.

He said very unwisely, "That there were not two thousand men of property in the whole state." A speech well worthy of notice, and which aimed at the equalizing of property, than which there is no principle more pernicious in a state.

#### HEALTH.

Good health is to be secured by an acquaintance with our constitutions, and by observing what things benefit or injure us; by temperance in living, which tends to preserve the body; by refraining from sensuality; in short, by employing the skill of those who have devoted themselves to the study of the human body.

#### LEISURE.

My son Marcus, Cato tells us that Publius Scipio, he who was called Africanus the Elder, used to say "that he was never less at leisure than when he was at leisure, nor less alone than when he was alone." A splendid saying, and worthy of a great and wise man, which shows that he used to deliberate on affairs in his leisure hours, and to converse with himself when he was alone, so that he never was idle, and sometimes did not require the society of others. Therefore the two things which cause ennui to others—namely, retirement and solitude—roused him.

Sir P. Sidney ("Arcadia," b. i.) expresses the same idea:—"They are never alone that are accompanied by noble thoughts."

#### DO GOOD UNTO ALL MEN.

It is more in accordance with nature to undergo the greatest labors and annoyances, for the sake, if it were possible, of preserving or assisting all nations.

#### EVERY ONE SHOULD BEAR HIS OWN BURDEN.

Every one should bear his own burden rather than abridge the comforts of others.

#### THE ABANDONMENT OF THE COMMON GOOD.

The desertion of the common interest is contrary to nature.

#### NOTHING EXPEDIENT WHICH IS NOT ALSO VIRTUOUS.

He often assures us that there is nothing expedient which is not also honorable, nothing honorable which is not also expedient; and he maintains that there is no greater injury done to men than by those who try to separate them.

#### GUILT IN THE HESITATION OF A WICKED ACT.

Wickedness resides in the very hesitation about an act, even though it be not perpetrated.

#### THE TRUE WAY OF LIFE.

He who runs in a racecourse ought to exert himself as much as he can to conquer, but ought by no means to trip up, or throw down the man with whom he is contending; so in the affairs of life there is nothing wrong in a man trying to obtain what may be for his advantage, yet roguery is unlawful.

#### THE BUYER AND SELLER.

Everything should be disclosed, that the buyer may be ignorant of nothing which the seller knows.

#### IGNORANCE OF ANOTHER NOT TO BE PREYED ON.

No one should act so as to take advantage of the ignorance of his neighbor.

#### MAN OF INTEGRITY.

For when they praise the faith, the honor, the goodness of a man, they say, "He is one with whom we may play at odd and even in the dark."

#### PERJURY.

For to swear falsely is not at all times to be accounted perjury, but not to perform that which you have sworn according to the intentions of your mind—"ex animi tui sententiâ," as our law books have it—is perjury.

#### PERJURY.

I have sworn with my tongue, but I have a mind unsworn.

#### IPSE DIXIT.

Nor am I accustomed to approve of that which we have heard about the Pythagoreans, who they say used to answer, when they made an assertion in discussing a subject, if they were asked why it was so, "He himself has said it." Now this "he" was Pythagoras.

#### ALL NATIONS HAVE AN IDEA OF A GOD.

Nature herself has imprinted on the minds of all the idea of a God. For what nation or race of men is there that has not, even without being taught, some idea of a God?

So Acts xvii. 23:—

"Whom therefore ye ignorantly worship, him declare I unto you."

#### GOD IS ETERNAL.

For the same nature, which has given to us a knowledge of the gods, has imprinted on our minds that they are eternal and happy.

#### THE HAPPINESS OF LIFE.

We place a happy life in tranquillity of mind.

#### GOD KNOWS ALL THINGS.

Who should not fear God, who foresees, considers, and perceives all things?

#### THE ETERNITY OF GOD.

For the gods have always been, and never were born.

## AN APE.

How like to us is that filthy beast the ape!

## SUPERSTITION AND TRUE RELIGION CONTRASTED.

Superstition is a senseless fear of God, religion the pious worship of God.

## TIME DESTROYS THE ERRONEOUS OPINIONS OF MEN.

Time destroys the groundless conceits of man, but confirms that which is founded on nature and reality.

Byron says:—

"But time strips our illusions of the soul,  
And one by one in turn some grand mistake  
Casts off its bright skin yearly like a snake."

## ALL THE SICK ARE NOT CURED.

Because all the sick do not recover, therefore medicine is no art.

## ART.

It is above all the property of art to create and bring into being.

## HOW GOD IS TO BE WORSHIPPED.

The best, the purest, the most holy worship of the gods, and that which is most consistent with our duty, is to worship them always with purity and sincerity of words and thoughts; for not only philosophers, but even our ancestors have drawn a distinction between superstition and religion.

Euripides (Fr. Antig. 38) says:—

"There are three virtues, my child, which you ought to observe, to honor the gods, reverence your parents, and respect the common laws of Greece; and doing so, you will always have the fairest crown of glory."

So John iv. 24:—

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

Epictetus (i. 16) thus exhorts man to the praise of God:—

"Are these the only works of Providence with regard to us? And what speech can fitly celebrate their praise? For, if we had any understanding, ought we not, both in public and in private, incessantly to sing and praise the Deity and rehearse his benefits? Ought we not, whether we dig, or plough, or eat, to sing this hymn to God, 'Great is God, who has supplied us with these instruments to till the ground; great is God who has given us hands and organs of digestion; who has given us to grow insensibly, to breathe in sleep'? These things ought we ever to celebrate; but to make it the theme of the greatest and divinest hymn, that he has given us the power to appreciate these gifts and to use them well. But because some of you are blind and insensible, there must be some one to fill this station and lead, in behalf of all men, the hymn to God; for what else can I do, a lame old man, but sing hymns to God? Were I a nightingale, I would act the part of a nightingale; were I a swan, I would act the part of a swan. But since I am a reasonable creature, it is my duty to praise God. This is my business, I do it. Nor will I ever desert this post so long as it is permitted me, and I call on you to join in the same song."

## GOD.

Nothing is superior to God; he must therefore govern the world. God is subject to no principle of nature, therefore he rules the whole of nature.

## NATURE BETTER THAN ART.

Those things are better which are perfected by

nature than those things which are finished by art.

## THE WORLD WILL BE BURNT UP.

From which some philosophers think that that will happen which Panætius doubts, that the whole world will at last be burnt up.

So 2 Peter iii. 7:—

"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

## MEN NOT SIMPLY INHABITANTS OF THE EARTH.

God has made men, springing from the ground, tall and upright, that, with eyes looking to heaven, they might acquire a knowledge of the Divine Being. For men are not to consider themselves as mere dwellers on earth, but as it were placed there to gaze on the heavens and heavenly bodies, which is the privilege of no other animated creature.

## THE EYES PLACED LIKE SENTINELS.

The eyes, like sentinels, occupy the highest place in the body.

## ELOQUENCE.

How noble and divine is eloquence! the mistress of all things, as you are accustomed to say. Which, in the first place, enables us to learn those things of which we are ignorant, and to teach others those things which we know; by this we exhort; by this we persuade; by this we console the afflicted; by this we dissipate the fears of the timid; by this we restrain the eager; by this we put an end to passions and desires; it is this that has bound mankind by the community of privileges, of laws, and civil society; this it is which has removed us far from the ills of a savage and barbarous life.

## MAN.

Everything that the earth produces belongs to man: we enjoy the fields and the mountains; ours are the rivers and the lakes; we sow corn and plant trees; we give fruitfulness to the earth by irrigating the ground; we confine, direct, and turn the course of rivers; in short, by our proceedings we endeavor to form, as it were, a second nature.

Euripides (Fr. Aiol. 25) says:—

"Man's strength lasts only a short time; yet by his cunning devices he brings under him the various tribes of the sea, earth, and air."

## INSPIRATION.

No man was ever great without divine inspiration.

So Daniel ii. 21:—

"He giveth wisdom unto the wise, and knowledge to them that know understanding."

And Matthew x. 20:—

"For it is not ye that speak, but the Spirit of your Father which speaketh in you."

## REASONING OFTEN DARKENS MATTERS.

The clearest subjects are often obscured by lengthened reasoning.

\*BEST NOT TO KNOW THE FUTURE.

Often it is disadvantageous to know what is to happen; for it is wretched to be grieved without the power of changing events.

THE EXPERIENCED.

I call those experienced whose minds are strengthened by knowledge, as the hands are hardened by labor.

JUSTICE.

Justice renders to every one his due.

MALICE.

Malice is a subtle and deceitful engine to work mischief.

VIRTUE.

No one has ever acknowledged having received virtue from a god.

EVERY POET MAD.

Democritus maintains that there can be no great poet without a spice of madness.

CAREFUL OBSERVATION.

A long course of careful observations, conducted for a length of time, brings with it an incredible accuracy of knowledge.

"COMING EVENTS CAST THEIR SHADOWS BEFORE."

Certain signs precede certain events.

Coleridge says:—

"Often do the spirits  
Of great men stride on before the events,  
And in to-day already walks to-morrow."

PREDESTINATION.

Since this is so, nothing has ever happened which has not been predestinated, and in the same way nothing will ever occur, the predisposing causes for which may not be found in nature.

IMPOSTORS.

In short, I care nothing for the Marsian augurs, nor the village haruspices, nor strolling astrologers, nor for the gypsy priests of Isis, nor for the interpreters of dreams; for these possess neither science nor art, but are superstitious priests and impudent impostors. They are either lazy or mad, or act to gain a livelihood; knowing not the right path themselves, they pretend to show it to others, promising riches to gain a penny.

TEACHERS.

What nobler employment, or more advantageous to the state, than that of the man who instructs the rising generation!

A WISE PROPHET.

The best guesser I shall always call the most sagacious prophet.

Euripides (Fr. Incert. 85) says:—

"He is the best prophet who is the best guesser."

And Theocritus (Idyl. xxi. 32) says:—

"He is the best diviner of dreams who is taught by his understanding."

KNOWLEDGE OF FUTURITY.

For my own part, I can never believe that a knowledge of future events would be of advantage to us; for what a miserable life Priam would have led, had he known the occurrences that were to befall him in his old age!

STAR-GAZING.

Nobody looks at what is immediately before them; we are all employed in gazing at the stars.

IT IS WELL TO OBSERVE THE FACTS OF NATURE.

Though it be impossible to discover the occult causes of natural phenomena, still it is well to observe and animadvert upon the facts themselves.

EXTRAORDINARY EVENTS.

In extraordinary events ignorance of their causes produces astonishment.

ONE IS NOT SURPRISED AT WHAT HAPPENS OFTEN.

A man is not surprised at what he sees frequently, even though he be ignorant of the reason; whereas if that which he never beheld before happens, then he calls it a prodigy.

CHANGEABLENESS OF FORTUNE.

No one will separate fortune from inconstancy and rashness.

HOW SUPERSTITIOUS FEAR IS TO BE DRIVEN AWAY.

Drive away by the principles of nature that terror which may have been caused by the strangeness of the event.

THERE ARE NO PRODIGES.

Nothing can be done without a cause, nor has anything been done which cannot again be done. Nor, if that has been done which could be done, ought it to be regarded as a prodigy. There are, therefore, no prodigies.

GOD IS OMNIPOTENT.

There is nothing which God cannot accomplish.

GOD KNOWS THE CHARACTER OF MAN.

God cannot be ignorant of the character of man.

So Psalm xciv. 11:—

"The Lord knoweth the thoughts of man, that they are vanity."

GOD KNOWN BY HIS WORKS.

The beauty of the world and the orderly arrangement of everything celestial makes us confess that there is an excellent and eternal nature, which ought to be worshipped and admired by all mankind.

So Psalm cii. 25-27:—

"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."

## RELIGION AND SUPERSTITION.

Religion is not removed by removing superstition.

## MAN PRESIDENT AND SAGACIOUS.

This provident, sagacious, versatile, subtle, thoughtful, rational, wise animal, which we call man, has been created by the supreme God with a certain noble privilege; for he alone of so many different kinds and sorts of animals is partaker of reason and reflection, when all others are destitute of them. But what is there, I will not say in man, but in all heaven and earth, more divine than reason? which, when it has arrived at maturity, is properly termed wisdom.

So John i. 13:—

"Which were born of God.

NO NATION SO SAVAGE THAT DOES NOT ACKNOWLEDGE GOD.

Therefore, of all kinds of animals there is none except man that has knowledge of a God; among men there is not a nation so savage and brutish which, though it may not know what kind of a being God ought to be, does not know that there must be one. From this we may infer that, whoever, as it were, recollects and knows whence he is sprung, acknowledges the existence of a God.

## NATURE TEACHES MAN TO LOOK UPWARD.

Nature has bestowed on man alone an erect stature and raised his thoughts to the contemplation of heaven, as if it were connected with him by relationship and his ancient home.

## EVIL HABITS.

There is in fact such corruption engendered in man by bad habits, that the sparks, as it were, of virtue, furnished by nature, are extinguished, and vices of an opposite kind arise around and become strengthened.

So Romans xvi. 18:—

"They by good words and fair speeches deceive the hearts of the simple."

## THOU SHALT LOVE THY NEIGHBOR.

Let man love himself not more than his neighbor.

So Matthew v. 43:—

"Thou shalt love thy neighbor."

And John xiii. 34:—

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

## REMORSE OF CONSCIENCE.

The furies pursue men, not with burning torches, as the poets feign, but with remorse of conscience and the tortures arising from guilt.

So Job xv. 24, 25:—

"Trouble and anguish shall make him afraid, . . . for he stretcheth out his hand against God."

## JUSTICE.

Justice is obedience to the written laws.

## INSPIRATION OF MAN.

For whoever is acquainted with his own mind, will, in the first place, feel that he has a divine

principle within him, and will regard his rational faculties as something sacred and holy; he will always both think and act in a way worthy of so great a gift of the gods; and when he shall have proved and thoroughly examined himself, he will perceive how well furnished by nature he has come into life, and what noble instruments he possesses to obtain and secure wisdom.

## THE SPOTS WHERE OUR FRIENDS HAVE BEEN.

We are moved, I know not how, by the spots in which we find traces of those who possess our esteem and admiration.

## BEGIN WITH A PRAYER TO GOD.

We must begin our acts with a prayer to the immortal gods.

## LAW.

I see, therefore, that this has been the idea of the wisest, that law has not been devised by the ingenuity of man, nor yet is it a mere decree of the people, but an eternal principle which must direct the whole universe, ordering and forbidding everything with entire wisdom. Thus they used to say that the mind of the divinity was the real and ultimate law which orders or forbids everything justly; hence that law which the gods have assigned to mankind is justly deserving praise, for it is the reason and mind of a wise being well fitted to order or forbid.

This idea is beautifully expressed by Hooker ("Ecclesiastical Polity," book i.):—

"Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power."

## LAW.

For it was reason, derived from the nature of things, impelling man to what is right, and deterring him from what is wrong, which does not then begin to be law, when it is found written down in books, but was so from the first moment of its existence. It was co-eternal with the divine mind, wherefore true and ultimate law fitted to order and to forbid is the mind of the Supreme Being.

Coke ("Institute," b. i. fol. 976) says:—

"Reason is the life of the law; nay, the common law itself is nothing else but reason. . . . The law, which is the perfection of reason."

## LAW.

Law, therefore, is what distinguishes right and wrong, derived from nature herself the most ancient principle of all things, to which the laws of men direct themselves, when they impose penalties on the wicked, and protect and defend the good.

Sir W. Jones ("Ode in Imitation of Alcæus"):—

"Sovereign law—that state's collected will,  
O'er thrones and globes elate,  
Sits empress, crowning good, repressing ill.

## GOD KNOWS MAN.

The gods know what sort of a person every one really is; they take notice with what feelings and with what piety he attends to his religious duties, and are sure to make a distinction between the good and the wicked.

So Psalm v. 4-6:—

"For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man."

## STAINS OF THE CONSCIENCE CANNOT BE OBLITERATED.

The stains that effect the mind cannot be got rid of by time, nor yet can the multitudinous waters of the sea wash them away.

## RELIGIOUS FEELINGS.

That is a noble sentence of Pythagoras—"That then chiefly do piety and religion flourish in our souls, when we are occupied in divine services."

## GOD IS NOT TO BE PROPITIATED BY THE GIFTS OF THE WICKED.

Let the impious listen to Plato, that they may not dare to propitiate the gods with gifts, for he forbids us to doubt what feelings God must entertain towards such, whenever a good man is unwilling to accept gifts from the wicked.

## AN ART IN TEACHING.

For not only is art shown in knowing a thing, but there is also a certain art in teaching it.

## THE MAGISTRATE A SPEAKING LAW.

It may be truly said that the magistrate is a speaking law, and the law is a silent magistratè.

## MAGISTRATES ARE NECESSARY.

A state cannot exist without the foresight and diligence of magistrates.

So 1 Peter ii. 13, 14:—

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."

## OBEDIENCE.

He who obeys with modesty, appears worthy of some day or other being allowed to command.

So Ephesians vi. 5, 6:—

"Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart."

## SAFETY OF THE PEOPLE IS THE SUPREME LAW.

Let the safety of the people be the supreme law.

## SONGS ABLE TO CHANGE THE FEELINGS OF A NATION.

This observation is much more certain than that of Plato, who pretends that a change in the

songs of musicians is able to change the feelings and conditions of a state.

This is very much the idea of Andrew Fletcher of Saltoun:—

"I knew a very wise man that believed that, if a man were permitted to make all the ballads, he need not care who should make the laws of a nation."

## MEN ARE IMITATORS OF THOSE ABOVE THEM.

Thou mayst plainly see that such as the chief men of the state have been, such also has been the character of the state; and whatever change of manners took place in the former, the same always followed in the latter.

## CICERO OPPOSED TO BALLOT.

For I am of the same opinion as you have always been, that open "viva voce" voting is the best method at elections.

## BALLOT A COVER FOR CORRUPT VOTES.

Wherefore the powerful ought rather to have been deprived of their power of influencing votes for bad purposes, than that the ballot should have been conferred on the people, whereby corrupt votes are concealed, virtuous citizens being left in the dark as to the sentiments of each. Wherefore no good man has ever been found to bring forward or propose such a law.

## BREVITY THE SOUL OF A SPEECH.

For brevity is the best recommendation of a speech, not only in the case of a senator, but in that, too, of an orator.

So Shakespeare ("Hamlet," act ii. sc. 2):—

"Brevity is the soul of wit."

## MEMORY.

Memory is the treasury and guardian of all things.

## POWER OF ELOQUENCE.

Nothing appears to me to be nobler than to keep assemblies of men entranced by the charms of eloquence, wielding their minds at will, impelling them at one time, and at another dissuading them from their previous intentions.

## NOTHING MORE NOBLE THAN TO ASSIST THE WRETCHED.

What is there so kinglike, so noble, so generous, as to bring aid to the suppliant, to raise up the broken in heart, to save and deliver from dangers?

So Psalm lxxii. 12:—

"For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."

## RHETORICIANS WITH VOLUBLE TONGUES.

Mnesarchus used to say that those whom we called orators, were nothing else but artisans with voluble and well-trained tongues, but that no one was an orator unless he was wise.

## THE LAWYERS.

The house of the lawyer is, no doubt, the oracle of the whole state.

## THE GOOD.

Socrates used to say that to those who were convinced that they should prefer nothing so much as to be good men, every other kind of learning was easy.

## USE THE GIFT OF THE SPIRIT.

Be unwilling to allow us to be the slave of only one, but rather of you all in whatever we can and ought.

So 1 Peter iv. 10:—

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

## THE SMALLEST PLEASURE.

Many prefer the smallest pleasure to the most important advantage.

## ELOQUENCE FLOURISHES IN A FREE STATE.

The practice of public speaking flourishes in every peaceful and free state.

## HISTORY.

History is the witness of the times, the torch of truth, the life of memory, the teacher of life, the messenger of antiquity.

## THE PRIMARY LAW OF HISTORY.

Who does not know that the primary law of history is that it should not dare to say anything false, next that it should dare to state the truth, that there should be no suspicion of favor nor yet of hatred in its words?

## PRECOCITY.

There cannot be long continued sap in that which has too quickly acquired maturity.

## THE RESULT OF DULNESS OF MIND.

It is the part of the slow of perception to follow up the rivulets of learning and never to see the fountain-head.

## DILIGENCE.

Diligence has greatest power in everything, particularly in defending causes; it is above all to be cultivated, it is always to be attended to; there is nothing which it does not accomplish.

## AVARICE AND LUXURY.

If you wish to destroy avarice, you must destroy luxury, which is its mother.

## THE ABLE PHYSICIAN.

The able physician, before he attempts to give medicine to his patient, makes himself acquainted not only with the disease, which he wishes to cure, but with the habits and constitution of the sick man.

## A POET MUST BE DIVINELY INSPIRED.

I have often heard that no real poet can exist without the spirit being on fire, and without, as it were, a spice of madness.

So also Plato ("Phædrus," c. 22) says:—

"Whoever, without the madness of the Muses, approaches to the gates of poesy, with the persuasion that by means of art he can become an able poet, fails in his purpose."

See the opening of Shakespeare's "A Midsummer Night's Dream," act v.

## ENVY.

Men envy high and successful fortune.

## THE ENVIOUS.

Most men are envious, and this is above all a common fault.

## A HARVEST.

As thou sowest, so shalt thou reap.

## TRUE GLORY.

True praise is due to virtue alone.

## MAN KNOWS HIMSELF LEAST.

Every one is least known to himself, and the most difficult task is to get acquainted with one's own character.

## SATIETY OF PLEASURE.

In everything satiety is closest on the greatest pleasures.

## UNLEARNED GOOD SENSE RATHER THAN LOQUACIOUS FOLLY.

I prefer the wisdom of the unlearned to the folly of the loquacious.

This is something like what Cratinus (Etymolog. M., p. 196, T.) says in a fragment:—

"The fool goes on saying baa, baa, like the sheep."

Nicostratus (Fr. Com. Gr., p. 638, M.) says:—

"If it were the sign of wisdom to speak unceasingly, much and quickly, the swallows would be accounted much more wise than we are."

Posidippus (Fr. Com. Gr., p. 1148, M.) says:—

"It is no hard task to speak fluently, but to act well is not so easy; for many, who talk fluently, have no sense."

Pope ("Moral Essays," Ep. iv. l. 43) thus expresses the same idea:—

"Good sense, which only is the gift of heaven,  
And though no science, fairly worth the seven."

And Spenser, in his "Shepherd's Calendar" (May, 140) says:—

"But of all burdens that a man can bear,  
Most is, a fool's talk to bear and hear."

## DISSIMULATION.

Dissimulation creeps gradually into the minds of men.

## THE COUNTENANCE.

The countenance is the very portrait of the soul, and the eyes mark its intentions.

So Matthew vi. 22:—

"The light of the body is the eye."

## HIGHEST PLACE.

When you are aspiring to the highest place, it is honorable to reach the second, or even linger in the third rank.

## THE BEAUTIFUL IN THE MIND ONLY.

I am of opinion that there is nothing of any kind so beautiful, but there is something still more beautiful, of which this is the mere image and expression—as a portrait is from a person's face—a something which can neither be perceived by the eyes, the ears, nor any of the senses; we comprehend it merely in the thoughts of our minds.

## GRANDILOQUENT ORATORS.

For there have been grandiloquent orators, so to speak, impressive and sonorous in their language, vehement, versatile, and copious; well trained and prepared to excite and turn the minds of their audience. While the same effect has been produced by others, by a rude, rough, unpolished mode of address, without finish or delicacy; others, again, have effected the same by smooth, well-turned periods.

## NEAT ORATORS.

On the other hand, there are orators of subtle and acute minds, well educated, making every subject which they treat clear, but adding little in reality to our knowledge, refined and correct in their language. Among these some are crafty, but unpolished, and on purpose rude and apparently unskilful; while others exhibit more elegance in their barrenness and want of spirit—that is to say, they are facetious, flowery in their language, and admit of a few ornaments.

## THE POWER OF THE VOICE DERIVED FROM THREE SOUNDS.

Wonderful indeed is the power of the voice which, though consisting merely of three sounds—the bass, treble, and tenor—yet possesses great strength, and a sweet variety, as is shown in songs.

## EXCESS OFFENDS MORE THAN FALLING SHORT.

In everything we must consider how far we ought to go, for though everything has its proper medium, yet too much is more offensive than too little. Hence Apelles used to say, that those painters committed a fault who did not know what was enough.

## THE ELOQUENT MAN.

He is the eloquent man who can treat subjects of an humble nature with delicacy, lofty things impressively, and moderate things temperately.

## IGNORANCE OF THE PAST.

Not to know what happened before one was born, is always to be a child.

## IN GREAT ARTS THE HEIGHT DELIGHTS US.

For in all great arts, as in trees, it is the height that charms us; we care nothing for the roots or trunks, yet it could not be without the aid of these.

## TO BE ASHAMED OF OUR PROFESSION.

That very common verse which forbids us "to be ashamed of speaking of the profession which

we practise," does not allow me to conceal that I take delight in it.

## NECESSITY.

The inventions dictated by necessity are of an earlier date than those of pleasure.

## WISDOM IN NOT THINKING THAT ONE KNOWS THAT OF WHICH HE IS IGNORANT.

For this cause he imagined that Socrates was called the wisest of men by Apollo, because all wisdom consists in this, not to think that we know what we do not know.

Voltaire in the "Histoire d'un bon Bramin" says:—

"The Brahmin said to me one day: I should wish never to have been born. I asked him why. He answered: I have been studying for forty years: they are forty years lost: I am teaching others, and I am ignorant of everything."

The Earl of Sterline (Lond. fol. 1637, p. 7) says in his "Recreations with the Muses:"—

"Yet all that I have learned (beinge toyles now past),

By long experience, and in famous schooles,

Is but to know my ignorance at last.

Who think themselves most wise are greatest fooles."

## TRUTH AT THE BOTTOM OF A WELL.

Accuse nature, who has completely hid, as Democritus says, truth in the bottom of a well.

Shakespeare ("Hamlet," act ii. sc. 2) says something to the same effect:—

"If circumstances lead me, I will find

Where truth is hid, though it were hid indeed

Within the centre."

This is not unlike what Æschylus (Supp. 1044) says:—

"Who is able to fathom with the eye the mind of mighty Jove, a vista, the depth of which cannot be reached."

There is a very pretty idea in "Don Quixote," v. 10, which seems to refer to this proverbial expression:—

"Truth may be stretched out thinly, but there can be no rent, and it always gets above falsehood as oil does above water."

## PAINTERS.

Painters see many things in the shade and the height which we do not see.

## THE SENSES.

In my opinion there is the greatest truth in the senses, if they are sound and strong, and if all things are removed which oppose and impede them.

## PAINTING.

The eyes are charmed by paintings, the ears by music.

## REASON A LIGHT TO LIGHTEN OUR STEPS.

Reason is as it were a light to lighten our steps and guide us through the journey of life.

## TRUTH.

Nothing is more delightful than the light of truth.

## LIKE AS TWO EGGS.

Like as two eggs, according to the proverb.



## FALSEHOOD OFTEN BORDERS ON TRUTH.

So close does falsehood approach to truth, that the wise man would do well not to trust himself on the narrow ledge.

## THE CONTEMPLATION OF NATURE IS THE FOOD OF THE MIND.

When we are contemplating and pondering on the works of nature, we are supplying, as it were, its natural food to the mind: our thoughts assume a loftier character, and we learn to look down on what is human; while we meditate on the vault of heaven above, our own affairs appear petty and contemptible; our mind derives delight from what is so sublime and inscrutable.

So Psalm viii. 4:—

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?"

## VIRTUE AND ITS COUNTERFEIT.

It is not virtue, but a deceptive copy and imitation of virtue, when we are led to the performance of duty by pleasure as its recompense.

## THE EFFECT OF IGNORANCE.

Through ignorance of what is good and what is bad, the life of man is greatly perplexed.

## DEATH ALWAYS IMPENDING.

Death approaches, which is always impending over us, like the stone over Tantalus; then comes superstition, with which he, who is racked, can never have peace of mind.

## HOW WE ARE RELIEVED FROM SUPERSTITION.

When we know the nature of all things, we are relieved from superstition, freed from the fear of death, and not disturbed by ignorance of circumstances, from which often arise fearful terrors.

## TERSE SENTENCES.

Terse sentences briefly expressed, have great weight in leading to a happy life.

## MAN BORN FOR TWO THINGS.

Man has been born for two things—thinking and acting.

## THE TRUTH.

Nature has inspired man with the desire of seeing the truth.

## HOW BEAUTIFUL VIRTUE IF SHE COULD BE SEEN.

What fervent love of herself would Virtue excite if she could be seen!

Plato speaks ("Phædrus," c. 81 or 250 D.) in the same noble language:—"For sight is the sharpest of our bodily senses, though wisdom cannot be seen by it. How vehement would be the love she would inspire, if she came before our sight, and showed us any such clear image of herself, and so would all other lovable things.

## MONEY.

Money is the creator of many pleasures.

## TEMPERANCE.

Temperance is the moderating of one's desires in obedience to reason.

## RARE THINGS.

In every art, science, and we may say even in virtue itself, the best is most rarely to be found.

## HUNGER BEST SEASONING FOR FOOD.

I hear Socrates saying that the best seasoning for food is hunger, for drink, thirst.

## WHO CAN KNOW WHAT A DAY MAY BRING FORTH?

Can any one find out how his body shall be, I do not say a year hence, but even at evening?

## HIS DEEDS DIFFER FROM HIS WORDS.

His deeds do not agree with his words.

## PAST LABORS.

It is generally said "Past labors are pleasant." Euripides says, for you all know the Greek verse, "The recollection of past labors is pleasant."

## THE FICKLE AND TRIFLING.

Who does not hate the mean, the vain, the fickle, and the trifling?

## MANKIND BORN FOR SOCIETY.

We have been born to unite with our fellow-men, and to join in community with the human race.

So 1 John i. 7:—

"But if we walk in the light, as he is in the light, we have fellowship one with another."

## LITERATURE NECESSARY TO THE MIND.

The cultivation of the mind is a kind of food supplied for the soul of man.

## THE BEGINNINGS OF THINGS.

The beginnings of all things are small.

## JUSTICE.

Justice is seen in giving every one his own.

## HABIT.

Habit is as it were a second nature.

## ARTS CHERISHED BY RESPECT SHOWN TO THEM.

The honor shown to arts cherishes them, for all are incited to their pursuit by fame; the arts which are contemned by a people make always little progress.

Moore says:—

"Where none admire, 'tis useless to excel;  
Where none are beaux, 'tis vain to be a belle."

## PROPER EXPRESSION DOES NOT ALWAYS FOLLOW CORRECT THOUGHT.

It may happen that a man may think rightly, yet cannot express elegantly what he thinks. But that any one should commit his thoughts to writ-

ing, who can neither arrange or explain them, nor amuse the reader, is the part of a man unreasonably abusing both his leisure and learning.

#### DEATH.

I am unwilling to die, but I care not if I were dead.

#### WHILE I READ, I ASSENT.

While I read, I assent; when I have laid down the book, and have begun to meditate on the immortality of the soul, all this feeling of acquiescence vanishes.

#### ANTIQUITY.

Antiquity, the nearer it was to its divine origin, perhaps perceived more clearly what things were true.

#### ALL NATIONS ACKNOWLEDGE A GOD.

No nation is so barbarous, no one is so savage, whose mind is not imbued with some idea of the gods. Many entertain foolish ideas respecting them, yet all think that there is some divine power and nature.

So 1 John vi. 1:—

"Beloved, believe not every spirit, but try the spirits whether they are of God."

#### LAW OF NATURE IS THE CONSENT OF ALL NATIONS.

In everything the consent of all nations is regarded as the law of nature.

#### THE HUSBANDMAN PLANTS FOR POSTERITY.

The industrious husbandman plants trees, of which he himself will never see a berry.

#### TO DIE FOR ONE'S COUNTRY.

Nobody could ever meet death in defence of his country without the hope of immortality.

#### THE POET.

I fly from mouth to mouth, ever living.

#### ANTICIPATION OF FUTURE AGES.

There resides in the human breast, I know not how, a certain anticipation of future ages; this exists and appears chiefly in the noblest spirits; if it were taken from us, who is there so mad as to lead a life of danger and anxiety?

#### THE SOUL EXISTS BY CONSENT OF ALL NATIONS.

As nature tells us, there are gods, and we know, by the understanding, what like they must be, so, by the consent of all nations, we believe that the soul exists for eternity; but where it is to exist, and of what nature it is, we must learn from the understanding.

#### DIFFICULT TO RELIEVE THE MIND FROM THE THRALDOM OF THE SENSES.

It requires a powerful intellect to release the mind from the thraldom of the senses, and to wean the thoughts from confirmed habits.

#### TO ERR WITH PLATO!

By Hercules, I prefer to err with Plato, whom I know how much you value, than to be right in the company of such men.

#### A PROFESSION.

Let a man practise the profession which he best knows.

#### THE TRUTH.

Nature has imbued our minds with an insatiable desire to be acquainted with the true.

#### THE SOUL IMPRISONED IN THE BODY.

When I reflect on the nature of the soul, it is much more difficult for me to conceive what like the soul is in the body, where it dwells as in a foreign land, than what like it must be when it has left the body and ascended to heaven, its own peculiar home.

So 1 Chronicles xxix. 15:—

"For we are strangers before thee, and sojourners, as were all our fathers."

And Matthew xxv. 34:—

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

#### THE MIND OF THE ASTRONOMER IS DIVINE.

The mind that has comprehended the revolutions and the complicated movements of the heavenly bodies, has proved that it resembles that of the Being who has fashioned and placed them in the vault of heaven.

#### PHILOSOPHY.

Philosophy, the mother of all arts, what else is it, except, as Plato says, the gift, as I say, the invention, of the gods? It is she that has taught us first to worship them, next has instructed us in the legal rights of mankind, which arise out of the social union of the human race, then has shown us the moderation and greatness of the mind; and she too has dispelled darkness from the mind as from the eyes.

So Ecclesiastes ii. 26:—

"For God giveth to a man that is good in his sight wisdom, and knowledge, and joy."

#### THE SOUL.

Whatever that principle is which feels, conceives, lives, and exists, it is heavenly and divine, and therefore must be eternal.

So Romans v. 5:—

"The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

#### THE MIND.

Although thou art not able to see the mind of man, as thou seest not God, yet as thou recognize God from His works, so thou must acknowledge the divine power of the mind from its recollection of past events, its powers of invention, from its rapidity of movement, and the desire it has for the beautiful.

So Romans i. 20:—

"For the invisible things of him from the creation of the

world are clearly seen, being understood by the things that are made, even his eternal power and God-head."

#### THE GOOD AND THE BAD.

The opinion of Socrates was to the following effect, and thus he spoke: "There are two roads and two directions which souls take on leaving the body. Those who have spent their lives in vicious practices, giving themselves wholly up to the lusts of the body, so as to become blinded to all that is good, or who have sunk into the mire of private filth and wickedness, or who have committed inexpressible crimes against their country, such go to a separate abode, away from the gods. Those, on the other hand, who have kept themselves pure and chaste, little subject to fleshly lusts, but imitating the life of the gods, find no difficulty in returning to those from whom they came.

#### SUICIDE.

That divine principle, that rules within us, forbids us to leave this world without the order of the Divinity.

#### THE LIFE OF PHILOSOPHERS.

The whole life of philosophers is a commentary on death.

#### LIFE LENT TO US AT INTEREST BY NATURE.

Nature has bestowed on us life at interest like money, no day being fixed for its repayment.

#### INNUMERABLE ROADS TO THE GRAVE.

There are innumerable roads on all sides to the grave.

#### THE MAN WHO HAS LIVED LONG ENOUGH.

Every man has lived long enough who has gone through all the duties of life with unblemished character.

#### GLORY.

Glory follows virtue as if it were its shadow.

#### MAN NOT MADE BY CHANCE.

For we have not been framed or created without design nor by chance, but there has been truly some certain power, which had in view the happiness of mankind; neither producing nor maintaining a being, which, when it had completed all its labors, should then sink into the eternal misery of death: rather let us think that there is a haven and refuge prepared for us.

#### OUR LAST DAY.

That last day brings not to us extinction but merely change of place.

#### FEW ACT ACCORDING TO REASON.

How few philosophers are there whose habits, mind, and lives are constituted as reason demands.

So Proverbs xx. 9:—

"Who can say, I have made my heart clean, I am pure from my sin?"

#### ALL MEN NOT SUSCEPTIBLE OF IMPROVEMENT.

All fields are not fruitful.

#### PHILOSOPHY.

Philosophy is the cultivation of the mental faculties; it roots out vices and prepares the mind to receive proper seed.

#### DEATH.

He who is preparing destruction for another, may be certain that his own life is in danger.

#### HABIT.

Great is the power of habit.

#### REASON.

Reason is the mistress and queen of all things.

#### CONSCIENCE.

There is no greater theatre for virtue than conscience.

#### THE WICKEDNESS OF MAN.

Now as soon as we have been ushered into the light of day and brought up, at once we are engaged in every kind of wicked practice and the utmost perversity, so that we seem to have sucked in error almost with our nurse's milk.

#### GLORY.

Glory is something that is really and actually existing, and not a mere sketch; it is the united expression of approval by the good, the genuine testimony of men who have the power of forming a proper judgment of virtuous conduct; it is the sound given back by virtue, like the echoes of the woods, which, as it usually attends on virtuous actions, is not to be despised by the good.

Milton ("Paradise Regained," b. iii. l. 25) thus speaks of glory:—

"Glory, the reward  
That sole excites in high attempts, the flame  
Of most erected spirits, most tempered pure  
Ethereal, who all pleasures else despise."

#### DISEASES OF THE MIND.

The diseases of the mind are more destructive and in greater number than those of the body:

#### HEALTH.

When the mind is in a disturbed state, like the body, health cannot exist.

#### THE ANTICIPATION OF EVILS.

Epicurus thinks that it is foolish to anticipate future evils, which may never happen: "sufficient unto the day is the evil thereof."

#### PAIN AND DISEASE.

There is no mortal whom pain and disease do not reach.

#### FOLLY TO TEAR ONE'S HAIR IN SORROW.

It is folly to tear one's hair in sorrow, as if grief could be assuaged by baldness.

#### THE FOOL LYNX-EYED TO THE FOLLIES OF HIS NEIGHBORS.

It is the peculiar quality of a fool to be quick in seeing the faults of others, while he easily forgets his own.

Sosicrates (Fr. Com. Gr., p. 1182) says:—

"We are quick to see the evil conduct of others, but when we ourselves do the same, we are unconscious of it."

#### WHAT IS ILLUSTRIOUS IS ATTAINED BY LABOR.

What is there that is illustrious, that is not also attended by labor?

#### DUST TO DUST.

Dust must be consigned to dust.

So Ecclesiastes xii. 7:—

"Then shall the dust return to the earth as it was."

And iii. 20:—

"All are of the dust, and all turn to dust again."

#### HATRED.

Hatred is ingrained anger.

#### ANGER.

Anger is the desire of punishing the man who seems to have injured you.

So Proverbs xxvii. 4:—

"Wrath is cruel, and anger is outrageous."

#### DISCORD.

Discord is anger more bitter than hatred, conceived in the inmost breast.

#### AVARICE.

When money is coveted, and reason does not cure the desire, there a disease of the mind exists, and that disease is called "avarice."

#### THE CORRUPTION OF OPINIONS.

Hence it happens that mental diseases take their rise from the corrupt state of the sentiments.

#### A LAUGH ADMISSIBLE, BUT NOT A GUFFAW.

Though a laugh is allowable, a horse-laugh is abominable.

#### PHILOSOPHY.

Philosophy, thou guide of life! Thou searcher after virtue, and banisher of vice! What would not only we ourselves, but the whole life of men, have been without thy aid? It is thou that foundedst cities, collectedst men in social union; thou that broughtest them together first in dwellings, then in marriage, then in all the delights of literature; thou discoveredst laws, bestowedst on men virtuous habits: to thee we fly for aid. One day spent virtuously, and in obedience to thy precepts, is worth an immortality of sin.

Sophocles (Antig. 354) thus speaks of man:—

"And he hath taught himself language, lofty wisdom, and the customs of civic law."

In fact he represents speech and language as the beginning of civilization.

Milton in his "Comus" (l. 484) thus eulogizes philosophy:—

"How charming is Divine Philosophy!  
Not harsh and crabbed as dull fools suppose;  
But musical as is Apollo's lute.  
And a perpetual feast of nectar'd sweets,  
Where no crude surfeit reigns."

#### SOCRATES.

Socrates was the first who brought down philosophy from heaven, introducing it into the abodes of men, and compelling them to study the science of life, of human morals, and the effects of things good and bad.

Milton ("Paradise Regained," b. iv. l. 261) says of Socrates:—

"To sage Philosophy next lend thine ear,  
From heaven descended to the low-roof'd house  
Of Socrates: see there his tenement,  
Whom well inspired the oracle pronounced  
Wisest of men; from whose mouth issued forth  
Mellifluous streams that water'd all the schools  
Of Academicks, old and new."

So Psalm lxxxiv. 10:—

"For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than dwell in the tents of wickedness."

#### HUMAN LIFE.

It is fortune, not wisdom, that rules the life of man.

#### THE MIND OF MAN.

The mind of man, a particle plucked from the intellect of the Almighty, can be compared with nothing else, if we may be forgiven for saying so, than with God himself.

So Joel ii. 28:—

"I will pour out my Spirit upon all flesh."

And Luke iv. 18:—

"The Spirit of the Lord is upon me."

#### THE POET.

I have not yet known a poet who did not think himself superexcellent.

#### ONE'S OWN.

His own is beautiful to each.

#### STRIVING AFTER DIVINE THINGS.

The very meditating on the power and nature of God excites the desire to imitate that eternal Being.

So Colossians iii. 2:—

"Set your affections on things above, not on things on the earth."

#### VIRTUE

Virtue joins man to God.

So 3 John ii:—

"He that doeth good is of God: but he that doeth evil hath not seen God."

#### BETTER TO RECEIVE THAN DO AN INJURY.

It is far better to receive than to do an injury.

#### THE MIND OPPRESSED BY EXCESSIVE EATING.

We cannot use the mind aright, when the body is filled with excess of food and drink.

#### FATHERLAND WHEREVER WE ENJOY OURSELVES.

Our country is wherever we find ourselves to be happy.

When Socrates was asked to what country he belonged, he said that he was a citizen of the world. For he thought himself an inhabitant and citizen of the whole universe.

"I THINK, THEREFORE I AM."

To think is to live.

DRINK OR DEPART.

In life we ought, in my opinion, to observe that rule, which prevails in the banquets of the Greeks: "Let him either drink or depart."

ELOQUENCE THE COMPANION OF PEACE.

Eloquence is the companion of peace, the associate of a life of leisure, and the pupil, as we may say, of a state that is properly constituted.

NEXT, BUT AT A LONG INTERVAL.

Next, but at a long interval.

HONOR IS THE REWARD OF VIRTUE.

Honor is the reward of virtue.

VIRTUE TO BE PUT IN PRACTICE.

Nor is it sufficient merely to be in possession of virtue, as if it were an art, but we must practise it.

VIRTUE CONSISTS IN ACTION.

The whole of virtue consists in practice.

FATHERLAND NOT A REFUGE FOR OUR IDLENESS.

Nor has our fatherland produced and brought us up, so that she should derive no advantage from us, or that we should regard it as created for our mere convenience—as a place where we may tranquilly while away our useless existence in idleness and sloth. Such is not the proper view in which we should regard our country. She claims from us the mightiest exertions of our mind, and of all our powers, and only gives back for our private use what remains of our stock of time after we have been so employed.

Euripides (Fr. Incert. 19) says:—

"The whole heaven can be traversed by a bird; the whole earth is the fatherland of the noble-minded."

STATESMEN RESEMBLE THE DIVINE POWERS.

Nor is there anything in which the virtue of mankind approaches nearer to the gods than when they are employed in founding new commonwealths, and in preserving those already founded.

BOOKS.

My books are always at leisure for me, they are never engaged.

A COMMONWEALTH BOUND BY THE COMPACT OF JUSTICE.

A state is the common weal of a people: but a people is not every assembly of men brought together in any way; it is an assembly of men united together by the bonds of just laws, and by common advantages.

THE MANAGEMENT OF THE STATE.

Every state, every commonwealth is to be governed by prudence, that it may be lasting.

DIFFERENT FORMS OF GOVERNMENT.

When the government is in the hands of one individual, we call such a man a king and the state a kingdom. When it is in the hands of a select body, that form of government is aristocratic. But that state is a republic, so they call it, when everything is dependent on the people.

EQUALITY OF DEMOCRACIES.

For equality of rights, of which a free people is so fond, cannot be maintained; for the very people themselves, though they are their own masters, and perfectly uncontrolled, give up much power to many of their fellow-citizens, showing cringing respect to men and dignities. That, which is called equality, is most iniquitous in its acts.

LIBERTY.

In no other state except that in which the power of the people is supreme has liberty any abode, than which nothing assuredly can be more delightful.

A FREE STATE.

If the people hold the supreme power, they affirm that no form of government is more excellent, more free, more happy, inasmuch as they are the masters of laws, courts, war, peace, leagues, lives, and fortunes of every one.

LAWS OUGHT TO BE EQUAL TO ALL.

If all cannot be equal in property, if the talents of all cannot be the same, the laws at least should be the same to those who are citizens in the same state.

THE WEALTHIEST REGARDED THE NOBLEST.

For riches, great fame, wealth unaccompanied by wisdom and the knowledge of living virtuously and commanding properly, are only the cause of greater disgrace, and of exhibiting insolence in more glaring colors; nor is there any form of state more disgraceful to men than that in which the wealthiest are regarded the noblest.

AUTHORITIES LESS THAN ARGUMENTS.

In the eyes of a wise judge, proofs by reasoning are of more value than witnesses.

REVOLUTIONARY MADNESS.

When a people has once treated with violence a just king, or hurled him from his throne, or even, what has often happened, has tasted the blood of the nobles, and subjected the whole commonwealth to their fury, do not be foolish enough to imagine that it would be easier to calm the most furious hurricane at sea, or flames of fire, than to curb the unbridled insolence of the multitude.

## CHANGES OF GOVERNMENT LIKE A GAME OF BALL.

Then tyrants snatch the government from kings like at a game of ball; from them the nobles or people in their turn, to whom succeed factious parties or tyrants; nor does the same form of government ever remain for any length of time.

## THE RESULT OF TOO GREAT LICENCE.

Excessive licence leads both nations and private individuals into excessive slavery.

So Matthew v. 17:—

"I am not come to destroy the law."

## KING, LORDS, COMMONS.

Since this is so, in my opinion monarchy is by far the best of the three forms; but the monarchical is excelled by that which is made up and formed of the three best kinds of government. In a state there ought to be something super-eminent and royal; another portion of power ought to be assigned to the nobles, and some ought to be reserved for the lower classes.

## WHAT PRODUCES CHANGE IN MANNERS.

In maritime cities there is a certain corruption and change of habits; for they are intermingling with new modes of speech and manners, and there are imported not only foreign merchandise but manners also, so there is no fixedness in the institutions of the country.

## GREATEST NUMBER.

In a state this rule ought always to be observed, that the greatest number should not have the predominant power.

## A MONARCHICAL FORM OF GOVERNMENT.

A royal form of government is not only not to be found fault with, but I know not whether it is not to be far preferred to other simple forms.

## JUSTICE ORDERS TO CONSULT THE GOOD OF ALL.

Justice commands us to have mercy on all men, to consult for the interests of mankind, to give every one his due, not to commit sacrilege, and not to covet the goods of others.

## LAW.

True law is right reason, in unison with nature, pervading all, never varying, eternal, which summons man to duty by its commands, deters him from fraudulent acts, which, moreover, neither commands nor forbids the good in vain, nor yet affects the bad by commanding or forbidding. It is not allowable to annul this law, nor is it lawful to take anything from it, nor to abrogate it altogether; nor are we able to be released from it, either by the senate or by the people; nor is there any other expounder or interpreter to be sought; nor will there be one law at Rome, another at Athens, one now, another hereafter; but one eternal and immutable law will rule all nations, and at all times, and there will be one common, as it were, master and ruler of all—namely, God, the

Creator, the decider and passer of the law. Whoever does not obey it will fly from himself, and despises the nature of man, and by that very circumstance will suffer the severest punishments, though he may escape other things which men are wont to regard as punishments.

So Psalm xix. 7:—

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

## RIGORS OF LAW.

The path of law is of such a kind in some things that there is no room for favor.

## INTERCOURSE BY LETTERS.

You are aware that there are many kinds of epistolary correspondence, but that alone is the most assured, for the sake of which it was invented—namely, to inform the absent, if there be anything which it is of importance that they should know, either about our affairs or their own.

## A MODEST MAN.

It is annoying to a modest man to ask anything of value from one on whom he thinks that he has conferred a favor, lest he should seem to demand as a right rather than ask as a favor: and should appear to account it as a remuneration rather than a kindness. It is the feeling of a noble and liberal mind to be willing to owe much to the man to whom you already owe much.

## ADVICE WISEST FROM YOURSELF.

Nobody can give you wiser advice than yourself; you will never err if you listen to your own suggestions.

## LETTERS.

We write differently when we think that those only to whom we write will read our letters, and in a different style when our letters will be seen by many.

## WHERE THERE IS A PRECEDENT, THAT IS THOUGHT RIGHT.

Men think that they may justly do that, for which they have a precedent.

## VICTORY IN CIVIL WAR.

Spirit of insolence, which victory in all civil wars never fails to inspire.

## EMPIRICS.

Do not imitate those unskilful empirics, who pretend to cure other men's disorders, but are unable to find a remedy for their own.

## GRIEF LESSENED BY TIME.

There is no grief which time does not lessen and soften.

Philetas of Cos (Fr. 1, S.) says:—

"But when time has come round, which has been assigned by Jupiter to assuage grief, and which alone possesses a remedy for pains."

And Simonides of Ceos (Fr. 73, S.) says:—

"Jupiter alone possesses a remedy for all sorrows."

## SWEET HOME.

There is no place so delightful as one's own fireside.

## TO YIELD TO NECESSITY.

To yield to the times, that is, to obey necessity, has always been regarded as the act of a wise man.

## CIVIL WARS.

All civil wars are full of numberless calamities, but victory itself is more to be dreaded than anything else. For though it should decide itself on the side of the more deserving, yet it will be apt to inspire even those with a spirit of insolence and cruelty; and though they be not so by inclination, they at least will be by necessity. For the conqueror must, in many instances, find himself obliged to submit to the pressure of those who have assisted him in his conquest.

## CHANGES SUITED TO AMUSE.

There is nothing more suited to amuse the reader than the changes to which we are subject and the vicissitudes of fortune.

So Cowper ("The Timepiece," bk. ii.):—

"Variety's the very spice of life,  
That gives it all its flavor.

## TRUE WISDOM.

I regard the greatest praise of wisdom to be, that man should be self-dependent, and to have no doubts as to the proper method of living well or ill.

## NOTHING TO BE MORE GUARDED AGAINST THAN CRIME.

Let us be of that opinion, which reason and virtue dictate, that we have nothing to guard against in life except crime; and when we are free from that, we may endure everything else with patience and moderation.

## EVERY ONE DISSATISFIED WITH HIS CONDITION.

Every man is dissatisfied with his own fortune.

## THE MISERY OF OTHERS.

The comfort derived from the misery of others is slight.

## CONSOLATION UNDER ADVERSITY.

It is, indeed, the greatest consolation under adversity, to be conscious of having always meant well, and to be persuaded that nothing but guilt deserves to be considered as a severe evil.

So Hebrews xiii. 18:—

"We trust we have a good conscience, in all things willing to live honestly."

## ALLEVIATION OF MISFORTUNE.

For to reflect on the misfortunes to which mankind in general are exposed, greatly contributes to alleviate the weight of those which we ourselves endure.

## TO BE FREE FROM FAULTS.

To be free from faults is a great comfort.

So Proverbs xxviii. 1:—

"The righteous are bold as a lion."

## VIRTUE.

Nothing, believe me, is more beautiful than virtue; nothing more fair, nothing more lovely.

So Psalm cxix. 35, etc.:—

"Make me to go in the path of thy commandments; for therein do I delight: . . . for thy judgments are good: . . . quicken me in thy righteousness."

## LOVE SOMETIMES COUNTERFEIT.

A pretended affection is not easily distinguished from a real one, unless in seasons of distress. For adversity is to friendship what fire is to gold—the only infallible test to discover the genuine from the counterfeit. In all other cases they both have the same common marks.

## FOOLS.

All places are replete with fools.

So Psalm xciv. 8:—

"Ye fools, when will ye be wise?"

## VIRTUE AND FORTUNE.

Thou hast attained the highest rank, with virtue leading the way and fortune attending thee.

## TO DESERVE WELL OF ONE'S COUNTRY.

Of all human things there is nothing more full of honor or better than to deserve well of one's country.

## BLUNDERS.

For to stumble twice against the same stone is a disgrace, you know, even to a proverb.

## THE MENACES OF ANY ONE ARE IMPOTENT TO THE FREE.

To the free and independent, the menaces of any man are perfectly impotent.

## THE MISERY OF THE VANQUISHED IN CIVIL WARS.

In civil wars there are always the results, that the conquered must not only submit to the will of the victor, but must obey those who have aided in obtaining the victory.

## THE FIRST APPROACHES OF FRIENDSHIP ARE IMPORTANT.

In the formation of new friendships it is of importance to attend to the manner in which the approaches are made, and by whose means the avenues of friendship (if I may so express myself) are laid open.

## TO BE PRAISED BY ONE PRAISED BY ALL THE WORLD.

I am delighted to be praised by one who is praised by all the world.



## A MAN WITHOUT GUILF.

A man without guile and deceit.

## THE POPULACE.

The hungry and wretched proletarians, those city leeches that suck dry the public treasury.

## CONVERSATION IN PRIVATE HOUSES.

Conversation in private meetings and dinner parties is more unreserved.

## VENGEANCE.

I hate and shall continue to hate, the man; would that I could take vengeance on him! But his own shameless manners will be a sufficient punishment.

So Romans xii. 19:—

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

## SADDLING THE WRONG HORSE.

The pack-saddle has been put on the ox.

## THE CAUSES OF EVENTS.

The causes of events always excite me more than the events themselves.

## THERE IS HOPE WHILE THERE IS LIFE.

While there is life, there is hope.

So Psalm ix. 18:—

"The expectation of the poor shall not perish forever."

Theocritus (*Idyl.* iv. l. 42) says:—

"There are hopes in the living, but the dead are without hope."

And Gay ("The sick Man and the Angel") says:—

"'While there's life, there's hope,' he cried."

The idea is also thus expressed—"Dum spiro, spero."

## THE COMMAND OF THE SEA GIVES SUPREME POWER.

His plan is evidently that of Themistocles, for he thinks that he who gains the command of the sea must obtain supreme power.

## A GOOD CONSCIENCE.

During the whole of our life we ought not to depart a nail's breadth from a pure conscience.

So Acts xxi. 16:—

"And herein do I exercise myself, to have always a conscience void of offence toward God and toward men."

## A POET.

There has never been a poet who thought any one else superior to himself.

## TO-MORROW.

To-morrow will give something as food for thought.

## CHANGE OF PLAN.

No wise man has ever said that change of plan is inconstancy.

## THE VIRTUOUS ARE NOT SUSPICIOUS.

For the more virtuous any man is, the less easily does he suspect others to be vicious.

## THE JUDGMENTS OF POSTERITY.

The judgment of those who come after us is truer, because it is freed from feelings of envy and malevolence.

## HYPOCRISY IN MOST MEN.

For every man's nature is concealed with many folds of disguise, and covered as it were with various veils. His brows, his eyes, and very often his countenance are deceitful, and his speech is most commonly a lie.

## THE EVILS WHICH ARE BORNE WITH MOST PAIN.

Men ought to bear with greatest difficulty those things which must be borne from their own fault.

## RAILINGS AND ABUSIVE LANGUAGE.

While railing and abusive language are altogether unworthy of men of letters and of gentlemanly feeling, they are not less unsuitable to high rank and dignified behavior.

## MOROSENESS AND PASSIONATENESS.

While passionateness is the mark of a weak and silly mind in the daily intercourse of private life, so also there is nothing so out of place as to exhibit moroseness of temper in high command

## SELF-LOVE.

How much in love with himself, and that without a rival.

## CLAUDIAN.

## FLOURISHED ABOUT A.D. 400.

CLAUDIUS CLAUDIANUS, a Latin poet, flourished during the reigns of Theodosius and his sons Honorius and Arcadius, A.D. 395-408. He was certainly a native of Alexandria in Egypt, as he himself alludes to the fact, though some assert that he was born in Gaul or Spain. We have no information respecting his education, and little regarding the circumstances of his life. We know that he spent much time at Rome, and that he accompanied Stilicho the general of Arcadius, to the North of Italy. Many of his poems are in praise of Stilicho, whose favor and protection he enjoyed. At Rome he acquired such reputation that the senate ordered a statue to be erected to his honor, and in the inscription, which was found in the twelfth century, compared him to Virgil and Homer. Though in some of his writings he speaks favorably of the Christian religion, there seems every reason to believe that he was a pagan. He left a number of poems, partly epic, partly panegyric, partly lyric. His largest work is entitled "*De Raptu Proserpinæ*," in three books, but it is unfinished.

## A BEGGAR ON HORSEBACK.

Nothing is more unendurable than a low-born man raised to high estate.

## WE PITY THOSE WHO SUFFER LIKE OURSELVES.

All feel pity for those like themselves.

## GREAT POWER REQUIRES TO BE ADMINISTERED WITH A FIRM HAND.

The administration of public affairs requires a stern heart.

## THE CAUTIOUS SAILOR.

The cautious sailor sees long before the approach of the south-west wind.

## REPENTANCE AT POINT OF DEATH.

What use to confess our faults at the moment the vessel is sinking? What use are tears which follow the sins we have committed?

## HOW BLIND MEN ARE TO THE RESULTS OF VICIOUS CONDUCT.

How blind to consequences is the love of vicious indulgence! The future is disregarded; the present allures us to a short-lived enjoyment, and lust, forgetful of future suffering, hurries us along the forbidden path.

## MEN EASILY RETURN TO THEIR ORIGINAL HABITS.

Nature easily reverts to her original habits.

## WHAT WILL NOT TIME CHANGE?

What will not length of time be able to change?

## THE RIGHTEOUS AND THE WICKED.

Hence let ages learn that there is nothing insuperable to the good or safe to the bad.

## VIRTUE CONCEALED.

Virtue when it is concealed is worthless.

## HONORABLE CONDUCT.

Restrain your feelings, and consider not what you may do, but what it will become you to have done, and let the sense of honor restrain your conduct.

Antiphanes (Fr. Com. Gr., p. 566, M.) says:—

"Honorable habits are a most valuable possession."

## THE LIGHT OF FATE.

The bright light of fate leaves nothing concealed.

## CLEMENCY.

Clemency alone makes us equal with the gods.

## HOW THE PEOPLE MAY BE MADE OBSERVANT OF JUSTICE.

The people become more observant of justice, and do not refuse to submit to the laws, when they see the enactor of them obeying his own enactments.

## THE EXAMPLE OF THE REIGNING PRINCE.

The people follow the example of their prince, and laws have less influence in moulding their lives than the model which his life exhibits.

## THE FICKLE PEOPLE.

The fickle populace always change with the opinions of the prince.

## PRIDE.

The noblest conduct is stained by the addition of pride.

## VIRTUE IS ITS OWN REWARD.

Virtue indeed is its own reward.

## VIRTUE.

Virtue desires no foreign aid; cares not for praise; is full of life by her own resources; not to be moved by any of the chances of life; looks down on the affairs of mortals from her seat aloft.

## REASON, NOT PASSION, OUGHT TO GUIDE MAN.

That man approaches the gods, who is guided by reason and not by passion, and who, weighing the facts, can proportion the punishment with discretion.

## HOW A KINGDOM OUGHT TO BE GOVERNED.

Power will accomplish more by gentle than by violent means, and calmness will best enforce the imperial mandates.

## NO MAN PERFECT.

The man who is fair in face, is often of a dark dye in morals; he who is fair in mind, is deformed in body; this man is distinguished in war, but in private life is disgraced by his vices.

## MAN OF HONOR.

He cherished lofty thoughts from his boyhood, and his high fortune threw its shadow before from his earliest years. Of an erect and bold spirit, he aimed at mighty objects, and was no flatterer of the great.

## THE EFFECT OF A RULER'S EXAMPLE.

Doubtless the example set by rulers insinuates itself into the common herd.

## AVARICE.

Avarice, the mother of every wickedness, which, always thirsting for more, gapes for gold with open jaws.

Bion says:—

"The love of money, the mother of every crime."

1 Timothy vi. 10:—

"For the love of money is the root of all evil."

## LUXURY.

Nor have you been led astray by luxury, that alluring pest with fair forehead, which, yielding always to the will of the body, throws a deadening influence over the senses, and weakens the limbs more than the drugs of Circe's cup.

## A PIOUS KING.

That man is deceived who thinks it slavery to live under a noble prince. Liberty never appears in a more gracious form than under a pious prince.

## HEAVEN NOT ALWAYS AT PEACE.

Nor is heaven always at peace.

## EXCESSIVE FURY FAILS IN ITS OBJECT.

But excessive fury fails in its object; the joy of the wicked never lasts long.

## DEATH LEVELS ALL THINGS.

Death levels all things.

## COMMON THINGS AFFECT US LESS.

Common calamities affect us more slightly.

## THE SLIPPERY NATURE OF YOUTH.

Alas, the slippery nature of tender youth!

## ENVY.

Nothing can allay the rage of biting envy.

## THE LOVES OF PLANTS.

Leaves live only to enjoy love, and throughout the forest every tree is luxuriating in affectionate embrace; palm, as it nods to palm, joins in mutual love; the poplar sighs for the poplar; plane whispers to plane, and alder to alder.

## COLUMELLA.

FLOURISHED A.D. 70.

**L. JUNIUS MODERATUS COLUMELLA**, a celebrated writer on agriculture, was a native of Gades in Spain, and was the contemporary of Seneca, the philosopher, who died A.D. 62 in the reign of Nero. He was the friend of Cornelius Celsus, the author of a book on medicine, and who also wrote on agriculture. The work of Columella is entitled *De Re Rusticâ*, and is contained in twelve books. He begins by supposing that a person is inclined to invest his money in land, and points out the various circumstances that ought to be considered in making a selection. The healthiness of the surrounding country, and the sufficiency of water, are two main points to be regarded. He next thinks it necessary to give some advice respecting the qualities of the servants and slaves, who ought to be employed in its cultivation. He then enumerates the various kinds of soil, seeds, manure, the proper mode of reaping and threshing the grain. He gives a detailed account of everything connected with the vine and various kinds of fruit-trees. All the different varieties of domestic animals are carefully enumerated, with their diseases and remedies. The tenth book, on the cultivation of gardens, is in hexameter verse. We possess also a work on trees, *De Arboribus*, which seems to have been a part of a larger work.

## WHAT IS MOST IMPORTANT IN ANY BUSINESS.

The most important part in every affair is to know what is to be done.

## PRACTICE AND EXPERIENCE.

Practice and experience are of the greatest moment in arts, and there is no kind of occupation in which men may not learn by their abortive attempts.

## MASTER'S EYE.

He allows very readily that the eyes and footsteps of the master are things most salutary to the land.

## HIS OWN TO EACH.

We have assigned his own to each.

## QUINTUS CURTIUS RUFUS.

FLOURISHED ABOUT A.D. 150.

**QUINTUS CURTIUS RUFUS**, the Roman historian of Alexander the Great, seems to have lived during the first or second century, but we have no means of fixing the precise period, nor indeed do we know anything of his personal history.

## A COUNSELLOR OUGHT TO ADVISE WITH SAFETY.

No one ought to pay for foolish advice with his life. Counsellors would be wanting if there were danger in giving advice.

## THE CAUSE OF POVERTY.

Honesty is the cause of poverty to many.

## THE RESULTS OF FEAR.

Fear makes men prone to believe the worst.

## NECESSITY.

Necessity, when threatening, is more powerful than every art.

## THOSE WHO TRUST IN FORTUNE.

Those whom Fortune has induced to trust to her, she makes in a great measure rather desirous of glory than able to seize it.

So Psalm lxii. 10:—

"If riches increase, set not your heart upon them."

## THE EFFECTS OF SUPERSTITION.

Nothing has more power over the multitude than superstition: in other respects powerless, ferocious, fickle, when it is once captivated by superstitious notions, it obeys its priests better than its leaders.

## THE TRUE AND FALSE.

When the truth cannot be clearly made out, what is false is increased through fear.

A COMFORT IN MISFORTUNE.

It is often a comfort in misfortune to know our fate.

REASON.

Nothing can be lasting where reason does not rule.

THE VICISSITUDES OF HUMAN AFFAIRS.

The fashions of human affairs are short and changeable, and fortune never remains long indulgent to men.

FEAR.

When fear has seized upon the mind, man fears that only which he first began to fear.

HOW WAR IS CARRIED ON.

Wars are carried on with the sword, not with gold; by men, not by the houses of cities; everything belongs to the soldiers.

NECESSITY AND DESPAIR.

Necessity rouses from sloth, and despair is often the cause of hope.

HABIT MORE POWERFUL THAN NATURE.

Habit is more powerful than nature.

EVERYTHING PREDESTINATED.

For my own part I am persuaded that everything advances by an unchangeable law through the eternal constitution and association of latent causes, which have been long before predestinated.

A SMALL SPARK.

Often has a small spark if neglected raised a great conflagration.

THE COUNTRY OF THE BRAVE.

Wherever the brave man chooses his abode, that is his country.

MISFORTUNE.

Misfortune is evil-tempered, and he who is really guilty, when he is tormented by his own punishment, feels pleasure in that of another.

THE WICKED.

When the wicked cannot sleep from the stings of conscience, it is because the furies pursue them.

THE AFFAIRS OF OTHERS.

Every one is more dull in his own affairs than in those of another.

A COWARDLY CUR.

A cowardly cur barks with more fierceness than it bites.

DEEP RIVERS.

The deepest rivers have the least sound.

Shakespeare ("Henry VI." Part II. act. iii. scene 1) says:—

"Smooth runs the water where the brook is deep."

THE SINS OF OUR FATHERS.

Posterity pay for the sins of their fathers.

So Exodus xxxiv. 7:—

"Visiting the iniquities of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

THE FOOL.

He is a fool who looks up to the fruit of lofty trees and measures not their height.

So 2 Thessalonians iii. 10:—

"If any would not work, neither should he eat."

DANGER EVEN FROM THE WEAKEST.

Nothing is so strong but may be endangered even by the weakest.

VIRTUE.

Nature has placed nothing so high that virtue cannot reach.

THE FOOLISH CONDUCT OF MAN.

Nature has paid slight attention to the formation of man's mind, inasmuch as we generally think not so much on the future as the past.

KINDNESS.

That is no lasting possession which we gain by the sword: gratitude for kindnesses is eternal.

THE ENVOIOUS A TORMENT TO THEMSELVES.

The envious are only a torment to themselves.

So James iv. 2:—

"Ye lust and have not: ye kill, and desire to have, and cannot obtain."

DESPAIR.

Despair, a great incentive to dying with honor.

PROSPERITY.

Prosperity is able to change the nature of man, and seldom is any one cautious enough to resist the effects of high fortune.

ENNIUS.

BORN B.C. 239—DIED B.C. 169.

Q. ENNIUS, a poet of Rhudiae in Calabria, was born B.C. 239, two years after the conclusion of the first Punic war (Str. vi. 281, Gell. xvii. 21). He is said to have been descended from one of those petty princes who once ruled over this portion of Italy, but we hear of him first B.C. 204, when he was thirty-five years of age, serving as a soldier in Sardinia, where he attracted the notice of Cato the censor, at that time commander of the island. By him he was brought to Rome (Nep. Cat. i. Euseb.), where his high character and literary attainments introduced him to the notice of the distinguished characters of that age. Scipio the Elder was his intimate friend (Cic. Arch. 9). He passed into Ætolia, B.C. 189, with the consul

Fulvius Flaccus, to whose care the war in that country was entrusted (Arch. 11). He seems, however, to have returned to Rome, where he died of gout B.C. 169, in the seventieth year of his age (Sen. 5, Br. 20). Scipio, before he died, had expressed a wish that their bodies should rest in the same grave, and we know that a statue was erected to his honor on the tomb of the Scipios. Ennius must be considered as the father of Roman epic poetry, and the eminent services he performed for the literature of Rome were fully appreciated by ancient writers. Throughout his works there ran a strain of noble and passionate feeling; the language, though sometimes rough and unpolished, was full of power and even of sublimity: the structure of the verse was more regular than that in which his predecessors had sung. The principal work, of which we have numerous fragments, was the *Annales*, an epic poem in eighteen books, in which Ennius sang the history of Rome from its foundation till his own times. In another work, written in catalectic tetrameter, he had celebrated the deeds of the Elder Scipio. Besides, he had composed satires and other minor poems, which seem, however, to have been rather translations from Greek writers. *Edesphagetica*, or *Phagetica*, in hexameter verse, a gastronomic poem in imitation of Archestratus; *Epicharmus*, a didactic poem on the nature of things, from the Greek of Epicharmus; a Latin prose translation of the Greek work of Euhemerus on the gods, and several other smaller works. The fragments of Ennius were published by Columna, Napl. 1590, and those of *Annales* by Spangenberg, Leips. 1825.

#### THE ANSWER OF PYRRHUS.

"I ask no gold for the captives, nor shall you give me a ransom; we are not making a gainful trade of war; but, quitting ourselves like men, let us determine which of us shall live with the sword and not with gold. Let us try by valor whether dame Fortune wishes you or me to live and what fate she brings: and hear this, too, I am resolved to give liberty to those whom the fortune of war has spared; I present them, take them away, I give them with the will of the great gods." Sentiments truly royal, and worthy of the race of the *Æacids*.

We find in Judges v. 19 a similar expression:—  
"The kings came and fought . . . they took no gain of money."

#### THE ROMAN COMMONWEALTH.

The Roman commonwealth is firmly established on ancient customs and heroes.

Of this verse Cicero (De Rep. v. l.) says:—

"Vel brevitatē, vel veritatē, tamquam ex oraculo mihi quodam esse effatus videtur."

#### TRUE LIBERTY.

That is true liberty which has a pure and firm breast.

So Romans viii. 2:—

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

#### HORACE.

BORN B.C. 65—DIED B.C. 8.

Q. HORATIUS FLACCUS, son of a freedman, was born at Venusia, on the confines of Apulia and Lucania, on the 8th December B.C. 65. His father was a collector of indirect taxes at sales by auction, and with the profits of this office he had purchased a small farm in the neighborhood of Venusia, where the poet was born. Dissatisfied with the education to be procured at this village, he carried his son, probably about his twelfth year, to Rome, to receive the usual education of a knight's or senator's son. Horace speaks always in the highest terms of his father's care in saving him from the dangers and temptations of a dissolute capital, keeping him not only free from vice, but from the suspicion of it. Horace proceeded in his eighteenth year on a visit to Athens, where he was found by Brutus, and induced to join the Republican party. The battle of Philippi, B.C. 42, put an end to his military career, and he withdrew at once from what his sagacity felt to be a desperate cause. Having obtained his pardon, he returned to Rome with the loss of his paternal estate, but he seems to have saved enough to buy a clerkship in the quaestor's office, with the profits of which he managed to live with the utmost frugality. He was introduced by the poets Varius and Virgil to Mæcenas, and was admitted after a short interval to his intimate friendship. Mæcenas bestowed upon the poet a Sabine farm, sufficient to maintain him in comfort and ease. This estate indeed was not extensive, but it produced corn, olives, and vines, being surrounded by pleasant and shady woods. From this time his life glided away in enjoyable repose, mingling with the intellectual society of a luxurious capital. He died on the 17th November B.C. 8, aged nearly fifty-seven years, being buried on the slope of the Esquiline hill, close to his friend and patron Mæcenas, who had died before him in the same year.

#### A POET'S VANITY.

So proud am I of thy approbation, that I shall strike my head against the starred clusters of heaven.

This idea is constantly recurring both in Greek and Roman writers. Thus Euripides (Bacch. 972):—

"So that thou shalt find fame that reaches heaven."

Aristophanes (450):—

"Thou shalt have fame high as heaven itself."

Propertius (l. 8, 43):—

"Now I may enjoy the highest fortune."

And even Cicero introduces the idea, sneering at the chiefs of the state (Ad. Att. 2, 1):—

"The chiefs of the state think that they can touch heaven with their finger."

We may add the following passage from Wordsworth's Sonnet on "Personal Talk":—

"Blessings be with them and eternal praise,  
Who give us nobler loves and nobler cares:  
The poets who on earth have made us heirs  
Of truth and pure delight by heavenly lays!  
Oh might my name be numbered among theirs,  
Then gladly would I end my mortal days."

## "GOD SAVE THE KING."

May thy return to heaven be far distant, and long may thy reign fill this mighty empire with blessings.

Ovid (Trist. v. 2, 51) expresses the same idea very beautifully:—

"So mayst thou dwell on earth, so may heaven long have cause to be longing for thy presence; so mayst thou go at some far distant day to the sky, thy predestined place."

## PRESUMPTION OF MANKIND.

Presumptuous man, ready to face every danger, rushes on to crimes of deepest dye forbidden by the laws of nature.

Seneca (Q. N. iv. Præf. ad finem) speaks to the same effect quoting from the poet Menander:—

"Who is there that has not risen up with all his powers of mind to withstand such conduct, hating with a perfect hatred this unanimity of mankind to do all wickedness greedily? Menander says: None are righteous, no, not one, excepting neither young nor old, woman nor man, and adding that not merely individuals or a few have gone astray, but wickedness has covered all, as doth a garment."

## BOLDNESS OF MAN.

Nothing is too high for the daring of mortals: we storm heaven itself in our folly.

This character of man is beautifully bodied forth in a fragment of the poet Rhianus, who flourished about B.C. 222 (Anal. Br. I. p. 479):—

"Man forgets why he treads the ground with his feet, and with arrogance of spirit and wicked thought speaks authoritatively like Jupiter, or is devising some path to heaven, that he may revel as one of the immortals."

And Pindar (Isthm. vii. 61) says:—

"If a man looks steadily into the future, he will feel that he is too weak in himself to reach the brazen seats of the gods."

Shakespeare ("Measure for Measure," act ii. sc. 2) says:—

"But man, proud man!

Dress'd in a little brief authority:

Most ignorant of what he's most assured,

His glassy essence—like an angry ape,

Plays such fantastic tricks before high heaven,

As make the angels weep."

## DEATH.

Pale Death enters with impartial step the cottages of the poor and the palaces of the rich.

Donne speaks of this equality in death: "Death comes equally to us all, and makes us all equal, when it comes. The ashes of an oak in a chimney are no epitaph of that, to tell me how high or how large that was; it tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too; it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldst not, as of a prince whom thou couldst not look upon, will trouble thine eyes, if the wind blow it thither; and when the whirlwind hath blown the dust of the churchyard into the church, and the man sweeps out the dust of the church into the churchyard, who will undertake to sift those dusts again, and to pronounce, 'This is the patrician, this is the noble flour; and this the yeoman, this is the plebeian bran.'"

## SHORTNESS OF LIFE.

The short span of life forbids us to begin schemes which require a distant future for their accomplishment.

So Shakespeare ("Macbeth," act v. sc. 5) says:—

"Out, out, brief candle!

Life's but a walking shadow."

Simonides, who flourished B.C. 450, speaks thus of the weakness of man (Fragm. 31, S.):—

"Fleeting is the strength of man, and vain are all his cares; for a brief space labor succeeds labor, but inexorable death impends, for the righteous and the wicked have one fate."

## SIMPLICITY IN DRESS.

Plain in thy neatness.

This idea is expressed by Ovid (Fast. xi. 764) in these words:—

"I am delighted with her beauty, her fair complexion, and auburn hair and the gratefulness of her person, which is increased by no artifice."

Ben Jonson ("The Silent Woman," act i. sc. 5) has the same idea:—

"Give me a look, give me a face,  
That makes simplicity a grace,  
Robes loosely flowing, hair as free;  
Such sweet neglect more taketh me,  
Than all the adulteries of art;  
They strike mine eyes but not my heart."

We may refer to Milton's description of Eve ("Paradise Lost," b. v. l. 379):—

"But Eve

Undeck'd, save with herself, more lovely fair  
Than wood-nymph, or the fairest goddess feign'd  
Of three that in Mount Ida naked strove,  
Stood to entertain her guest from heaven."

## NEVER DESPAIR.

You must never despair under the guidance and auspices of Teucer.

The following fragment (Hyps. 9) from Euripides has the same idea:—

"Nothing is to be despaired of, we must hope all things."

## ENJOY THE PRESENT.

Shun to seek what is hid in the womb of the morrow, and set down as gain in life's ledger whatever time fate shall have granted thee.

Philetærus, who flourished probably about B.C. 330, speaks thus in one of his fragments (Fr. Com. Gr. Ed. p. 642, M.):—

"For what, pray, ought you, short-lived being as you are, to do but to pass your time day by day in pleasure, and not to fret yourself as to what will be to-morrow."

And Theocritus (Idyl. 13, 4) says:—

"We are mortals, we may not behold to-morrow."

P. Doddridge ("Epigram on his Family Motto") says:—

"Live while you live, the epicure would say,  
And seize the pleasures of the present day;  
Live while you live, the sacred preacher cries,  
And give to God each moment as it flies."

Milton ("Comus," 362) says:—

"What need a man forestall his date of grief,  
And run to meet what he would most avoid?"

And Isaac Watts says:—

"I am not concerned to know  
What to-morrow fate will do;  
'Tis enough that I can say  
I've possessed myself to-day."

## FLEETNESS OF TIME.

How much better is it to submit with patience to whatever may happen! Whether thou art to enjoy many winters or this be the last, which is now weakening the fury of the Tuscan waves by being dashed on the resisting rocks. Be wise, filtrate thy wines, and curtail distant schemes which the brief span of life may never enable thee to realize. While we are talking, envious time will be gone. Seize the present moment, trusting as little as possible to the morrow.

This idea of the fleetness of time is a favorite with poets of all nations. Thus Herrick, "To the Virgins to make much of Time" (No. 33):—

"Gather ye rosebuds while ye may,  
Old Time is still a-flying;  
And this same flower, that smiles to-day,  
To-morrow will be dying.

Chalmers, the preacher, says:—  
"Time, with its mighty strides, will soon reach a future generation, and leave the present in death and in forgetfulness behind it."

Moore ("Irish Melodies") says:—

"This moment's a flower too fair and brief."

And again:—

"Then fill the bowl—away with gloom!  
Our joys shall always last;  
For Hope shall brighten days to come,  
And Mem'ry gild the past."

Congreve says:—

"Defer not till to-morrow to be wise,  
To-morrow's sun to thee may never rise."

And Gray:—

"We frolic while 'tis May."

And Solomon:—

"Let us crown ourselves with rosebuds before they be withered."

#### GROWTH OF REPUTATION.

The fame of Marcellus grows imperceptibly as a tree in the unmarked lapse of time.

The gradual and imperceptible growth of the reputation of a virtuous man is remarked by other poets. Thus Pindar (Nem. viii. 68):—

"Virtuous deeds expand gradually before the world, as a tree shoots up under the influence of the freshening dew."  
Homer introduces (Il. xviii. 56) Thetis thus speaking of Achilles:—

"He sprung up rapidly, like a plant: I having brought him up, like a tree in a fertile field."

And Shakespeare ("Henry V.," act i. sc. 1) says:—

"Which no doubt  
Grew like the summer grass, fastest by night,  
Unseen, yet crescent in its faculty."

#### WEDDED LOVE.

Thrice happy and more are those who are bound by an unbroken chain of love, and, unruffled by a querulous temper, live affectionately till their latest hour.

J. Middleton thus speaks of the delights of a married life:—

"What a delicious breath marriage sends forth—  
The violet's bed not sweeter! Honest wedlock  
Is like a banqueting-house, built in a garden,  
On which the spring flowers take delight  
To cast their modest odors."

Spenser ("Faery Queen," l. 12, 37) says:—

"His owne two hands the holy knotts did knitt,  
That none but death for ever can divide."

And Thomson:—

"Oh happy they! the happiest of their kind!  
Whom gentler stars unite, and in one fate  
Their hearts, their fortune, and their beings blend."

#### RESOLUTE IN CONDUCT.

Make every effort to get into port while you may.

#### ANGER.

Thy wrath control.

Theognis (365), who flourished B.C. 544, used the expression, *ισχυε νόον*, "curb thy temper."

#### WINE AND ITS ADVANTAGES.

Whoever prates of war or want after his wine.

This idea is found in Theognis (1129):—

"When I have enjoyed my wine, I care not for the anxieties of mind-racking poverty."

Burns says:—

"John Barleycorn was a hero bold,  
Of noble enterprise,  
For if you do but taste his blood,  
'Twill make your courage rise;  
'Twill make a man forget his woe,  
'Twill heighten all his joy."

#### SELF-LOVE AND INDISCRETION.

Blind Self-love, Vanity lifting aloft her empty head, and Indiscretion, prodigal of secrets, more transparent than glass, follow close behind.

#### INNOCENCE OF LIFE.

The man whose life has no flaw, pure from guile, needs not for defence either Moorish javelins, or bow, or quiver full of poisoned arrows; though his path be along the burning sands of Africa, or over the inhospitable Caucasus, or those regions which Hydaspes (the Jhylum), famed in fable, licks languid-flowing.

Milton ("Comus," 421) says:—

"She that has that, is clad in complete steel,  
And like a quiver'd Nymph, with arrows keen,  
May trace huge forests and unharbor'd heaths,  
Infamous hills, and sandy perilous wilds."

#### DESCRIPTION OF FRIGID AND TORRID ZONES.

Place me lone in the barren wastes, where no tree bursts into bloom in the breezes of summer; mist-clad, and with an inclement sky! place me lone where the earth is denied to man's dwelling, in lands too near the ear of the day-god, I still should love my Lalage—behold her sweetly smiling, hear her sweetly talking.

Sappho (Fr. 2, S.) expresses herself much to the same effect:—

"That man seems to me to be like the gods, who sits beside thee and hears thee sweetly speaking and thy winning laugh: however short a time I see thee, how does my voice fail me!"

This idea is found in Cowper's "Table Talk" (l. 294):—

"Place me where winter breathes his keenest air,  
And I will sing, if Liberty be there;  
And I will sing at Liberty's dear feet  
In Afric's torrid clime, or India's fiercest heat."

#### GRIEF FOR A FRIEND'S DEATH.

Why should we be ashamed to weep, or set bounds to our regret for the loss of so dear a friend? Lead off with plaintive lays, Melpomene, thou who hast received from thy father a tuneful voice with the music of the lyre. Are then the eyes of Quinctilius sealed in endless sleep! When will modesty and unspotted faith, the sister of justice and unadorned truth, ever find an equal to him? He is gone, bewailed by many good men, by none more than by thee, O Virgil.

Byron thus speaks of the loss of friends:—

"What is the worst of woes that wait on age?  
What stamps the wrinkle deeper on the brow?  
To view each loved one blotted from life's page,  
And be alone on earth, as I am now.  
Before the Chastener humbly let me bow,  
O'er hearts divided, and o'er hopes destroyed."



Moschus (iii. 110) thus speaks of death:—

"We, who are the great, the powerful, and the wise, when we are dead, without hearing in hollow earth, sleep soundly a long, endless sleep, without waking."

Montgomery thus alludes to loss of friends:—

"Friend after friend departs,—  
Who hath not lost a friend?  
There is no union here of hearts,  
That finds not here an end."

This eulogy of Quintillus reminds us of Ben Jonson's epitaphs on the Countess of Pembroke and Elizabeth L. H.:—

EPITAPH ON COUNTESS OF PEMBROKE.

"Underneath this marble hearse  
Lies the subject of all verse—  
Sidney's sister, Pembroke's mother.  
Death, ere thou hast slain another  
Learn'd and fair and good as she,  
Time shall throw his dart at thee."

EPITAPH ON ELIZABETH L. H.

"Underneath this stone doth lie,  
As much beauty, as could die.  
Which in life did harbor give  
To more virtue than doth live."

PATIENCE.

It is hard to bear, but patience renders more tolerable evils to which we can apply no remedy.

Archilochus, in a fragment, thus speaks of the effect of patience (Fragm. 8, S.):—

"But, my friend, the gods have given unyielding patience as a medicine for incurable evils."

Pindar says somewhat to the same effect (Pyth. ii. 171):—

"It eases me when I bear with patience the yoke upon my neck."

There is a fragment of Sophocles (Tereus, xi. 2) to the same effect:—

"But yet it is proper for us, miserable mortals as we are, to bear patiently what is inflicted on us by the gods."

Shakespeare ("Much Ado about Nothing," act v. sc. 1) says:—

"Tis all men's office to speak patience  
To those that wring under the load of sorrow;  
But no man's virtue, nor sufficiency,  
To be so moral, when he shall endure  
The like himself."

A POET'S FREEDOM FROM CARE.

So long as I am the favorite of the muses, I shall deliver over sadness and fears to be wafted by the boisterous winds to the Cretan sea.

Homer (Odys. viii. 408) speaks of words being carried off by the winds:—

"If I have uttered a single irritating word, may the winds take it up and hurry it off immediately."

Euripides (Her. Fur. 650) says somewhat to the same effect:—

"I hate old age: may it go to the waves and be drowned."

Marlowe ("Lust's Dominion") says:—

"Are these your fears: thus blow them into air."

A POET'S POWER.

Without the inspiration of the muse my efforts as a poet can do nothing.

Virgil (Æn. ix. 446) says somewhat to the same effect:—

"Fortunate both, if my verses have any power."

Moschus (iii. 132) says:—

"If I possessed any power of song, I would raise my voice in presence of Pluto."

DANGERS OF LOVE.

Unhappy youth! how art thou lost,  
In what a sea of trouble tost!

Anaxilaus, who flourished B.C. 360, in his Neottis (Athen. xiii. 558, A.), speaks thus feelingly of such dangers:—

"The man, who has ever been enamoured of a mistress, will tell you that there is no race more full of wickedness. For what fearful dragon, what Chimæra vomiting fire, or Charibdis, or three-headed Scylla, that sea-dog, or Sphinx, or hydra, or serpent, or winged harpy, or lioness could surpass in voracity that execrable race?"

PRAYER FOR HEALTH AND SOUNDNESS OF MIND.

Son of Latona, grant me a sound mind in a sound body, that I may enjoy what I possess, and not pass a dishonored old age without the innocent pleasures of music.

We may expect that such a prayer as this would be not uncommon, and accordingly we find it in a fragment of Menander (Fr. Com. Gr. p. 322, M.):—

"Let us pray to all the Olympian gods and goddesses to grant us safety, health, many blessings, and the enjoyment of what we now possess."

Cicero, too (De Senect. 20), speaks feelingly of the retention of all our faculties till death:—

"This is the best close of life, that the same nature, which has formed us, should bring us to an end, while our mind is sound and all our faculties in full play."

In Ecclesiastes v. 19 we find:—

"Every man also to whom God hath given riches and wealth, and hath given power to eat thereof, and to take his portion, and to rejoice in his labor: this is the gift of God."

The ancients had great enjoyment in music, thus Euripides (Her. Fur. 676) says:—

"Never may I live without the pleasures of music, and ever may I be crowned as a poet. Still do I, an aged bard, celebrate Mnemosyne."

Sir W. Temple speaks of health in these terms:—

"Socrates used to say that it was pleasant to grow old with good health and a good friend, and he might have reason: a man may be content to live while he is no trouble to himself or his friends; but after that, it is hard if he be not content to die. I knew and esteemed a person abroad, who used to say, a man must be a mean wretch who desired to live after three-score years old. But so much, I doubt, is certain, that in life as in wine, he that will drink it good must not drain it to the dregs. Therefore men in the health and vigor of their age should endeavor to fill their lives with reading, with travel, with the best conversation and the worthiest actions, either in public or private stations, that they may have something agreeable to feed on when they are old, by pleasing remembrances."

APOLLO'S LYRE.

Charming shell, grateful to the feasts of Jove,  
thou softener of every anxious care.

This reminds us of what Homer (Il. i. 602) says of the lyre:—

"They feasted and all had an equal share of the feast, enjoying the music of the very beautiful lyre on which Apollo played."

Gray ("Elegy in a Churchyard," St. 12) says:—

"Hands that the rod of empire might have swayed,  
Or waked to ecstasy the living lyre."

Milton ("Comus," l. 476):—

"How charming is divine philosophy!  
Not harsh and crabbed, as dull fools suppose;  
But musical as is Apollo's lute,  
And a perpetual feast of nectar'd sweets  
Where no rude surfeit reigns."

THE CHANGES OF LIFE.

God can raise on high the meanest serf and bring low the proudest noble. Fortune, swooping with the dash of an eagle, snatches the imperial diadem from this man, and delights to place it on the head of some other.

The vicissitudes of the life of man was a common theme for the poets.

In Homer (*Odys.* xvi. 211) we have:—

"It is an easy task for the gods, who rule the wide heaven, either to raise or cast down mortal man."

And, again, Archilochus (*Fr.* 49, S.):—

"All things depend on the gods; often do they raise men from misfortunes who are reclining on the dark earth; often do they throw down those who are walking proudly; then many evils come, and they wander in lack of food and out of their senses."

And, again, Aristophanes (*Lysistr.* 772):—

"The loud-thundering Jupiter shall turn things upside down."

Spenser ("Faery Queen") says:—

"He maketh kings to sit in sovereignty;  
He maketh subjects to their power obey;  
He pulleth down, he setteth up on high;  
He gives to this, from that he takes away;  
For all we have is his: what he will do he may."

#### FORTUNE WORSHIPPED BY ALL.

The rude Dacian, the roving Scythian, states and races, the warlike land of Latium, the mothers of barbarian kings and tyrants clothed in purple, dread thee, lest thou with scornful foot shouldst upset the stately pillar of their fortune; or lest the swarming rabble arouse the lazy citizens to arms! to arms! and disturb the public peace. Stern Necessity ever stalks before thee, bearing, in her grasp of bronze, huge spikes and wedges; the clenching cramp and molten lead are also there.

#### SUMMER FRIENDS.

But the faithless herd and perjured harlot shrink back; summer friends vanish when the cask is drained to the dregs, their necks refusing to halve the yoke that sorrow draws.

Pindar (*Nem.* x. 148) has the same idea:—

"In the midst of misfortunes few men are so faithful in friendship as to be willing to share the anxieties that are their attendants."

Shakespeare ("Troilus and Cressida," act iii. sc. 3) expresses this idea very beautifully:—

"Men, like butterflies,  
Show not their mealy wings but to the summer;  
And not a man, for being simply man,  
Hath any honor, but honor, for those honors  
That are without him, as place, riches, favor,—  
Prizes of accident as oft of merit;  
Which, when they fall, as being slippery standers,  
The love that leaned on them as slippery too,  
Do one pluck down another, and together  
Die in the fall."

This is our rhyming proverb:—

"In time of prosperity, friends will be plenty;  
In time of adversity, not one in twenty."

The Greek proverb (*Zenob.* iv. 12) is: "Boil pot, boll friendship."

#### THE WICKEDNESS OF MANKIND.

What crimes have we, the hard age of iron, not dared to commit? from what has fear of heaven restrained us?

#### THE LAST ROSE OF SUMMER.

Search not too curiously where the belated rose lingers.

Moore has this idea ("Last Rose of Summer"):—

"'Tis the last rose of summer  
Left blooming alone."

#### DANGER OF GIVING OFFENCE IN WRITING CONTEMPORARY HISTORY.

Thou art employed on a work full of danger and hazard, and art treading upon fires concealed by smouldering ashes.

This idea of treading on covered fires is proverbial, and often used both by Greek and Roman writers. Thus Callimachus (*Epigr.* 45):—

"There is something, by Pan, concealed, yea there is, by Bacchus, some fire under that heap of ashes."

The lexicographer Suidas thus explains it:—

"Thou walkest through the fire: we must say this of those who like to mingle in hazardous matters full of danger."

And Propertius (*l.* 5, 5):—

"Unhappy! thou art hurrying to a knowledge of the most portentous misfortunes, and in thy misery art walking over hidden fires."

Shakespeare ("Henry VI.," Part I. act iii. sc. 1) says:—

"This late dissension, grown betwixt the peers,  
Burns under feigned ashes of forged love."

#### A GREAT ADVOCATE.

Pollio, thou noble advocate of the disconsolate prisoner, and guide of the senate in a dangerous crisis.

#### CHARACTER OF CATO.

And see the whole world subdued except the stern soul of Cato.

Seneca (*De Provid.* 2) thus alludes to the character of Cato:—

"I do not see what more beautiful sight Jupiter has on earth than Cato, while his party is repeatedly defeated, standing upright amidst the ruins of the nation. Though, he says, all things should submit to the rule of one individual, the earth be guarded by his legions, the seas by his fleets, and the sea-ports occupied by the soldiers of Caesar, Cato has a means to free himself from all these."

#### AVARICE REPROVED.

There is no brilliancy in silver when hidden in the earth, Crispus Sallustius, thou foe to money, if it does not throw lustre around by moderate use.

Seneca (*Ep.* 94) says something to the same effect:—

"Wilt thou know how deceitful is the glare that bewitches our eyes? There is nothing more foul or dingy than the appearance of gold and silver, so long as they lie buried in their mould; there is nothing more shapeless, while they are passing through the fire and being separated from the dross."

Shakespeare ("Venus and Adonis") says:—

"Foul cankering rust the hidden treasure frets;  
But gold that's put to use more gold begets."

#### MODERATION.

By curbing a griping spirit within thee, thou wilt be the lord of a more extensive domain than if thou wert to join Libya to the remote Gades, and both Carthaginians owned thy sway.

Seneca (*Her. Fur.* 166) thus describes the avaricious:

"This man without a moment's happiness gathers riches, eager for wealth, and is poor in the midst of heaps of gold."

And Claudian (*In Rufin.* lib. i. 196) expresses the same idea in these words:—

"Though both oceans were subject to thee, though Lydia were to open her fountains of gold, though the throne of Cyrus and the crown of Cæsar were in thy possession, thou wilt never be rich, never satiated."

Milton ("Paradise Regained," b. ii. l. 466) has the same idea:—

"Yet he who reigns within himself, and rules  
Passions, desires, and fears, is more a king."

Proverbs (xvi. 32):—

"He that ruleth his spirit is better than he that taketh a city."

VIRTUE.

Virtue teaches the people not to apply false names to things.

Thucydides (iii. 82) uses an expression of the same kind:—

"Moreover they changed at their will the usual signification of words for things."

And Sallust (Catil. 52) says:—

"For a long time past we have lost the true appellations for acts."

EQUANIMITY RECOMMENDED.

Dellius, since thou art doomed to die, fail not to keep a calm spirit when the world frowns, and when it smiles give not thyself up to arrogance.

Archilochus expresses the same idea in a fragment (58, S.):

"If thou conquerest, do not exult too openly, nor, if thou art conquered, bewail thy fate, lying down in thy house."

Spenser ("Faery Queen," v. 3, 33) says:—

"Yet weet ye well, that to a courage greate,  
It is no lesse beseeeming well to beare  
The storm of Fortune's frowne, or heaven's threat,  
Than in the sunshine of her countenance cleare  
Timely to joy, and carrie comely cheere."

"A full cup must be carried steadily."

ENJOY THE PRESENT HOUR.

Say for what the tall pine and silver poplar lovingly entwine their branches with welcoming shade, wherefore struggles the limpid streamlet to purl in its meandering course; hither order them to bring thee wine and perfumes, and the too short-lived flowers of the fragrant rose, while thy fortune, youth, and the woof of the three sisters allow.

Milton in "Comus" (l. 188) says:—

"To lodge  
Under the spreading favor of these pines,  
To bring me berries, or such cooling fruit  
As the kind hospitable woods provide."

And Shelley ("Revolt of Islam," Dedication) says:—

"The woods to frame a bower  
With interlaced branches mix and meet."

THE GRAVE.

The victim of pitiless Pluto. We are all driven to the same fold: the doom of all is being shaken in the urn, which will issue forth sooner or later, and place us in Charon's boat for eternal banishment.

Statius (Sylv. II. i. 219) says to the same effect:—

"Whatever has a beginning has an end: we shall all go to the grave: Æacus is shaking the urn in the boundless regions of the dead."

Wilson ("City of the Plague," act ii. sc. 2) says:—

"In they go,  
Beggar and banker, porter and gentleman,  
The cinder-wench and the white-handed lady,  
Into one pit: oh, rare, rare bedfellows!  
There they all lie in uncomplaining sleep."

Also in Ecclesiastes (vi. 6) we find:—

"Do not all go to one place?"

BEAUTIES OF SOUTHERN ITALY.

That little corner has more charms for me than all the world besides, where the honey does not yield in sweetness to that of Hymettus, and the

olive-berry vies with the produce of Venafrum, where nature grants a lengthened spring and mild winters, and Mount Aulon, favorable to the clustering vine, envies not the vintage of Falernus.

JOY AT THE RETURN OF A FRIEND.

It is pleasant to indulge in excess of joy when a dear friend has been restored.

Anacreon (31) says:—

"I wish, I wish to be mad."

SAFETY OF AN HUMBLE LIFE.

Thou wilt live, Licinius, more like a man of sense, if thou art not launching ever too venturously into the deep, nor yet, "when the stormy winds do blow," hugging too closely the treacherous shore. The man, who loves the golden mean, is safe from the misery of a wretched hovel, and moderate in his desires, cares not for a luxurious palace, the subject of envy. The tall pine bends oftener to the rude blast; lofty towers fall with a heavier crash, and the lightnings strike more frequently the tops of the mountains. A well-balanced mind hopes for a change when the world frowns, and fears its approach when it smiles. It is the same Divine Being that brings back and sends away the gloom of winter. Though sorrow may brood over thee just now, a change may ere long await thee. At times Apollo tunes his silent lyre, and is not always bending his bow. Be of good cheer and firm in the hour of adversity, and when a more favorable gale is blowing, thou wilt do wisely to be furling thy swelling sail.

The golden mean is a frequent subject of the poets. Thus Phocylides (Fr. 8, S.), who flourished B.C. 530, says, as quoted by Aristotle (Polit. iv. 11):—

"Many of the best things are placed between extremes: I wish to be in the middle ranks of the city."

And Euripides (Ion, 632):—

"Would that I could live without care in the middle ranks of life."

And Pindar (Pyth. xi. 81):—

"For when I find that the middle condition of life is by far the happiest, I look with little favor on that of princes."

Apollodorus (Fr. Com. Gr. p. 1109, M.) says:—

"Men, he who is in bad circumstances ought not to despair, but always to look for a favorable change."

Shakespeare ("Richard III.," act i. sc. 3) says:—

"They that stand high have many blasts to shake them."

ENJOY THE PRESENT.

Be not too anxious for the few things that life requires; youth is flying rapidly past and beauty is vanishing, while withered age puts to flight amorous play and gentle sleep. The flowers of spring do not retain their bloom, nor does the ruddy moon always shine with the same lustre; why, then, O man, dost thou disquiet thyself forever with schemes that are far beyond the power of man?

Goldsmith's "Edwin and Angelina" (in "Vicar of Wakefield"):—

"Man wants but little here below,  
Nor wants that little long."

Wordsworth in his "Poems on the Affections" says:—

"Look at the fate of summer flowers,  
Which blow at daybreak, droop ere even song."

## DANGERS OF LIFE

Man cannot be always on his guard against the dangers that are impending from hour to hour.

The vicissitudes of life are a constant theme of the poets; thus Pindar (Pyth. Olymp. vii. 175) says:—

"In the twinkling of an eye one vicissitude of fortune follows another."

## DEATH.

Alas, Postumus, Postumus, how swiftly do fleeting years glide past! we must not expect that reverence of the gods will stay the advance of wrinkled old age or the hand of inexorable death.

Mimmermus (Fr. 5, S.) who flourished B.C. 634, thus speaks of death:—

"Youth, that is so highly prized, passes quickly like a dream: sad and wrinkled old age forthwith impends over our head."

And Æschylus (Fr. Niobe I. 4) says:—

"For Death alone of the gods loves not gifts, nor do you need to offer incense or libations: he cares not for altar nor hymn; the goddess of persuasion alone of the gods has no power over him."

## DEATH.

Thou must leave thy lands, house, and beloved wife, nor shall any of those trees follow thee, their short-lived master, except the hated cypress.

Philition, who flourished A.D. 7 (apud Stobæum F. S. 330), says:—

"Though thou art the lord of ten thousand acres of land, when dead thou shalt become the lord of three or four cubits."

And Shakespeare ("Henry VI.," Part III. act v. sc. 2) says:—

"My parks, my walks, my manors that I had,  
Even now forsake me; and of all my lands  
Is nothing left me but my body's length."

## A PEACEFUL LIFE.

The man caught by a storm in the wide Ægean, when the moon is hid by dark clouds, and no star shines to guide him certainly on his way, prays for ease; the Thracian, fierce in battle, prays for ease; the quivered Parthians, Grosphus, pray for ease—a blessing not to be bought by gems, purple, nor gold. Ease is not venal; for it is not treasures, nor yet the enjoyment of high power, that can still the uneasy tumults of the soul, and drive away the cares that hover around the fretted ceilings of the great.

Varro (in Anthol. Lat. Burm. i. p. 512) says:—

"The breast is not freed from cares by the possession of treasures or gold; neither the mountains of the Persians nor the palace of the rich Cræsus relieve the mind from anxiety and superstition."

Quarles ("Search after Happiness") says:—

"One digs to Pluto's throne, thinks there to find  
Her grace, raked up in gold: another's mind  
Mounts to the court of kings, with plumes of honor  
And feather'd hopes, hopes there to seize upon her:  
A third unlocks the painted gate of pleasure,  
And ransacks there to find this peerless treasure."

So Proverbs xiii. 7:—

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches."

And Ecclesiastes v. 11:—

"The abundance of the rich will not suffer him to sleep."

## CARE.

Why are we, whose strength is but for a day, so full of schemes? Why do we change our own for

lands warmed by another sun? What exile is able to fly from his own thoughts? Care, the child of vicious indulgence, mounts with us the brazen-beaked galleys, and leaves not the troops of horsemen, fleetest than stag and east wind driving the rack before it. Let the mind, which is now glad, hate to carry its care beyond the present, and temper the bitters of life with easy smile. There is no unalloyed happiness in this world.

Patrocles, the tragic poet, who flourished B.C. 300 (Stob. iii. 3) says:—

"Why, pray, do we foolishly occupy our minds with so many projects, pursuing them in quick succession—why do we imagine that we can accomplish all things, looking far into the future, while we know not the fate impending close upon us, and see not our miserable end?"

Euripides (Alex. Fr. 3) says:—

"So that there is no man happy in every respect."

Seneca (De Tranquil. Anim. 2) says:—

"The sick in mind and body can suffer nothing long, thinking that mere change of scene will prove a remedy to their illness. For this reason they traverse foreign countries and coast along distant shores, while their changeable disposition, always averse to the present, ransacks sea and land for health. 'Now let us visit Campania.' Then they tire of that luxurious land. 'Let us go to savage regions, the forests of the Bruttii and Lucani.'"

Milton ("Paradise Lost," b. iv. l. 21) says:—

"Nor from hell  
One step no more than from himself can fly  
By change of place."

## MAN LIVES CARELESS OF THE FUTURE.

I importune the gods for nothing more, nor do I dun my powerful patron for more extensive possessions, quite satisfied with my dear little Sabine farm. Day presses on the heels of day, and new moons hasten to their wane, while thou, forgetful of the tomb on the brink of which thou art standing, continuest to make bargains for marble slabs to adorn the house thou art erecting.

Ammanius, the epigrammatist, who flourished probably in the reign of Nero (Anthol. Pal. II., p. 322) says:—

"One morning follows another, then, while we are heedless of our coming doom, suddenly the dark one will step in."

And Cowley says:—

"Why dost thou build up stately rooms on high,  
Thou who art underground to lie?  
Thou sowest and plantest, but no fruit must see,  
For Death himself is reaping thee."

## THE GRAVE.

The earth opens impartially her bosom to receive the beggar and the prince.

Menander says:—

"All men have a common grave."

Pindar also (Nem. vii. 27):—

"Rich and poor hurry on to the grave."

## HATRED OF THE VULGAR.

I hate the uninitiated rabble and drive them far from me. Be silent and listen.

## FATE.

Fate with impartial hand turns out the doom of high and low; her capacious urn is constantly shaking the names of all mankind.

Cowper, in the "Tale of the Raven" (l. 36) says:—

"Fate steals along with ceaseless tread,  
And meets us oft when least we dread;

Frowns in the storm with threatening brow,  
Yet in the sunshine strikes the blow."

SLEEP.

Sleep, gentle that it is, spurns not the humble  
eots of the peasants and the shady bank.

Anacreon (Fr. 88) says:—

"Without drawing the bolt in his double doors, he sleeps  
secure."

CARES OF LIFE.

Fear and the threats of conscience wait every-  
where on the haughty lord; nor does gloomy care  
leave him when he lounges in his brazen-beaked  
galley, or gallops along on his swift steed.

Sir Walter Scott says:—

"Danger, long travel, want, or woe,  
Soon change the form that best we know;  
For deadly fear can time outgo,  
And blanch at once the hair.  
Hard toil can roughen form and face,  
And want can quench the eye's bright grace;  
Nor does old age a wrinkle trace,  
More deeply than despair."

DEATH FOR ONE'S COUNTRY.

It is sweet and glorious to die for our country;  
for death pursues even the coward who flies from  
danger, and shows no quarter to the timid and un-  
warlike youth. Virtue, that cares not for the  
honors of this world, shines forth with stainless  
lustre, taking not up nor laying down the badges  
of office at the will of a fickle populace. Virtue,  
that opens the way to heaven for those who de-  
serve not to die and be forgotten, advances by a  
path denied to all but the just, despising the vul-  
gar throng and rising above this dank earth on an  
untiring pinion.

Tyrtæus has the same idea (Fr. 7, S.):—

"For it is pleasant for a brave man to die in the front  
ranks, fighting for his country."

Shakespeare ("Coriolanus," act iii. sc. 3) says:—

"I do love  
My country's good, with a respect more tender,  
More holy and profound, than mine own life."

Simonides, who flourished B.C. 500 (Fr. 51, Schneider), says:—

"Death finds out even the coward."

Shakespeare says:—

"Had I a dozen sons, each in my love alike, I had rather  
have eleven die nobly for their country, than one voluptuously  
surfeit out of action."

And Addison:—

"What pity it is  
That we can die but once to serve our country!"

THE WICKED.

Jupiter, irritated by man's contempt of his laws,  
often involves the innocent with the guilty; ven-  
geance, though with halting foot, seldom fails to  
overtake the villain proceeding on his course of  
wickedness.

We find the same idea in Euripides (Fragm. Incert. 2).—

"Justice proceeding silently and with slow foot, overtakes  
the wicked when it can."

And in Æschylus (Sept. c. Theb. 595):—

"In all state affairs there is nothing worse than bad  
company. For the good having embarked in the same vessel  
with the reckless and knavish, perish with this race abhorred  
by the gods. Or the just, having been caught in the same net  
with those of their fellow-citizens who are unscrupulous and

regardless of the gods, are destroyed by a stroke which levels  
all at the same moment."

Milton ("Paradise Lost," b. x. l. 858) says:—

"But death comes not at call; justice divine  
Mends not her slowest pace for prayers or cries."

THE JUST MAN.

The just man, firm to his purpose, is not to be  
shaken from his fixed resolve by the fury of a mob  
laying upon him their impious behests, nor by the  
frown of a threatening tyrant, nor by the dangers  
of the restless Adriatic, "when the stormy winds  
do blow," nor by the loud peals of thunder as  
they rend the sky; even if the universe were to  
fall in pieces around, the ruins would strike him  
undismayed.

The poet Simonides (Fr. 4, S.) says:—

"To become a good man is truly difficult, square as to his  
hands and feet, fashioned without fault."

This metaphor is adopted by Tennyson for the Duke of  
Wellington:—

"A tower

That stood foursquare to all the winds that blew."

Seneca (De Const. Sap. vi.) says:—

"As there are certain stones so hard that they cannot be  
broken by iron, nor can the diamond be cut or filed away,  
turning the edge of the tools that are applied; as the rocks  
fixed in the deep break the waves; so the mind of the wise  
man is firm and unmoved."

And again, Seneca (De Const. Sap. vi.) says:—

"There is no reason why thou shouldst doubt that mortal  
man can raise himself above the accidents of life, can look  
with steady gaze on pains of body, loss of fortune, sores,  
wounds, and heavy calamities, pressing on every side. Lo, I  
am ready to prove this to you, that walls may totter under the  
blows of the battering-ram, and lofty towers fall to the ground  
by mines and hidden sap, yet no engines can be found that  
can shake a mind firmly fixed."

The eight lines of Horace of which a translation is here given  
are said to have been repeated by the celebrated De Witt  
while he was subjected to torture.

Carlyle says very beautifully:—

"'Truth,' I cried, 'though the heavens crush me for follow-  
ing her; no falsehood, though a whole celestial Lubberland  
were the price of apostasy.'"

In the Psalms (xli. 1) we find this sentiment beautifully ex-  
pressed:—

"God is our refuge and strength, a very present help in  
time of trouble; therefore will not we fear, though the earth  
be removed, and though the mountains be carried into the  
midst of the sea; though the waters thereof roar and be  
troubled, though the mountains shake with the swelling there-  
of."

THE VIOLENT.

Force, unaccompanied by prudence, sinks under  
its own weight. The gods give effect to force  
regulated by wisdom; they pursue with wrath bold  
unhallowed schemes.

Pindar (Pyth. viii. 19) says:—

"She puts down in time the proud vaunter by superior  
force."

And Euripides (Fragm. Temenid. 11):—

"Senseless violence often produces harm."

And again (Hel. 903):—

"For God hates violence."

Milton ("Sams. Agon." 53) says:—

"But what is strength without a double share  
Of wisdom? vast, unwieldy, burdensome,  
Proudly secure, yet liable to fall."

And in "Paradise Lost" (b. vi. l. 381):—

"For strength, from truth divided and from just,  
Illaudable, naught merits but dispraise  
And ignominy: yet to glory aspires  
Vain-glorious, and through infamy seeks fame."

#### COWARDICE.

The wool, once stained by a dye, does not recover its original color, nor is virtue, when it has left the breast, able to resume its place in the heart of the degraded. When the stag, that has escaped the hunter's toils, shall turn and fight, then we may expect the man to be brave who has tamely yielded himself prisoner to the enemy.

#### MANKIND BECOME MORE DEGENERATE.

What does not wasting time destroy? The age of our parents, worse than that of our grandsires, has brought us forth more impious still, and we shall produce a more vicious progeny.

Seneca (De Benefic. i. 10) says:—

"Of this our ancestors complained, we ourselves do so and our posterity will equally lament, because goodness has vanished, evil habits prevail, while human affairs grow worse and worse, sinking into an abyss of wickedness."

Aratus (Phœnom. 123) says:—

"As our sires of the golden age left a worse race, so you too will produce a still worse."

Johnson says:—

"These our times are not the same, Aruntius,  
These men are not the same; 'tis we are base,  
Poor, and degenerate from th' exalted strain  
Of our great fathers; where is now the soul  
Of godlike Cato? he that durst be good  
When Cæsar durst be evil; and had power,  
Scorning to live his slave, to die his master?  
Or where's the constant Brutus, that, being proof  
Against all charm of the benefits, did strike  
So brave a blow into the monster's heart  
That sought unkindly to enslave his country?  
Oh! they are fled the light! those mighty spirits  
Lie rack'd up with their ashes in their urns,  
And not a spark of their eternal fire  
Glows in a present bosom. All's but blaze,  
Flashes, and smoke, wherewith we labor so,  
There's nothing Roman in us; nothing good,  
Gallant, or great: 'tis true what Cordus says,  
Brave Cassius was the last of all the race."

So Matthew xix 8:—

"But from the beginning it was not so."

#### ENJOY THE PRESENT.

Enjoy the pleasures of the passing hour, and bid adieu for a time to grave pursuits.

Cicero (De Orator. iii. 40) says something to the same effect, quoting from Ennius:—

"Live, Ulysses, while you may: seize the last rays of the sun." He did not say *take* nor *seek*; for that would have had the appearance of one hoping that he would live longer, but *seize*; that word is suited to the idea.

#### A NOBLE VIRGIN.

A virgin gloriously false, and thereby ennobled for all time.

This curious union of ideas is repeatedly found in the poets: thus Æschylus (Fragm. Incert. xi):—

"God is not averse to deceit in a just cause."

And Sophocles (Antig. 74):—"Doing a holy deed in an unholy way."

And Euripides (Helen. 1633):—

"To commit a noble deed of treachery in a just cause."

Cicero also (Pro. Mil. 27):—"To lie gloriously."

Tacitus (Hist. iv. 50):—"A noble lie."

Seneca (Ep. 55):—"A glorious wickedness."

#### PASSIONS OF YOUTH.

In the warmth of youth, when Plancus was consul, I would not have submitted to such treatment.

So also Ovid (Met. xv. 209) says:—

"Having laid aside the warmth of youth, he was staid and gentle."

#### POWER OF GOLD.

Gold can make its way through the midst of guards, and break through the strongest barriers more easily than the lightning's bolt.

This idea is frequently found in the Greek poets: thus in the fragments of a lyric poet (Fr. Dindorf, p. 135):—

"O gold, that springest from the earth, with what love thou inflamest men, thou that art mightier than all things, thou that rulest all; thou contendest with greater power than Mars; thou charmest all; for while trees and senseless beasts followed the melodious strains of Orpheus, the whole earth, the sea, and all-subduing Mars attend on thee."

And again (Grotii Ec. p. 941):—

"Gold opens all things, even the gates of Pluto."

Milton ("Paradise Regained," b. ii. l. 422) says:—

"Money brings honor, friends, conquest, and realms."

#### AVARICE.

Care and the desire of more attend the still increasing store.

Theocritus (xvi. 64) says:—

"May he have countless silver: and may the desire of more always possess him."

Spenser ("Faery Queen," vi. 9, 21) says:—

"And store of cares doth follow riches' store."

#### ADVANTAGES OF MODERATION.

The more we deny to ourselves, the more the gods supply our wants.

So I Corinthians ix. 25:—

"And every man that striveth for the mastery is temperate in all things."

#### AVARICE.

They are full of wants who covet much. Happy the man to whom God has given enough with stingy hands.

Alpheus of Mytilene, who flourished probably under Augustus (Anthol. Pal. ii. p. 39) says:—

"I care not for fields bearing rich crops, nor immense wealth like Gyges. I long for contentment, Macrinus: for everything in excess disgusts me."

Bacon says:—

"The desire of power in excess caused angels to fall: the desire of knowledge in excess caused man to fall; but in charity is no excess, neither can man or angels come into danger by it."

Coleridge expresses the same idea thus:—

"Oh! we are poor querulous creatures! little less  
Than all things can suffice to make us happy,  
And little more than nothing is enough  
To discontent us."

So Psalm xxxvii. 16:—

"A little that a righteous man hath is better than the riches of many wicked."

#### PLEASURES OF LIFE.

I hate niggardly hands: give us roses in abundance.



CATO'S CHARACTER.

Even the stern old Cato is said to have been often warmed by wine.

PURITY OF LIFE.

When the hand of innocence approaches the altar, it is more sure to appease the anger of the gods by the gift of a small cake and a little crackling salt, than the wicked with his more costly sacrifice.

Euripides (apud Orionem S. p. 55) says to the same effect:—  
"Be assured, when a good man offers sacrifice to the gods, even though it be small, he secures safety."

In Psalm xxvi. 6 we find:—

"I will wash my hands in innocency: so will I compass thine altar, O Lord."

And in Burns ("Cotter's Saturday Night," st. 17):—

"The Pow'r, incens'd, the pageant will desert,  
The pompous strain, the sacerdotal stole;  
But haply, in some cottage far apart,  
May hear, well pleas'd, the language of the soul;  
And in His book of life, the inmates poor enrol."

WOMAN'S DOWRY.

With them a dowry consists in a father's virtue, and the chastity of a mother, shrinking from the embraces of another, who considers even the looking on vice as a thing to be rejected with abhorrence or else recompensed by death. Oh, for some patriot, who shall be anxious to stop impious slaughter and civic broils. If he shall wish to have inscribed on the pedestals of his statue, "Father of his Country," let him dare to bridle our wild licence, living for this to far distant ages.

In a fragment of Hipponax, who flourished about B.C. 520 (apud Stob. Flor. Grot. p. 305), we find the same idea:—

"The best dowry a wise man can receive with his wife is good principles; for this is the dowry alone which preserves a family. Whoever leads home a woman who is not the slave of luxury, possesses a high-principled help-mate instead of a mistress, a firm aid for his whole life."

Shakespeare ("Henry VI.," Part III. act iii. sc. ii.) says:—

"Why, then, mine honesty shall be my dower."

So Proverbs xxxi. 10:—

"Who can find a virtuous woman? for her price is far above rubies."

LIVING MERIT.

Through envy we hate the noble while they are alive; dead, we cease not to regret their departure.

Stobæus quotes the following lines from Mimnermus:—

"We are all too apt to envy the illustrious in life and to praise them after death."

Dionysius (Fr. Com. Gr. p. 781, M.) says:—

"Every one becomes a friend to the dead, even though he may have been his greatest enemy when alive."

Velleius (ii. 92) says:—

"We pursue the living with envy, the dead we regard with respect; we consider ourselves overshadowed by the former, instructed by the latter."

Shakespeare ("Much Ado," act iv. sc. 1) says:—

"For it so falls out

That, what we have, we prize not to the worth  
Whiles we enjoy it; but being lack'd and lost,  
Why, then we rack the value; then we find  
The virtue that possession would not show us  
Whiles it was ours."

Thus also Bulwer Lytton:—

"I know not why we should delay our tokens of respect to those who deserve them, until the heart, that our sympathy could have gladdened, has ceased to beat. As men cannot

read the epitaphs inscribed upon the marble that covers them, so the tombs that we erect to virtue often only prove our repentance that we neglected it when with us."

MORAL VIRTUES.

What are laws? vain without public virtues to enforce them.

Plautus (Trinumm. iv. 3, 25) says:—

"Stas. For nowadays, men care nothing for what is right but only for what is agreeable. Ambition is now sanctioned by usage, and is unbridled by the laws. By the present custom men may throw away their shields and run away from the enemy, and thereby they get honor instead of disgrace."

CHARM. (behind) A shameless custom."

The same idea is found in the speech of Diodotus (Thucyd. iii. 45):—

"It is simply impossible, and the height of folly, to suppose that there are any means to deter men from sin, either by power of laws or any other terror, since human nature carries us impetuously forward to our ends."

Petronius Arbitr (c. xiv.) says:—

"What can laws effect, where money reigns supreme?"

POVERTY.

Poverty, looked on as a great disgrace, urges us both to do and suffer anything that we may escape from it, and leads us away from the path of virtue, that directs us upward to heaven.

Euripides (Elect. 375) says:—

"But poverty possesses this disease; through want it teaches a man evil."

And Lucian (De Merc. Cond. p. 747):—

"Poverty persuading a man to do and suffer everything that he may escape from it."

Addison says:—

"Poverty palls the most generous spirits; it crows industry, and casts resolution itself into despair."

THE EDUCATION OF THE YOUNG.

The germs of sinful desire are to be rooted out; and minds weakened by indulgence must be trained by sterner discipline.

RICHES DISHONESTLY ACQUIRED.

For though the riches of the wicked increase, yet there is always a something wanting to make their store complete.

Solon, in a fragment (Fr. 11, 71, S.) says:—

"There are no bounds that can be set to riches. For those of us, who now possess most of this world's goods, make haste to double them. Who could satisfy the wishes of all?"

Goldsmith's "Traveller" says:—

"Hoards after hoards his rising raptures fill:

Yet still he sighs, for hoards are wanting still."

THE NOISE AND CROWDS OF A CITY.

Cease to admire the smoke, riches, and din of Rome.

Fragmenta Com. Anonym. 360, p. 1250, M.:—

"A great city is a great desert." This expression is found in Strabo (viii. p. 388, xvi. p. 738), and is quoted by Eustathius (p. 302, 15), referring to the city of Megalopolis in Arcadia.

FRUGAL SUPPERS.

Change of diet is sometimes agreeable to the rich, and the frugal suppers of the poor, under an humble roof, without purple drapery, can smooth the clouded brow.

THE FUTURE.

God has wisely hidden the events of the future



under a dark veil, and smiles if a mortal is distressing himself beyond what is right. Wherefore enjoy the present hour; the rest is beyond our power, and changeable as the waters of the river.

Theognis (1075) says to the same effect:—

"It is very difficult to know what will be the result of an act that is unfinished, how God will allow it to end: for darkness is stretched over it, the end of the trouble is not to be foreseen by mortals, before the matter has been accomplished."

Pindar (Olymp. xii. 13) says:—

"The knowledge of the future is dim."

Sophocles (Fr. Tereus, v. 1) says:—

"It is right that mortal man should be humble, knowing that there is no one, except Jupiter, who controls what is to be accomplished."

So Bulwer Lytton says:—

"The veil which covers the face of futurity is woven by the hand of mercy."

Shakespeare ("Henry IV.," act iii. sc. 1) says:—

"O, if this were seen,

The happiest youth—viewing his progress through,

What perils past, what crosses to ensue,—

Would shut the book, and sit him down and die."

Pope ("Essay on Man," i. 85) says:—

"Oh blindness to the future! kindly giv'n,

That each may fill the circle mark'd by heaven."

See Gray, "Progress of Poesy," st. i., an imitation of this passage applied to music.

#### WE CANNOT BE DEPRIVED OF PAST ENJOYMENT.

That man alone will live master of himself and joyous, who can say at the close of each day, "I have lived; to-morrow Jupiter may shroud, if he chooses, the heaven with a dark cloud, or light it up with brightest sunshine, yet he will not be able to undo what has gone by, nor change and make void what once the flying hour has carried past. Fortune, exulting in her malice and obstinate in playing her proud game, transfers honors from one to another, kind now to me, now to some one else."

This idea is frequently found among the poets: thus Theognis (583):—

"But what has passed, it is impossible to undo."

Simonides (Fr. 55, S.) says:—

"For what is past will never be undone."

Again Palladas (in Anthol. Pal. ii. 304) says:—

"The life of man is the plaything of fortune, pitiable, way-faring, oscillating between riches and poverty; bringing some down, she raises them again aloft like a ball, while she brings others down from the clouds to Hades."

Cowley, in his Essay "Of Myself," says:—

"Boldly say each night,

To-morrow let my sun his beams display

Or in clouds hide them: I have lived to-day."

Dryden says:—

"Be fair or foul, or rain or shine,

The joys I have possess'd, in spite of fate, are mine;

Not heaven itself upon the past hath power,

What has been, has been, and I have had my hour."

Chapman thus speaks of the whims of fortune:—

"Fortune, the great commandress of the world,

Hath divers ways to enrich her followers:

To some she honor gives without deserving;

To other some, deserving, without honor;

Some wit, some wealth, and some wit without wealth;

Some wealth without wit; some nor wit nor wealth,

But good smock faces, or some qualities

By nature without judgment; with the which

They live in sensual acceptation,

And make show only without touch of substance."

#### I WRAP MYSELF IN MY OWN INTEGRITY.

I commend fortune while she stays: if she flaps her swiftly-moving wings, I resign what she has bestowed, and, wrapping myself in the mantle of mine own integrity, seek only honest poverty.

The same idea is found in Plutarch (De Tranquill. vol. vii. p. 855, R.):—

"It is pleasant if thou bringest anything, but little loss if thou failest."

And in Seneca (De Tranquill. 11):—

"Whosoever thy wise man is ordered to give up what he has received, he will not dispute with fortune, but will say: 'Since thou orderest it so, I gratefully and willingly give them up. If thou art willing that I should keep anything of thine, I shall still preserve it; if it otherwise please thee, I give up and restore my money and plate, my house and family.'"

Shakespeare ("Henry VIII.," act iii. sc. 2) makes Wolsey say:—

"My robe,

And my integrity to heaven, is all

I now dare call my own."

See Pitt's Life, by Lord Stanhope, for Pitt's quotation of this stanza.

Spenser ("Faery Queen," ii. 7, 2) says:—

"And evermore himself with comfort feeds,

Of his own virtues and praiseworthy deeds."

#### THE POET IMMORTAL.

I have raised a monument more lasting than brazen statues, and higher than the royal pyramids, a monument which shall not be destroyed by the wasting rain, the fury of the north wind, by a countless series of years or the flight of ages.

Pindar (Pyth. vi. 7) says somewhere to the same effect:—

"A great collection of songs (in honor of victories at the Pythian games) is kept in the rich valley sacred to Apollo, which neither winter storms, rushing furiously, the impetuous force of the loud-roaring cloud, nor the wind shall convey into the depths of the sea, overwhelmed by the sand carrying all things with it."

And again, speaking of those who fell at Thermopylae, says:—

"Neither rust nor all-subduing time shall obliterate the remembrance of them."

And Shakespeare, in one of his sonnets, says:—

"Not marble, nor the gilded monuments

Of princes, shall outlive this powerful rhyme."

Simonides (Fr. 74, S.) says, however:—

"Time with its teeth quickly gnaws away all things, even the strongest."

#### PRIDE.

Assume the pride won by your deserts.

Milton ("Paradise Lost," iii. 317) has imitated this line:—

"All power

I give thee; reign forever, and assume

Thy merits."

#### INCREASING AGE.

I am no longer such as I was in the reign of the indulgent Cynara.

#### GOOD EDUCATION.

It is training that improves the powers implanted in us by nature, and sound culture that is the armor of the breast; when moral training fails, the noblest endowments of nature are blemished and lost.

Euripides (Hec. 600) says:—  
 "If thou art brought up honorably, this has indeed the power of inspiring principles of goodness."

And again (Iphig. in Aul. 502):—  
 "The education that trains men, contributes much to virtue."  
 Quintilian (xii. 2) says:—  
 "Virtue, though she may receive some originating force from nature, yet must be brought to perfection by the power of education."

So Pope ("Moral Essays," ch. i. l. 149):—  
 "'Tis education forms the common mind;  
 Just as the twig is bent, the tree's inclined."  
 And Waller says:—  
 "'Tis art and learning that draw forth  
 The hidden seeds of native worth."

#### UNYIELDING.

Plunged in the ocean, more fair comes forth its star; shouldst thou wrestle and win, it bears the winner down, conquers its conquerors, and wives in safety babble of its wars.

Thus Pindar (Pyth. ii. 145) says:—  
 "Like a cork, I swim on the surface of the deep without being submerged."

#### LOSS OF FORTUNE.

Fallen, fallen is the hope and fortune of our name.

#### LONGING FOR A FRIEND'S RETURN.

His fatherland, smit with a fond longing, waits with impatience the return of Cæsar.

Æschylus (Agam. 1174) says:—  
 "The god smit by a longing desire."

#### CRIME FOLLOWED BY PUNISHMENT.

Punishment follows close on the heels of crime.  
 Coleridge says:—

"Every crime  
 Has, in the moment of its perpetration,  
 Its own avenging angel,—dark misgiving,  
 An ominous sinking at the inmost heart."

#### THE PLEASURES OF PEACE.

Every one sees the close of day on his own hills, and weds his vine to the widowed elm.

Callimachus (Epigr. 2) says:—  
 "We see the sun set in pleasing conversation."  
 Thomson says of the delights of peace:—

"Fair Peace! how lovely, how delightful thou!  
 By whose wide tie the kindred sons of men  
 Like brothers live, in amity combined,  
 And unsuspicious faith; while honest toil  
 Gives every joy, and to those joys a right,  
 Which idle, barbarous rapine but usurps.  
 Beneath thy calm inspiring influence  
 Science his views enlarges, Art refines,  
 And swelling commerce opens all her ports:  
 Bless'd be the man divine who gives us thee!"

#### UNCERTAINTY OF LIFE.

Who knows whether the gods will add to-morrow to the present hour?

Anacreon (xv. 9) says:—  
 "To-day is my business: who knows what to-morrow will bring forth? While, therefore, it is still fair weather, drink, play, and offer libations to Bacchus."  
 Palladas (xxix. i. A. Br. ii. 413) says:—  
 "It is fated to all men to die, nor does any one know whether he shall live to-morrow: knowing this, O man, eat, drink, and be merry."

#### A POET'S POWER.

If the poet be silent, thou wilt not receive a reward for your deeds of glory.

Pindar (Olymp. x. 100) says thus:—  
 "When a man, Agesidemus, after noble daring, goes to the grave without the poet's lay, having labored for naught, he gathers little fruit from his toils."

And again (Nem. vii. 30):—  
 "We know that there is only one mirror in which noble deeds can be reflected—the heroic songs of the epic poet: here only man finds a reward for his toils by the kindness of the fair Mnemosyne."

And again, in a fragment (Epin. ii. 4, p. 3):—  
 "It is the meed due to the brave to be praised by beautiful songs. For that only, which is celebrated in song, approaches the glory of the immortals. A noble deed sunk in forgetfulness perishes utterly."

#### THE POET.

The muse forbids the noble to die; the muse enthrones him in the sky.

Ovid (Ep. ex. Pont. iv. 8, 55) thus speaks of the powers of poetry:—

"The gods even are brought into existence by the power of song, if we may be forgiven for such an expression."

#### THE POET'S POWER.

Many brave men lived before Agamemnon, but all unwept and unknown sleep in endless night, because they had no bard to sound their praise. Merit hid from the public gaze has little advantage over sloth laid in the grave.

Pindar (Nem. ix. 13) says:—  
 "There is a certain saying among men—that a noble deed ought not to be buried in the silent grave. It is the divine power of song that is suited to it."

And again (Nem. vii. 18):—  
 "For great virtues are enveloped in thick darkness, if they are unsung by the poet."  
 Silius Italicus (iii. 145):—

"In what does a life forgotten differ from death?"

Spenser, in his "Ruines of Time" (l. 358) says:—

"How many great ones may remembered be,  
 Which in their daies most famouslie did flourish:  
 Of whom no word we heare, nor sign we see,  
 But as things wipt out with a sponge do perishe,  
 Because they living cared not to cherishe  
 No gentle wits, thro' pride or covetize,  
 Which might their names for ever memorise."

Milton ("Paradise Lost," ix. 335) says:—

"And what is faith, love, virtue unassayed  
 Alone, without exterior help sustained."

And again Shakespeare ("Measure for Measure," act i. sc. 1):—

"For if our virtues  
 Did not go forth of us, 'twere all alike  
 As if we had them not."

Byron says:—

"Troy owes to Homer what whist owes to Hoyle."

And—

"The present century was growing blind  
 To the great Marlborough's skill in giving knocks,  
 Until his late life by Archdeacon Coxe."

#### THE HAPPY MAN.

It is not the rich man that thou shouldst rightly call happy, but he who knows how to use with wisdom the gifts of the gods, and to bear the annoyances of poverty with patience, fearing a deed of shame worse than death: such a man is always ready to die for his friends or fatherland.

So Cowper ("The Task," book vi. l. 912) says:—

"He is a happy man whose life, e'en now,  
Shows somewhat of that happier life to come;  
Who doomed to an obscure but tranquil state,  
Is pleased with it, and, were he free to choose,  
Would make his fate his choice; whom peace, the fruit  
Of virtue, and whom virtue, fruit of faith,  
Prepare for happiness; bespeak him one  
Content indeed to sojourn, while he must,  
Below the skies, but having there his home.  
The world o'erlooks him in her busy search  
Of objects more illustrious in her view;  
And occupied as earnestly as she,  
Though more sublimely, he o'erlooks the world;  
She scorns his pleasures, for she knows them not;  
He seeks not hers, for he has proved them vain."

#### WINE.

Wine, that is mighty to inspire new hopes and  
able to wash away the bitters of care.

In a fragment of the Cyprian poems (8 *Meiell.*) Nestor thus  
addresses Menelaus:—

"Menelaus, the gods have made wine for mortals to dissipate their cares."

#### ENJOY THE PRESENT.

But be up and doing, lay aside thy love for  
amassing wealth; and remembering the gloomy  
pile, blend while thou mayest a little folly with  
thy worldly schemes: it is pleasant to unbend at  
the proper moment.

Seneca (*De Tranq. an.* 15) says:—

"Or if we may believe the Greek poet, it is pleasant at  
times to play the fool."

Callimachus (*Ep.* 36, 2) says:—

"And to enjoy himself seasonably over wine."

And Theognis (313) says:—

"Among the foolish, I am the most foolish; among the  
pious, I am the most pious of all men."

#### FEAR INCREASED BY DISTANCE.

Beside you, I shall be in less fear, which is al-  
ways increased when we are absent.

#### THE INHABITANT OF THE COUNTRY.

Happy the man who, far from the busy haunts  
of life, like the ancient race of men, ploughs his  
paternal fields with his own team, with mind un-  
ruffled by cares about money: he is not like the  
soldier roused by the trumpet's loud alarm, nor  
does he dread the angry storms that harrow up  
the deep; he adjures the law-courts and the inso-  
lent thresholds of the great.

Aratus (*Phænomen.* 108) speaks somewhat to the same ef-  
fect:—

"Men did not as yet know the miseries of strife, of con-  
tentious wranglings, and tumult. Thus they lived happily;  
the dangers of the sea were untried; it was not ships that  
brought food from distant countries, but oxen and ploughs  
that supplied it."

Bacchylides (*Fr.* 10) thus speaks of the blessings of peace:—  
"There is not the clang of the brazen trumpet, nor is sweet  
sleep driven from the eyelids."

In the following fragment of Aristophanes there is a close  
parallel to this passage (*Stob. Flor.* 213):—

"O fool, fool, all these things are there, to dwell in the  
country on a small property, away from the business of the  
*forum*, possessed of his own yoke of oxen, then to listen to  
the bleating of his sheep and the sound of the must put into  
the tub, and to use for food finches and thrushes, not to wait  
for little trouts from the market three days old, proved  
valuable in the roguish hand of the fishmonger."

#### THE PLEASURES OF A COUNTRY LIFE.

I am delighted to recline, now under some aged  
oak, now on the matted grass; meanwhile the  
brooks glide along within their high banks, the  
birds mournfully complain in the woods, and the  
fountains murmur with their purling waters, so  
as to invite gentle sleep.

How beautifully Milton ("Il Penseroso," l. 130) describes  
the same scene:—

"And when the sun begins to fling  
His flaring beams, me, goddess, bring  
To arched walks of twilight groves,  
And shadows brown, that Sylvan loves:  
There in close covert, by some brook,  
Where no profaner eye may look,  
Hide me from day's garish eye;  
While the bee, with honied thigh,  
That at her flowery work doth sing,  
And the waters murmuring,  
With such consort as they keep,  
Entice the dewy feathered sleep."

Gray, in his "Elegy," says:—

"There at the foot of yonder nodding beach,  
That wreathes its old fantastic roots so high,  
His listless length at noontide would he stretch,  
And pour upon the brook that babbles by."

#### A SCOUNDREL.

Though thou walkest in all the insolence of up-  
start wealth, fortune changes not thy scoundrelly  
character.

Menander (*Fr. Com. Gr.* p. 960, M.) thinks otherwise of the  
power of riches:—

"The possession of great wealth conceals both low birth  
and a knavish character."

#### NIGHT FOR DEEDS OF DARKNESS.

O faithful arbitresses of my deeds, Night, and  
Diana, who rulest the silence when secret solemn-  
ities are performed, now be present.

Shakespeare ("Henry VI.," Part II. act i. sc. 4) says:—

"Deep night, dark night, the silent of the night,  
The time when screech-owls cry and ban-dogs howl,  
And spirits walk, and ghosts break up their graves;  
That time best fits the work we have in hand."

#### ENJOY THE PRESENT.

My friends, let us seize the moment as it flies,  
and, while our strength is fresh and it becomes  
our youth, let the clouded brow of sadness be far  
away. Bring forth the wine-cask stored in the  
year of my friend the consul Torquatus. Cease  
to talk of other things: perhaps the Deity will be-  
nignly change this gloomy hour, and bring back  
to you the joys of former days.

#### THE DISCONTENT OF MANKIND.

How comes it, Mæcenas, that no one lives con-  
tented with the lot "unto which God hath called  
him," or which accident has given him, but en-  
vies the life of those who are following other pur-  
suits?

Maximus Tyrius, who flourished in the time of the Anto-  
nines, follows out the same idea (*Diss.* 21, 1):—

"It is difficult to find a perfect mode of life, as well as man;  
there is always something wanting even in the best: each  
hankers after what is his neighbor's, wherever he thinks him-  
self inferior. You may see the husbandman pronouncing the  
citizen happy, because he leads a pleasant and joyous life.  
And again, politicians and lawyers, even the most distin-

guished among them, lamenting their lot, and praying that they may spend their lives cultivating their own little property. Then thou wilt hear the soldier praising the life of the civilian, and the civilian looking with envy on that of the soldier. And if any god, having stripped each of his present mode of life, like players on the stage, were to exchange it for that of his neighbor, these same individuals will long for their former mode of life, and bewail their present. So difficult to please is man; very much so; discontented, fearfully peevish, liking nothing that belongs to himself."

Himerius, who flourished A.D. 350, says (Ed. 20, p. 272) somewhat to the same effect:—

"To follow anything habitually is apt to produce ennui, and in the case of the powerful creates insolence. We, who dwell on land, seek the sea; and again, we who plough the deep, long for the corn fields. The sailor pronounces the husbandman happy; and again, the husbandman thinks the sailor. All these feelings are the pastimes of ennui."

#### DEATH OR VICTORY.

The warrior's life is preferable; for why? the battle joins, and in the twinkling of an eye comes speedy death or joyous victory.

#### THE INCONSISTENCY OF MANKIND.

If any god were to say, Lo! I shall now do what you wish; thou who wast lately a soldier shalt be a merchant; thou, lately a lawyer, shall be a farmer: quick, change places, and be gone. Why are you standing? They wouldn't budge. And yet they had it in their power to be happy to their utmost wishes. Must not Jupiter be highly indignant, and in his rage puff out both his cheeks, declaring that he will not again be so indulgent as to listen to their prayers.

#### TRUTH IN JEST.

And yet what prevents us from telling the truth in a laughing way?

#### JESTING APART.

But yet, laying aside our sportive mood, let us pursue our theme with graver air.

#### WHY HEAP UP RICHES?

What good is it to thee fearfully to store up secretly in the earth an immense mass of silver and gold?

Luke xii. 20:—

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

#### THE ANT.

As the ant, little though it is, for she is a good example of laborious life, draws with its mouth whatever it can, and adds to the heap which it is gathering, wisely providing for the future wants which it foresees.

So Proverbs (vi. 6):—

"Go to the ant, thou sluggard; consider her ways, and be wise."

Titinius, who is supposed to have flourished B.C. 170, thus speaks (apud Nonium, p. 224):—

"The husbandman by Pollux is very like to the ant."

#### THE MISER.

As the story goes of a mean, though rich miser at Athens, who used to despise the taunts of the

people and say: "The people hiss me, indeed, but I chuckle at home when I count my money in my chest." The thirsting Tantalus tries to catch the waters retreating from his lips. Why dost thou smile? Change the name, and the tale is told of thee. Thou sleepest dozing with open mouth over thy sacks of gold, while thy avarice forces thee to spare them, as if they were sacred to the gods, or to gaze on them like pictures. Wouldest thou know the value of money or for what it may be used? Well, then, thou mayest buy bread, pot-herbs, wine, and all those other comforts, which human nature cannot do without and be happy.

Menander (Fr. Com. Gr. p. 924, M.) says to the same effect:—

"Money appears to you to be a servant able to furnish not only daily necessities—bread, barley, cakes, vinegar, oil—but everything of greater value."

Ben Jonson ("Every Man out of his Humor," act I.) says:—

"Poor worms, they hiss at me, whilst I at home  
Can be contented to applaud myself, . . . with joy  
To see how plump my bags are and my barns."

And Pope ("Moral Essays," iii. 79) says:—

"What riches give us, let us then inquire?  
Meat, fire, and clothes. What more? Meat, clothes, and  
fire.

Is this too little?"

Dean Kirwan thus describes the miser:—

"Through every stage and revolution of life, the miser remains invariably the same; or if any difference, it is only this, that as he advances into the shade of a long evening he clings closer and closer to the object of his idolatry; and while every other passion lies dead and blasted in his heart, his desire for more pelf increases with renewed eagerness; and he holds by a sinking world with an agonizing grasp, till he drops into the earth with the increased curses of wretchedness on his head, without the tribute of a tear from child or parent, or an inscription on his memory, but that he lived to counteract the justice of Providence, and died without hope or title to a blessed immortality."

#### MAY I BE POOR OF SUCH BLESSINGS.

For my part, I should prefer to be always poor in blessings such as these.

Spenser, in his "Faery Queen" (li. 7, 12), says:—

"Far otherwise (said he) I riches read,  
And deem them root of all disquietness;  
First got with guile, and preserved with dread."

And Goldsmith in his "Deserted Village," says:—

"The heart distrusting, asks if this be joy."

#### THE GOLDEN MEAN.

There is a mean in all things; there are, in short, certain fixed limits, on either side of which what is right cannot exist.

Dryden:—

"There is a mean in all things, and a certain measure wherein the good and the beautiful consist, and out of which they never can depart."

#### ALL MANKIND ANXIOUS TO OUTSTRIP THEIR NEIGHBORS.

As when the steed hurries forward the chariot from the barrier, the driver presses on those who have outstripped him, caring nothing for those whom he has distanced. Hence it happens that we can seldom find the man who will say that he has passed a happy life, and content with the time that has gone by, rise like a satisfied guest from the banquet of life.

Aristotle (apud Maxim. et Anton. p. 878) says:—

"It is best to rise from life as from a banquet, neither thirsty nor drunken."

And an anonymous writer (apud. Stob.):—

"As I depart from the banquet in no ways dissatisfied, so also from life when the hour comes."

Sir Walter Scott ("Anne of Geierstein," ch. xvi.) used this metaphor:—

"Death is dreadful, but, in the first spring-tide of youth, to be snatched forcibly from the banquet to which the individual has but just sat down, is peculiarly appalling."

And Pope ("Essay on Man," Ep. iii. 1, 69) has the same metaphor:—

"The creature had his feast of life before;  
Thou, too, must perish when thy feast is o'er!"

#### MOTE IN OUR OWN EYE.

While thou lookest on thine own faults as if through a distempered medium, why art thou as sharp-sighted to the defects of thy friends as an eagle or Epidaurian serpent. But be assured that the result of this conduct is that thy own faults, too, are closely scanned.

Homer (Il. xvii. 674) speaks of the sharp sight of the eagle:—

"The eagle, which they say is quickest in sight of birds that fly."

Sosicrates (apud. Stob. T. 23, 2):—

"We are quick to see the evil in another; when we ourselves commit the same, we do not recognize it."

So Shakespeare ("Coriolanus," act ii. sc. 1) says:—

"Oh, that you could turn your eyes towards the napes of your necks, and make but an interior survey of your good selves!"

So Matthew vii. 3-5:—

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

#### AN UNCOUTH GENIUS.

If your friend be somewhat given to passion, not quite suited to the refined taste of the men nowadays, to be laughed at perhaps because his hair is ill-trimmed, his gown hangs awry, and his shoes are too large for his feet. All this may be true; yet he is a good fellow, so that there is no one better; he is your intimate friend, and a mighty mind lurks under his uncouth body.

#### A NEGLECTED FIELD.

For the fern, fit only to be burned, grows up in uncultivated ground.

Bishop Hall says:—

"The best ground untill'd soonest runs out into rank weeds. A man of knowledge that is either negligent or uncorrected, cannot but grow wild and godless."

Blackmore on the Creation, says:—

"The glebe untill'd might plenteous crops have borne;  
Rich fruits and flowers, without the gard'ner's pains,  
Might every hill have crown'd, have honor'd all the plains."

#### WE MISREPRESENT THE VIRTUES OF OUR FRIENDS.

It is this which joins together and keeps friends attached. But instead of following such maxims, we are only too apt to take virtues even for vices, and rejoice to begrime the untainted vessel.

Seneca (de Provid. vi.) says:—

"This is not a solid and unmixed happiness; it is mere outward crust."

Shakespeare ("Much A-do," act iii. sc. 1) says:—

"So turns she every man the wrong side out."

#### ALL LOADED WITH FAULTS.

How foolishly do we enact laws that are turned against ourselves! For no one is born without faults: he is the most perfect who is subject to the fewest.

So Genesis viii. 21:—

"For the imagination of man's heart is evil from his youth."

#### FORGIVE OUR DEBTORS AS WE WISH OUR DEBTS TO BE FORGIVEN.

It is only right that he who asks forgiveness for his offences should be prepared to grant it to others.

Lord Herbert says:—

"He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven."

And Shakespeare ("Measure for Measure," act ii. sc. 2):—

"Alas! alas!

Why, all the souls that were, were forfeit once;  
And he that might the vantage best have took  
Found out the remedy. How would you be,  
If He, which is the top of judgment, should  
But judge you as you are? O, think on that;  
And mercy then will breathe within your lips,  
Like man new made."

#### SOCIAL GOOD.

The general sense of mankind, and the established customs of nations and social good, which may, as it were, be called the parent of justice and equity, rise up in opposition.

#### THE POETASTER.

Too lazy to submit to the labor of writing, I mean of writing well; for as to quantity, I care not for that.

#### THE SATIRIST SPARES NOT HIS FRIEND.

He has hay on his horns, avoid him as a furious bull; if he can raise a laugh, he will not spare his best friend, and whatever he has once scribbled on his paper, he will never rest till all, young and old, even the rabble, returning from the oven or well, should be able to repeat it.

Pope, in his *Imitations of Horace* (ii. sat. i. l. 69), says:—

"Satire's my weapon, but I'm too discreet  
To run a muck, and tilt at all I meet."

#### THE POET.

Nor if any one should be able, as we are, to scribble verses closely resembling prose, must thou regard him as a poet. The man who is fired by real genius and divine enthusiasm, expressing himself in noble language, on such an one thou mayest bestow the sacred honors of a poet's name.

Shakespeare ("Midsummer's Night's Dream," act v. sc. 1) says:—

"The poet's eye, in a fine frenzy rolling,  
Doth glance from heaven to earth, from earth to heaven,  
And, as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes, and gives to airy nothing  
A local habitation and a name."

THE POET.

Thou mayest also find the scattered poet's limbs.

THE BACKBITER.

He who backbites an absent friend, who does not defend him when he is attacked, who seeks eagerly to raise the senseless laugh and acquire the fame of wit, who can invent an imaginary romance, who cannot keep a friend's secret; that man is a scoundrel! mark him, Roman, and avoid him.

George Herbert ("The Temple") says:—

"If any touch my friend, or his good name,  
It is my honor and my love to free  
His blasted fame  
From the least spot or thought of blame."

Alexis (Fr. Com. Gr. p. 717, M.) says:—

"Nausinicus, there are two classes of parasites: one common and introduced in comedies; one the black-hearted."

Euripides (Hippol. 1000) expresses the same idea:—

"I am not the derider of my companions, father, but the same to my friends, when they are not present, and when I am beside them."

This character is very much the same as Canning's "Candid Friend" in the "Anti-Jacobin":—

"Candor, which spares its foes, nor e'er descends  
With bigot zeal to combat for its friends:  
Candor, which loves in see-saw strain to tell  
Of acting foolishly, but meaning well;  
Too nice to praise by wholesale, or to blame,  
Convinced that all men's motives are the same;  
And finds, with keen discriminating sight,  
Black's not so black, nor white so very white,  
Save, oh save me from the candid friend."

FOOLISH JESTING.

If I said, in idle raillery, that the silly Rufinus smelt of perfumes, and Gorgonius of a goat, must I on that account be regarded by you as backbiting and envenomed?

THE ESSENCE OF MALIGNITY.

This is the very essence of rancorous detraction; this is pure malignity.

Plutarch (S. N. V. p. 565, C.) says:—

"When malice is joined to envy, there is given forth poisonous and feculent matter, as ink from the cuttle-fish."

WOES OF ANOTHER.

As the funeral of a neighbor alarms the sick glutton, and compels him to check his appetite for fear of death: so the disgraces of others often deter the youth not yet hardened from yielding to incipient vice.

ENOUGH AND MORE THAN ENOUGH.

"Enough, you scoundrel."

THE GENTLEMAN.

A gentleman of the most polished manners, Antony, and a friend, so that no one is a greater.

Tennyson ("In Memoriam," can. x.):—

"The grand old name of gentleman,  
Defamed by every charlatan,  
And soiled with all ignoble use."

THE PERFECT MAN.

Pure spirits, such as the earth knew none more

so, and to whom there is no one more attached than I am.

A PLEASANT FRIEND.

In my senses I should compare no blessing greater than a pleasant friend.

Sophocles (Œd. Tyr. 611) says:—

"For to throw off a virtuous friend, I count as bad as to throw away one's own life, which one loves best."

TELL THAT TO THE MARINES.

Let a circumcised Jew believe that.

THE FOLLY OF THE MOB.

Even the people, whose character as judge thou knowest, asserting this to be the case,—the people who often are silly enough to bestow honors on the unworthy, and are slaves to rank, gazing in stupid admiration on a long line of titled ancestors. How shall we decide, whose ways of thinking are so far removed from those of the mere vulgar mob?

Shakespeare (Cor. act i. sc. 1) says:—

"What would you have, you curs,  
That like nor peace nor war? The one affrights you,  
The other makes you proud. He that trusts to you  
Where he should find you lions, finds you hares;  
Where foxes, geese: you are no surer, no,  
Than is the coal of fire upon the ice  
Or hailstone in the sun. Your virtue is  
To make him worthy, whose offence subdues him,  
And curse that justice did it. Who deserves greatness  
Deserves your hate, and your affections are  
A sick man's appetite, who desires most that  
Which would increase his evil. He that depends  
Upon your favors, swims with fins of lead,  
And hews down oaks with rushes. Hang ye,  
Trust ye,  
With every minute you do change a mind;  
And call him noble that was now your hate,  
Him vile that was your garland."

FAME.

But glory, thou wilt say, leads all men, ignoble and noble, captive at the wheels of her glittering car.

Hannah More says:—

"Glory darts her soul-pervading ray  
On thrones and cottages, regardless still  
Of all the artificial, nice distinctions  
Vain human customs make."

ALL MUST LABOR.

Life is accustomed to give nothing to man without a world of toil.

Epicharmus (Xen. Mem. ii. 20) says:—

"The gods sell everything good for labor."

Sophocles (Elect. 945) says:—

"Observe, without labor nothing prospers."

Euripides (Fr. Archel. 11) says:—

"I have told you, my boy, to search for fortune by labors: for see your father is honored."

So Genesis iii. 19:—

"In the sweat of thy face shalt thou eat bread."

Shakespeare ("As You Like It," act i. sc. 3) says:—

"Oh, how full of briars is this working-day world!"

"It is not with saying 'Honey, honey,' that sweetness will come into the mouth."



## POWER OF RIDICULE.

Ridicule often cuts the Gordian knot more effectively and better than the severity of satire.

Cicero also (De Or. ii. 58) says:—

"The orator often cuts by force of ridicule matters of a vexatious character, which it is not easy to answer by regular argument."

Churchill says of Ben Jonson:—

"His comic humor kept the world in awe,  
And Laughter frightened Folly more than Law."

## THE LABORS OF CORRECTION.

Correct with care, if thou expect to write anything which shall be worthy of a second perusal.

## AM I TO BE EXCITED BY THE ATTACKS OF FOOLS ?

Shall that bug Pantilius move my spleen ? Shall I be tortured when Demetrius abuses me in my absence ? or because the silly Fannius, the friend of Hermogenes Tigellius, finds fault with my verses ?

Antiphanes calls grammarians (Anthol. Palat. xi. 322, 5):—

"The plague of poets . . . the malicious biting-bugs of the sweet-voiced."

The Emperor Adrian (Philostr. V. Sophist. 2, 10) says of the attacks of a malicious slanderer:—

"We bore all his attacks, calling the abuse of such the stings of bugs."

## SO MANY MEN, SO MANY MINDS.

So many men, so many minds.

Sir John Herschel says:—

"There is no accounting for the difference of minds or inclinations, which leads one man to observe with interest the development of phenomena, another to speculate on their causes; but were it not for this happy disagreement, it may be doubted whether the higher sciences could ever have attained even their present degree of perfection."

## THE POET FOND OF PEACE.

Jupiter, father and king of men, may my pen be laid aside and consumed with rust, and let no one attack me, who am so desirous of living at peace with all mankind.

## BEWARE.

Better not touch me, friend, I loud exclaim.

## A FRIEND TO VIRTUE.

Tolerant to virtue alone and her friends.

## THE POET NOT TO BE ATTACKED WITH IMPUNITY.

And while seeking to fix his tooth against some soft skin, he shall break it against my solid armor.

## FRUGALITY AND MOTHER WIT.

My good friends, what and how great a virtue it is to live on the little that the gods provide (this is not my lesson, but what was taught by that man of mother-wit, Ofellus, an untaught philosopher, and of rough common sense), come learn with me.

## FALSE APPEARANCES.

The mind charmed by false appearances refuses to admit better things.

Hooker (E. P. V. ii. 1) says:—

"How should the brightness of wisdom shine, where the windows of the soul are of very set purpose closed."

## A BRIBED JUDGE.

A judge, when bribed, is ill able to probe the truth.

## A STOMACH SELDOM HUNGRY.

A stomach that is seldom empty despises common food.

Antiphanes (Fr. Com. Gr. p. 569, M.) says:—

"Hunger makes everything sweet except itself, for want is the teacher of habits."

## PLAIN DIET.

Now mark, what and how great blessings flow from a frugal diet. In the first place, thou enjoyest good health.

## THE RESULTS OF INTEMPERANCE.

Seest thou how pale the sated guest rises from supper, when the appetite is puzzled by varieties ? The body, too, burdened with yesterday's excess, weighs down the soul, and fixes to the earth this particle of divine essence.

Plato (Phæd. c. 33) has an idea somewhat to the same effect:—

"Every pleasure and pain, being as it were a nail, nails and fastens the soul to the body, making it to resemble the body, as the soul regards those things to be true, which the body asserts to be so."

And Seneca (De Brevit. Vit. 2) says:—

"Vices are every moment assailing us, so that we cannot recover ourselves, nor raise our eyes to examine the truth, but are fastened to the earth by our passions."

And again Seneca (Ep. 120) speaks of the mind:—

"The mind of God, a part of which has passed into the breast of man."

## ADVANTAGES OF TEMPERANCE.

And yet this abstemious man may on certain occasions have recourse to better cheer, when the returning year brings back some festive day, or the wasted body requires more genial fare, or when years increase and the feebleness of age may claim some kinder treatment. If thou in the prime of life and vigor of health enjoyest the luxuries of the world, what wilt thou be able to add when age and sickness comes ?

Milton ("Paradise Lost," xi. l. 633) says:—

"If thou well observe

The rule of *Not too much*, by temperance taught,  
In what thou eat'st and drink'st; seeking from thence  
Due nourishment, not gluttonous delight,  
Till many years over thy head return;  
So mayst thou live; till, like ripe fruit, thou drop  
Into thy mother's lap, or be with ease  
Gather'd, not harshly pluck'd, for death mature."

## FAME.

Dost thou pay regard to fame as that which charms the ear of man more sweetly than music ?

Milton ("Lycidas," l. 70) says:—

"Fame is the spur that the clear spirit doth raise  
(That last infirmity of noble minds)  
To scorn delights and live laborious days;  
But the fair guerdon when we hope to find,



And think to burst out into sudden blaze,  
Comes the blind Fury, with the abhorr'd shears,  
And slits the thin-spun life."

Sheridan ("Pizarro," act iii. sc. 3) says:—  
"My ears (were framed) to own no music but the thrilling  
records of his praise."

THE USE THAT MIGHT BE MADE OF THE MISER'S  
MONEY.

Why does any man, who deserves not to be poor,  
live in deep distress, whilst thou art wallowing  
in riches? Why are the ancient temples of the  
gods falling to ruins? Why, thou wretch, dost  
thou not spare something of that treasure for thy  
dear country? Thinkest thou that thou alone  
shalt always bask in the sunshine of prosperity?  
Thou future laughing-stock to thy deadly foe!

NOTHING CERTAIN.

For nature has assigned the land as a perpetual  
inheritance neither to him nor me, nor any one.  
He turned me out, but his own follies, or the  
knaveries of the law, or a long-lived heir, shall  
turn out him at last. The farm now belonging to  
Umbrenus, lately to Ofellus, will be the lasting  
property of no one, but the usufruct will pass now  
to me, now to another: wherefore live with an  
unyielding spirit, and present a firm breast to the  
frowns of fortune.

We find the same idea (Anthol. Palat. II. p. 27):—  
"I was once the field of Achæmenides, but now of Menip-  
pus: and again I shall go from one to another. For the former  
once thought that he possessed me, and now the latter  
thinks so, yet I am wholly belonging to none but to Fortune."

Lucian (De Nigrino, c. 26) says:—  
"Who being in possession of a field not far from the city,  
did not imagine that he would saunter over it for many years,  
so little so that he did not enter into any legal agreement that  
he should have authority over it, believing, I suppose, that we  
are lords of none of these things by nature, but by law and  
inheritance enjoying the use of them for an uncertain period,  
are regarded their masters for a short period, and when the  
fixed time is passed, then some one else receiving it enjoys  
the title."

So 1 Corinthians xvi. 13:—

"Watch . . . quit you like men, be strong."

INDOLENCE.

Idolence, that dangerous Siren, must be es-  
chewed, or thou must be content to yield up what-  
ever thou hast acquired by the nobler exertions of  
thy life.

Chaucer says:—

"Ydelness, that is the gate of all harmes,  
An ydil man is like an hous that beth noone walles;  
The devils may enter on every side."

BUSY-BODIES.

I attend to the business of other men regardless  
of my own.

ALL WANDER FROM THE RIGHT PATH.

As, in a wood, where travellers stray from the  
direct path, one to the left, another to the right,  
all are mistaken, but they are so in different ways.

POWER OF GOLD.

For everything, virtue, glory, honor, things hu-  
man and divine, all are slaves to riches.

EXPLAINING ONE DIFFICULTY BY ANOTHER.

An illustration which solves one difficulty by  
raising another, settles nothing.

TWIN BROTHERS.

A noble pair of brothers, twins, in truth.

WHITE OR BLACK DAY.

Days to be marked with chalk or coal.

THE ANNOYANCES OF LOVE.

In love these are the miseries, now a state of  
war and then of peace; if any one were to try to  
give steadiness to such a life which is almost more  
exchangeable than the weather and floats about in  
blind disorder, he would succeed no better than if  
he should attempt to play the madman in accord-  
ance with right reason and rule.

TO ADD FUEL TO THE FLAME.

To the folly of love add the bloodshed which it  
often occasions, and stir, as they say, the fire with  
the sword.

A LIKENESS.

This image is not very unsuited to thy own con-  
dition.

HIGH BIRTH NOTHING WITHOUT WEALTH.

High descent and meritorious deeds, unless  
united to wealth, are more vile than very sea-weed.

Euripides (Fr. Ahn. 8) says:—

"But high birth is nothing compared to riches; for riches  
place even the basest among the highest."

TO LIVE WITH THE GREAT.

For thou oughtest to know, seeing thou livest  
near to the gods.

THE PLEASURES OF A COUNTRY LIFE.

O country, when shall I behold thee, and be al-  
lowed to drink a sweet oblivion of the cares of  
life, musing on the works of ancient sages, or in  
gentle sleep and hours of peaceful abstraction  
from the world's busy scenes! Oh when shall I  
have served up to me my frugal supper of beans, re-  
lated as is said to Pythagoras, and pot-herbs soaked  
in rich lard! Oh joyous nights and banquets,  
which the gods themselves might envy! at which  
my friends and I regale ourselves by my own  
fireside, while my petulant slaves enjoy what their  
master has left. Every guest may drink at dis-  
cretion, unshackled by absurd laws, the strong-  
headed draining to the dregs the brimming  
bumper, while the weak grow mellow on a mod-  
erate glass.

Antiphanes (Ecc. Grot. p. 637) says:—

"For it is the life of the gods, when thou hast wherewith to  
sup without thought of the reckoning."

In Cowper's "Task" we find (l. 170):—

"The customary rites  
Of the last meal commence; a Roman meal.  
Discourse ensues, not trivial, yet not dull,  
Nor such as with a frown forbids the play  
Of fancy, or proscribes the sound of mirth.  
Themes of a graver tone,  
Exciting oft our gratitude and love,  
While we retrace, with memory's pointing wand,  
That calls the past to our exact review,  
The dangers we have 'scaped . . .  
Oh evenings worthy of the gods! exclaimed  
The Sabine bard."

Keats ("Sonnets") thus expresses the same idea of love of country life:—

"To one who has been long in city pent,  
'Tis very sweet to look into the fair  
And open face of heaven to breathe a prayer  
Full in the smile of the blue firmament."

#### ENJOY THE PRESENT.

My good friend, come on, take my advice, since animals have by heaven's decree no existence after death, and there is no escape from death to great or small, be merry while thou mayest, be mindful of how short a span of life thou hast.

Apollodorus (Fr. Com. Gr. p. 1108, M.) says:—

"When I was a young man, I pitied those cut off prematurely; but now when I see the burial of the old, I weep; for this refers to me, and that did not."

#### CHANGEABLENESS OF HUMAN NATURE.

A part of mankind pursue one unwearied course of crime, and go on with steady aim; another oscillate backwards and forwards, now gliding along the path of virtue, and then the path of vice.

#### THE STRONG-MINDED.

The more consistent a man is in a vicious course, so much is he less wretched and better off than he who one while struggles against his passions and the next instant yields to their violence.

#### THE WISE MAN.

Who, then, is free? The wise who can command his passions, who fears not want, nor death, nor chains, firmly resisting his appetites and despising the honors of the world, who relies wholly on himself, whose angular points of character have all been rounded off and polished.

#### THE RESULTS OF ADVERSITY AND PROSPERITY.

Adversity usually reveals the genius of a general, while good fortune conceals it.

#### INCREASING AGE.

His youth, his genius now no more the same.

Byron says:—

"My days of love are over: me no more  
The charms of maid, wife, and still less of widow,  
Can make the fool of, that they made before;  
In fact I must not lead the life I do."

And again:—

"Now my sere fancy 'falls into the yellow  
Leaf,' and imagination droops her pinion:  
And the sad truth, which hovers o'er my desk,  
Turns what was once romantic to burlesque."

#### THE WORN-OUT STEED.

Be wise and release from the chariot in time thy aged steed, lest he become the object of laughter, dragging on behind and show his broken wind.

#### THE PURSUIT OF TRUTH.

I ponder in deep earnestness, and search out what is true and becoming to man, and my every thought is thus engaged.

#### INDEPENDENCE.

Bound by no ties to maintain the tenets of any master, I am borne hither and thither, as my inclination leads me, without a fixed object; now, like the Stoics, I am a plodding citizen, and live amidst the bustle of public life, the stern guardian and asserter of untainted virtue; now I glide insensibly back to the doctrines of Aristippus, and instead of accommodating myself to circumstances, make circumstances bend to me.

Pope ("Essay on Man," ep. iv. l. 331) says:—

"Slave to no sect, who takes no private road,  
But looks through nature up to nature's God."

Shakespeare ("Jul. Cæs." act i. sc. 2) says:—

"I cannot tell what you and other men  
Think of this life; but for my single self,  
I had as lief not be, as live to be  
In awe of such a thing as I myself."

#### IT IS SOMETHING TO BE ADVANCING IN THE PATH OF VIRTUE.

It is always in our power to advance to a certain point, if it is not allowed us to go farther.

#### ADVANTAGES OF A GOOD EDUCATION.

Let a man be ever so envious, passionate, indolent, drunken, amorous, yet there is no one such a slave to passion that he may not be improved, if he would only lend a docile ear to the lessons of wisdom. It is some approach to virtue to try to get rid of vicious propensities, and the highest wisdom is to be free from folly.

Thus we find in Brunck (P. Gnom., p. 330):—

"Education civilizes all men."

So Isaiah (i. 18):—

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

#### MONEY.

Silver yields to gold, gold to virtue. Ye citizens of Rome, folly cries, money ought to be the first object of pursuit, virtue is but a secondary thought.

Theognis (699) says:—

"With most men riches are regarded the prime virtue; with some again they are an object of contempt."

Sophocles (Fr. Creusa, iv. 5) says:—

"All other things in comparison with riches are of secondary importance with men."

#### A GOOD CONSCIENCE.

Be this thy brazen bulwark of defence to preserve a conscience void of offence and never to turn pale with guilt.

Shakespeare ("Henry VI.," Part II. act iii. sc. 2) says:—

"What stronger breast-plate than a heart untainted?  
Thrice is he arm'd that hath his quarrel just;  
And he but naked, though lock'd up in steel,  
Whose conscience with injustice is corrupted."

And again ("Henry VIII.," act iii. sc. 2):—

"I feel within me  
A peace above all earthly dignities,  
A still and quiet conscience."

#### MONEY TO BE GOT IN ANY WAY.

My friend, put money in thy purse, honestly if thou canst, if not, at any rate put money in thy purse.

Johnson ("Every Man in his Humor," act ii. sc. 3):—

"Get money; still get money, boy;  
No matter by what means."

#### STEPS NOT RETURNING TERRIFY.

For I am terrified by observing all the steps going off towards thy den, and none returning.

#### PROTEUS.

With what chains shall I be able to bind this ever-changing Proteus.

#### CHANGEABLENESS OF MAN.

What dost thou do when the sentiments of my mind are equally as much at variance with each other; it refuses what it coveted and desires again what it lately rejected; it is in continual turmoil and inconsistent with itself in the whole tenor of life; it pulls down, builds up, changes square for round; yet thou only regardest me as mad in the same way as the rest of the world.

#### VICE AND VIRTUE.

Who tells what is becoming, what is base, what is useful, what is the reverse?

#### SUBJECT SUFFERS WHEN KINGS DISPUTE.

The Greeks suffer for the follies of their princes. Inside and outside the walls of Troy, sedition, fraud, lust, and violence are everywhere found.

#### THE VULGER HERD.

We are mere cyphers, and, like the suitors of Penelope, formed by nature to devour the fruits of the earth, mere effeminate and luxurious subjects of Alcinous, a race too much occupied with the pleasures of the table, whose delight is to sleep till mid-day and sooth our cares with melting airs of music.

Euripides (Heracleid. 937) says:—

"Knowing that thy son was not one of the many, but really a man of note."

And again (Troas. 475):—

"And I then gave birth to children of distinguished bravery not merely belonging to the mass, but the chiefest among the Phrygians."

Shakespeare ("Coriolanus," act iii. sc. 1) calls them:—

"The mutable rank-scented many."

#### WISDOM.

Unless thou callest for a book and lights before break of day, devoting thy thoughts to honorable pursuits and studies, in thy waking moments thou

wilt be the slave of envious or amorous passions. For why dost thou make haste to remove the things which offend the eye, but if any distemper prey upon thy mind, why dost thou delay from year to year to apply a remedy? He who has begun, has his work half done. Dare to be wise; begin. He who puts off from hour to hour the act of living wisely, is like the rustic who sits waiting on the bank till the river floats past, but it does, and will roll on in an unbroken stream till time shall be no more.

Sophocles in a fragment says (I. T. iviii. 2):—

"If any one has begun a work well, it is likely that he will come to a good ending."

Wordsworth ("The Fountain") says:—

"No check, no stay this streamlet fears,  
How merrily it goes!  
'Twill murmur on a thousand years  
And flow as now it flows."

And in Tennyson's "Brook":—

"But I go on forever."

#### A COMPETENCE.

Let him who is blessed with a competence wish for nothing more.

#### PLEASURE, ANGER.

Unless the vessel be pure, whatever thou pourest into it grows sour. Despise pleasures; pleasure bought with pain is hurtful. The avaricious is always poor; set fixed bounds to thy desires. The envious sickens at another's joys; Sicily's tyrants could not invent a greater torment than envy. He who cannot control his angry passions, will wish undone what mad resentment shall have prompted, while he hastens to gratify his feelings of insatiate hate. Anger is a brief fit of madness; govern thy temper which rules, unless it is under thy control; curb it with bit; bind it in chains. The docile colt is formed by gentle skill to move obedient to the rider's will. The hound is taught to bay in the woods from the time when he has barked at a buck-skin hung up in the court-yard. Now in the days of thy youth drink in thy pure breast the words of instruction; put thyself under those who are wiser than thyself. A jar will long retain the odor of the liquor with which, when new, it was first seasoned.

Moore says:—

"You may break, you may shatter the vase, as you will,  
But the scent of the roses will hang round it still."

#### BOUNTY OF THE GODS TO MAN.

Nature did not form thee a mere senseless clod of earth. The gods have bestowed on thee beauty, riches, and taught thee how to enjoy them.

Menander (Fr. Com. Gr., p. 880, M.) says:—

"Happy the man who has wealth and sense; for he can use it rightly for what is required."

#### AN EPICUREAN.

What more could an affectionate nurse pray for her dear boy than that he, like thou, be blessed with wisdom, eloquence, public influence, good health, and the comforts of life, with a purse that never fails in time of need? 'Midst hopes and cares, fears and passions, never forget that this

may be the last day that shall ever dawn upon thee. The day that comes unlooked for will shine with double lustre. Thou wilt find me fat and sleek, in good plight, whenever thou carest to visit a hog by Epicurus fed.

See Bishop Kerr's "Morning Hymn":—

"Live this day as if the last."

#### FORTUNE.

If I am not allowed to use the gifts of fortune, what benefit are they to me when they come?

#### WINE.

What can wine not effect? It brings to light the hidden secrets of the soul, gives being to our hopes, bids the coward fight, drives dull care away, teaches new means for the accomplishment of our wishes: whom have the soul-inspiring cups not made eloquent? Even in the depth of poverty, whom has it not relieved?

Aristotle (*Ethic.* iii. 8) says:—

"This is the case with drunken men; for they become sanguine in hope."

Diphilus, as quoted by Athenæus (ii. 2), says:—

"O Bacchus, most grateful to the wise and also most wise in thyself, how pleasant thou art! who alone causest the poor to have lofty thoughts of himself, makest the grave to laugh, the timid to be daring, and the coward to be brave."

Alcæus (*Fr.* 44. S.) says:—

"For wine is a mirror to men."

And Æschylus (*Fr.* 13) says:—

"Polished brass is the mirror of the body and wine of the mind."

Shakespeare ("Othello," act ii. sc. 3) says:—

"Come, come; good wine is a good familiar creature, if it be well used; exclaim no more against it."

#### CALMNESS.

Not to be startled by anything that appears, is of all means the best to make and keep us happy. There are some men so little under the influence of this feeling that they can look unmoved at you sun in the firmament, the stars, and the ever-varying changes of the seasons that take place at fixed periods.

Plato (*Theat.* c. xi.), however, says the very opposite of this:—

"For wonder is very much the affection of a philosopher; for there is no other beginning of philosophy than this."

And Aristotle (*Metaph.* i. 2) says:—

"It was through the feeling of wonder that men now and at first began to philosophize."

Cicero (*Tusc.* v. 28), however, says:—

"No wise man ought to wonder at anything, when it happens, so that it should appear to have happened sudden and unexpected to him."

We find Dante (*Purgat.* xxvi. 71) express himself thus:—

"Amaze,  
Not long the inmate of a noble heart."

Perhaps Horsely, in his "Sermons" (vol. i. p. 227), gives the best idea of this quality:—

"Wonder, connected with a principle of rational curiosity, is the source of all knowledge and discovery, and it is a principle even of piety; but wonder, which ends in wonder, and is satisfied with wonder, is the quality of an idiot."

Jeremiah (x. 2) says:—

"Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."

St. Augustine (*Serm.* 1500) says:—

"Tell us, Epicurus, What makes a man happy? Answer, The pleasure of the senses. Tell us, Stoic, The virtue of the mind. Tell us, Christian, The gift of God."

#### GOLDEN MEAN.

Let the wise be called a fool, the followers of what is right as the opposite, if they both pursue virtue itself beyond the bounds of moderation.

Cicero (*Tusc.* iv. 25) says somewhat to the same effect:—

"The pursuit even of the best of things ought to be calm and tranquil."

#### TIME.

Time will bring to light whatever is hidden; it will conceal and cover up what is now shining with the greatest splendor.

Sophocles (*Ajax*, 646) says:—

"Time, the long, the countless, brings to view everything that is hidden, and conceals what is disclosed."

Antoninus, in his "Meditations" (ix. 28), says:—

"The things of this world revolve in a circle up and down," from age to age; by and by the earth will cover us up, and then it will change us to something else."

Euripides (*Æol.* Fr. 26) says:—

"Time will unveil all things to posterity; it is a chatterer and speaks to those who do not question it."

Shakespeare ("Troilus and Cressida," act iii. sc. 3) says:—

"Beauty, wit,  
High birth, vigor of bone, desert in service,  
Love, friendship, charity, are subjects all  
To envious and calumniating time."

So Matthew (x. 26):—

"For there is nothing covered, that shall not be revealed; and hid, that shall not be known."

#### VIRTUE.

If virtue alone can accomplish this, give up thy luxurious life and resolutely pursue her. If thou think virtue to be a mere name, as groves are groves, take care lest some one else reach the port before thee.

The last words of Brutus (*Dion* xlvii. 49) were:—

"O wretched Virtue, thou wast then a mere name, for I followed thee as a real business, whereas thou wast a slave to Fortune."

Shakespeare ("Hamlet," act iii. sc. 4) says:—

"Such a deed . . . sweet religion makes a rhapsody of words."

#### GOLD.

For gold, the sovereign queen of all, can bestow a wife with a large dowry, credit, friends, birth, and beauty. Persuasion and Venus pay their court to the well-moneyed man.

#### HOW HAPPINESS IS TO BE PROCURED.

If riches alone can make and keep a man happy, early and late, we should toil to procure this blessing; if splendor and the breath of popular applause make a man happy, come, let us purchase a slave to tell us the name of our fellow-citizens.

#### LICENTIOUS.

The abandoned crew of Ulysses who preferred the enjoyment of forbidden pleasure to a return to their fatherland.

#### MIRTH.

If, as Mimnermus thinks, there is nothing pleasant without love and mirth, live then a life of love and mirth. Long mayest thou live; farewell. If

thou canst suggest anything better than such maxims as these, impart them, if not, make use of what I place before thee.

Amphis (Fr. Com. Gr., p. 646, M.) says:—  
"Drink and play: life is mortal; there is little time upon earth: death is eternal when we are once dead."

Mimnermus (Fr. 1, S.) says:—  
"What is life? what pleasure is there without the presence of golden Venus? May I die, when such things are no longer cared for by me."

Shakespeare ("Taming of the Shrew," Ind. sc. 2) says:—  
"Frame your mind to mirth and merriment,  
Which bars a thousand harms, and lengthens life."

#### THE GOOD AND WISE MAN.

The spendthrift and fool gives away what he despises and hates. It is such a soil as this that has produced and will produce at all times a crop of ungrateful men. The good and wise declare that they are ready to bestow favors on the worthy, and yet are not ignorant of the difference between a coin and a counter.

Seneca (Ep. 130) says:—  
"There are many who do not give, but throw away their money."

#### GIVE BACK MY YOUTH.

But if thou be unwilling that I should leave, thou wilt have to give me back my healthful lungs, my coal-black hair over my narrow forehead; thou wilt have to give me back my beautiful toned voice; thou wilt have to give me back my enticing smile, and my feelings of regret for the escape of the wanton Cinara over my wine.

This is thus paraphrased by Lord Melbourne (see "Hayward's Essays"):

"Tis late, and I must haste away,  
My usual hour of rest is near:  
And do you press me yet to stay;  
To stay, and revel longer here?  
Then give me back the scorn of care  
Which spirits light in health allow,  
And give me back the dark brown hair  
Which curl'd upon my even brow;  
And give me back the sportive jest,  
Which once could midnight hours beguile;  
The life that bounded in my breast,  
And joyous youth's becoming smile.  
And give me back the fervid soul  
Which love inflamed with strange delight,  
When erst I sorrowed o'er the bowl  
At Chloe's coy and wanton flight.  
'Tis late . . .  
But give me this, and I will stay,—  
Will stay till morn, and revel here."

#### LITTLE FOLKS.

For little folks become their little fate.

So Callimachus (Fr. 179):—  
"The gods always give little things to little folks."

#### NOT TO VENTURE BEYOND ONE'S LAST.

It is a sound maxim for every man to measure himself by his own proper standard.

Cicero (Off. i. l. 31) says to the same effect:—  
"Let us follow our natural bias, so that even, though other pursuits may be of greater importance and excellence, we may yet regulate ourselves by a regard to our natural disposition and character."

#### WISDOM.

I live and am as happy as a king as soon as I

leave those joys, which you vaunt to the sky with rapturous applause.

#### NATURE.

Shouldst thou attempt to drive out nature by force, yet it will be ever returning, and in silent triumph break through thy affected disdain.

Aristophanes (Pax. 637) says to the same effect:—  
"They drove out this goddess with two-pronged clamors."  
And again (Vesp. 1457):—  
"For it is difficult to renounce one's nature, which one has always had."  
Cicero (Tusc. Quæst. v. 27) speaks of nature in the same way:—

"Custom could never get the better of nature, for she always comes off victorious."  
Seneca (Ep. 119) says:—  
"Nature is obstinate; she cannot be overcome, she demands what is her own."  
And again (Ep. 90):—  
"We have been brought into the world with everything prepared to our hand, but we have raised up difficulties by our disdainful rejection of what is easily got."

#### HIGH THINGS.

The man who is too much engrossed with fortune's favors will tremble when she takes her departure; if thou admirest anything greatly, thou wilt be slow to give it up. Fly this world's grandeur; the poor man, who lives under an humble roof, may enjoy greater happiness than kings and their favorites.

Atoninus (vii. 27) says:—  
"Beware, while thou art too much engrossed with the fleeting pleasures of life, lest thou shouldst learn to attach too much value to them, so that, if they take wings and fly away, thou shouldst be thrown into a state of misery."

#### POVERTY.

In the same way as the stag in the fable, the man who from fear of poverty loses his liberty, more precious than all the wealth of this world, intemperate in his desires, carries on his shoulders a master, and will live in eternal bondage because he could not find enjoyment in a frugal meal.

#### UNSUITABLENESS OF FORTUNE.

The man whom his fortune does not fit, is like the man in the fable with a shoe, which if too large, trips him up, if too small, pinches him.

Demophilus (Orellii Opusc. i. p. 6) says:—  
"Both a shoe and a life that fits gives no pain."  
Lucian (Pro. Imagg. 10) says:—  
"He says, let not the shoe be larger than your foot, lest it throw you on your face, as you are walking."

#### MONEY A SLAVE OR TYRANT.

Money put away in one's coffers is either the master or slave of its possessor, though it ought rather to be the impelled than impelling part of life's machine.

Publius Syrus (998) says:—  
"Money is a handmaiden, if thou knowest to use it; a mistress, if thou knowest not."  
And Seneca (De Beat. vii. 26):—  
"Riches in the hand of the wise yield obedience, in that of the fool command."

## ENJOY THE PRESENT.

Receive with gratitude the hours that fortune bestows upon thee, and put not off the enjoyment of life to some distant time, that thou mayest be able to say, in whatever region of the world thou art, that thou hast lived happily; for, if it is a wise understanding and prudent conduct that rid us of the cares of life, and not the beauty of the landscape that surrounds us, those who cross the sea change the climate but not their passions. We are occupied in busy idleness, seeking happiness in yachts and carriages. Whereas what thou seekest is here, is even in the midst of deserted Ulubraë, if only thou possess a well-balanced mind.

In Diogenes Laertius (vi. 7, 4, or 98) we find a passage from Crates, the tragic writer, to this effect:—

"My dwelling place is not one tower or house, but the cities and houses of the whole earth prepared for us to dwell in."

Æschines (Adv. Ctesiph. 78) says:—

"For he did not change his passions, but merely the place of his abode."

Cowper ("The Task," towards end of "Sofa") says:—

"Who borne about  
In chariots and sedans, know no fatigue  
But that of idleness."

As to happiness, Pope ("Essay on Man," Ep. iv. l. 15) says:—

"Fix'd to no spot is happiness sincere,  
'Tis nowhere to be found or everywhere."

And Milton ("Paradise Lost," i. 253):—

"A mind is not to be changed by place or time,  
The mind is its own place, and in itself  
Can make a heaven of hell, a hell of heaven."

And of idleness, Goldsmith ("Traveller," l. 256) says:—

"Thus idly busy rolls their world away."

## ENOUGH.

Cease thy grumbling; he is not poor who has enough for the simple wants of nature. If thou art sound in stomach, side, and feet, the riches of a king will add nothing to thy happiness.

Plutarch (Sol. 2) quotes the following verses of Solon:—

"The man who has stores of silver, gold, and wheat-bearing fields, I call not happier than the swain who has enough for his support, is sound in body, and has a youthful wife and blooming children."

## DISCORDANT CONCORD.

Discordant concord.

Pope ("Essay on Man," iv. 56) expresses the principle thus:—

"All Nature's difference keeps all Nature's peace."

And again, in his "Windsor Forest":—

"The world harmoniously composed:  
Where order in variety we see:  
And where, though all things differ, all agree."

Ben Jonson ("Cynthia's Revels," act v. sc. 2) says:—

"All concord's born of contraries."

Compare what Burke ("French Revolution," p. 81) says:—

"You had that action and counteraction, which, in the natural and in the political world, from the reciprocal struggle of discordant parties draws out the harmony of nature."

## THE GOOD EASILY SATISFIED.

We can get a crop of friends at a cheap rate, when it is the good who are in distress.

This is very much the same idea in Xenophon (Mem. ii. 40, 4):—

"Now, on account of the state of public affairs, it is possible to get good men as friends at a very cheap rate."

## DISCONTENT.

He who envies another's lot is evidently dissatisfied with his own. All are foolish who blame the place where they live as the cause of their distress: in the mind alone the fault lies, the mind that can never fly from itself.

Pope says:—

"Men would be angels, angels would be gods."

## FOLLIES.

I am not ashamed to own my follies, but I am ashamed not to put an end to them.

## CONTENTMENT.

The lazy ox wishes for the horse's trappings; the horse wishes to plough. In my opinion each should follow with cheerfulness the profession which he best understands.

Aristophanes (Vesp. 1431) says:—

"Let every one practise the craft with which he is acquainted."

## BE WHAT YOU SEEM.

Thou livest as thou oughtest if thou takest care to be what thou art considered by the world. All we Romans have long declared thee happy, but I am afraid lest thou shouldst listen more to others regarding thyself than to the suggestions of thine own conscience, and mayest imagine that one may be happy who is other than wise and good.

Æschylus (S. C. Th. 588) says:—

"For he does not wish to seem, but to be the noblest."

Publius Syrus says:—

"The question is what you are, not what you are reckoned."

## FALSE SHAME.

It is the false shame of fools alone that hides ulcered sores.

## A GOOD MAN ACCORDING TO THE WORLD.

Whom does undeserved honor delight or lying calumny terrify, except the vicious and the man whose life requires to be amended. Who, then, is the good man? The world answers, He who carefully observes the decrees of the senate, and swerves not from the known rules of justice and the laws; by whose judgment many and weighty causes are decided, whose bail secures, whose oath maintains a cause, yet his own household and all his neighbors know that he is inwardly base, though imposing on the world with a fair outside.

So Matthew xix 17:—

"There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."

## THE GOOD.

The good hate sin from an innate love of virtue.

## THE COVETOUS.

The covetous is the slave of fear; moreover, he who lives in fear, will ever be a bondman.



DEATH.

Death is the last limit of all things.

Demosthenes (De Coron. 97) says:—

"Death is the close of life to all men."

Euripides (Electr. 954) says:—

"Let not a man, though he may run the first round well, imagine he will win the victory, before he comes nigh the line and turns the goal of life."

Seneca (Ad Marc. de Consol. 19) says:—

"Death is both the solution and close of all pains, beyond which our evils reach not."

Shakespeare ("Othello," act v. sc. 2) says:—

"Here is my journey's end: here is my butt,  
And very sea-mark of my utmost sail."

THE OBSCURE.

He has lived not ill, who has lived and died unnoticed by the world.

It was the maxim of Epicurus, "Lead a life of retirement;" and Euripides (Iphig. in Aul. 17) says:—"I envy the man who has passed through life without danger, unknown, inglorious."

EVENNESS OF TEMPER.

Every phase, aspect, and circumstance of life suited Aristippus, though he aimed at higher objects, still submitting with an unruffled countenance to the events of life.

THE ADVANTAGES OF AN ACTIVE LIFE.

To be successful in war and lead in triumph the captive enemy, makes man like a god, and confers immortal honor: it is no mean praise, too, to have gained the friendship of the great.

EVERY MAN CANNOT SUCCEED.

It is not every one that succeeds in reaching Corinth.

CLAMORS OF THE IMPORTUNATE.

But if the crow could have been satisfied to eat his food in silence, he would have had more meat and much less quarrelling and envy.

VIRTUE.

Virtue holds a middle place between these two vices, and is equally removed from both.

This is the well-known doctrine of Aristotle (Eth. 11, 6):—

"Virtue is a deliberate habit, being in the middle . . . It is a mean state between two faults, one of excess, the other of defect."

Cicero (Brut. 40) says:—

"Since every virtue, as your old Academy said, is a mean: both were anxious to follow a certain mean."

THE RUDE MAN CONTENDING FOR TRIFLES.

The other often contends for things of no consequence whatever; armed with futile arguments he combats everything that is advanced.

A SECRET.

Strive not to find out his secrets, and keep what is intrusted to thee though tried by wine and passion; praise not thy own pursuits, nor blame those of thy friend.

THE INQUISITIVE.

Shun the inquisitive, for thou wilt be sure to find him leaky; open ears do not keep conscientiously what has been intrusted to them, and word once spoken flies never to be recalled.

Menander (Fr. Com. Gr., p. 98 M.):—

"It is no way easier to check the course of a heavy stone hurled from the hand than a word from the tongue."

Shakespeare ("Two Gentlemen of Verona," act II. sc. 4) says:—

"A fine volley of words, gentlemen, and quickly shot off."

So James I. 19:—

"Let every man be swift to hear, slow to speak, slow to anger."

RECOMMENDATIONS.

Consider again and again the character of the man whom thou recommendest, lest the faults of another should, by and by, bring a blush to thy cheek.

Theognis (963) says:—

"Never recommend a man till thou knowest him thoroughly, what he is in passion, temper and manners."

FOLLY.

Once deceived, do not attempt to protect the man who is weighed down by his own follies.

THE HOUSE OF A NEIGHBOR ON FIRE.

For thy house is in danger when thy neighbor's is in flames: a fire neglected usually gains strength.

THE COURT.

A court attendance seems pleasant to those who have never tried it; a little experience convinces us of its irksomeness.

Pindar (Fr. Hyporch. II. 1) says:—

"War is pleasant to those who have no experience of it, but any one who knows it from the heart greatly dreads its approach."

UNLIKE TEMPER.

The morose dislike the gay, and the witty abominate the grave.

AN HUMBLE LIFE.

A retired path, where lonely leads the silent way.

Pope ("Ode on Solitude") expresses the same idea:—

"Thus let me live, unseen, unknown,  
Thus unlamented let me die;  
Steal from the world, and not a stone  
Tell where I lie."

And Gray ("Elegy in a Country Churchyard"):—

"Along the cool sequester'd vale of life,  
They kept the noiseless tenor of their way."

LIFE OF TRANQUILLITY.

Let me have what I now have, or even less; and may I live for myself the remainder of my life, whatever time the gods grant me: give me a plenteous store of books and a competence: let me not oscillate between hope and fear, anxiously looking to the future. It is enough to pray to Jupiter for such things as he can give and take



away; let him give me life and wealth: a well-balanced mind is what I shall bestow on myself.

Shakespeare ("As You Like It," act ii. sc. 1) says:—

"And thus our life, exempt from public haunt,  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."

And again ("Henry IV.," Part I. act v. sc. 1):—

"For mine own part, I could be well content  
To entertain the lag-end of my life  
With quiet hours."

#### HYPOCRISY.

What! if one were to assume a grim, stern countenance, with naked feet and scanty robe, to ape the appearance of Cato, would he thereby be representing the virtues and manners of that old worthy?

#### IMITATORS.

O imitators, a servile race, how often have your standings roused my bile and often my laughter!

#### ORIGINALITY.

I was the first to step out freely along a hitherto untravelled route; I have not trod in the footsteps of others: he who relies on himself, is the leader to guide the swarm.

#### APPLAUSE OF THE POPULACE.

I court not the favor of the fickle mob.

Shakespeare ("Antony and Cleopatra," act v. sc. 2) calls the mob

"The shouting variety."

#### TEARS.

And hence these tears of spleen and anger rise.

#### INGRATITUDE OF MANKIND.

They complained that the honor they received did not come up to their high deserts.

Shakespeare ("As You Like It," act ii. sc. 7) says:—

"Blow, blow, thou winter wind,  
Thou art not so unkind  
As man's ingratitude."

#### ENVY.

He found that envy is only to be overcome by death.

Thucydides (ii. 45) says:—

"Envy is felt towards living rivals; that, which does not stand in our way, is honored with a feeling of love without the slightest repugnance."

And Aristotle (Rhet. ii. 10) says:—

"No one feels jealous of those who have existed ten thousand years ago, or of those who are about to come into being, or of the dead."

In the Shakespeare Society's reprint of Forde's "Line of Life," 1620, the following passage occurs:—

"Great men are by great men [not good men by good men] narrowly sifted; their lives, their actions, their demeanors examined, for that their places and honors are hunted after, as the beazar (beaver?) for his preservations."

#### SUPERIOR MERIT.

For the man who raises himself above his neighbors irritates by his excessive splendor, and is only loved after death.

#### THE VULGAR.

Sometimes the vulgar throng form a just judgment, but oft they labor under gross mistakes.

#### POETASTERS.

Physicians practise what belongs to their art; mechanics work only at their trade; but learned and unlearned, we all equally are scribbling verses.

#### GREECE.

Greece led captive her savage conquerors, and introduced civilization to barbarous Latium.

#### CORRUPTION OF TASTE.

But our knights now take pleasure, not in what delights the ear, but in pageant shows that charm the wandering eye.

#### DULNESS.

Thou wouldst swear that he had been born in thick Bœotian air.

#### THE POET.

The expression of the face is not better expressed by the sculptor's art, than are the life and manners of heroes in the poet's works. As for me, to celebrate thy exploits, to describe the lands and rivers that have witnessed thy victories, the fortresses thou hast stormed on the peaks of mountains, the barbarian realms thou hast overrun, the wars that have been gloriously terminated under thy auspices in all parts of the world, the gates of Janus thou hast closed as the signal of universal peace, I would renounce forever my satires and prosaic measure if my strength were only equal to my desires.

#### THE RIDICULOUS.

For man learns more readily and remembers more willingly what excites his ridicule than what deserves esteem and respect.

#### SOFT CLAY.

Thou mayest mould him into any shape like soft clay.

#### THE POOR.

The man, who hast lost his all, will go wherever thou wishest.

#### ATHENS.

Indulgent Athens taught me some of the higher arts, putting me in the way to distinguish a straight line from a curve, and to search after wisdom amidst the groves of Academe, but the hard exigencies of the times forced me from this charming retreat.

Milton ("Paradise Regained," iv. l. 227) says:—

"Where on the Ægean shore a city stands,  
Built nobly, pure the air, and light the soil;  
Athens, the eye of Greece, mother of arts  
And eloquence, native to famous wits  
Or hospitable, in her sweet recess,  
City or suburban, studious walks and shades.  
See there the olive grove of Academe,  
Plato's retirement, where the Attic bird  
Trills her thick-warbled notes the summer long."

ADVANCING YEARS.

Waning years steal from us our pleasures one by one; they have already snatched away my jokes, my loves, my revellings, and play.

Wordsworth (in "The Fountain") says:—

"Thus fares it still in our decay,  
And yet the wiser mind  
Mourns less for what age takes away  
Than what it leaves behind."

And Byron ("Childe Harold," canto iii. st. 2):—

"Years steal  
Fire from the mind as vigor from the limb;  
And life's enchanted cup but sparkles near the brim."  
Shakespeare ("Comedy of Errors," act v. sc. 1) says:—  
"Oh, grief hath chang'd me since you saw me last,  
And careful hours, with Time's deformed hand,  
Have written strange defeatures in my face."

DIFFERENCES OF OPINION.

In short, we do not all admire and love the same thing.

DIFFERENCES OF TASTE.

Demanding things quite different with differing taste. What shall I give them? What shall I refuse? Thou refuseth what the other demands; what thou askest is hateful and annoying to the other two.

IRRITABILITY OF THE POET.

I submit to much, that I may keep in good humor the fretful tribe of poets, while I write and try by humble submissions to catch public applause.

SELF-CONCEIT OF A POET.

For my own part, I had rather be esteemed a foolish and dull writer, provided my own faults please me, or at least escape my notice, than be wise and a prey to continual vexation.

Pope ("Essay on Man," iv. 260) says:

"What is it to be wise?  
'Tis but to know how little can be known;  
To see all others' faults and feel our own."

It is a favorite idea of Goethe, found in his "Torquato Tasso" (i. 2, 85):—

"Beloved brother, let us not forget that man can never lay aside his own nature."

And in his "Truth and Poetry" (xvi. 4):—

"A man may turn whither he chooses; he may undertake whatever he may; but he always will come back to the path which Nature has once prescribed to him."

Destouches ("Glorieux," v. 3) has the same idea:—

"I know it only too well; drive out what springs from nature, it returns at a gallop."

And La Fontaine ("Fables," ii. 187):—

"Let them shut the door in his face, he will get back through the windows."

But perhaps Frederick the Great expresses the idea as forcibly as any of these when he says, in his letter to Voltaire, March 19, 1771:—

"Drive prejudices out by the door, they will re-enter by the window."

PLEASING DELUSIONS.

By Pollux, cruel friends, you have destroyed, not saved me, in taking away this pleasure and robbing me by force of such an agreeable delusion.

RICHES.

But if riches had power to bestow wisdom and render thee less a slave to passions and fears, then indeed thou mightest blush with reason if there were one on earth more covetous than thou.

CHANGEABLENESS OF PROPERTY.

What boots it whether the food thou eatest was bought just now from the lands of another, or whether it is the produce of an estate thou boughtest many years ago? He who bought some time ago lands close to Aricia or Veii pays as well as thou for the plate of herbs he sups on, though he may think otherwise; he boils his pot at night with wood that he has bought even as thou dost; and yet he calls the land his own as far as where a certain poplar fixes the boundary and prevents quarrels with his neighbor; as if anything can be called a lasting possession which in the short space of a single hour may change its lord and fall to other hands by coaxing, sale, violence, or certainly at last by death. Since thus no property has a lasting tenure, and heir comes upon heir, as wave on wave, what real benefit is there in landed property and ever-increasing hoards?

Antiphanes (in Grotii Exc. p. 627) says:—

"Whoever thou art, who thinkest that any possession is lasting, thou art much mistaken."

So Luke xii. 19, 20:—

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?"

GENIUS OF EACH INDIVIDUAL.

The cause of the differences in men is only known to that mystic genius who presides at our birth, who directs our horoscope, the god of nature, living and dying with each, changeable like each, propitious or malign according as we obey his behests.

Menander (Fr. Com. Gr., p. 974) says:—

"A good genius is present to every man at his birth as the director of his life: for we must not imagine that it can be a bad genius that injures a good life."

Spenser, in his "Faerie Queen" (ii. 12, 47), says:—

"Genius

That celestiall powre to whom the care  
Of life, and generation of all  
That lives, pertaines in charge particulare,  
Who wondrous things concerning our welfare,  
And strange phantomes doth lett us ofte foreseee,  
And ofte of secret ills bids us beware;  
That is ourselfe, whom though we do not see,  
Yet each doth in himselfe it well perceive to bee:  
Therefore a god him sage Antiquity  
Did wisely make, and good Agdistes call.

EITHER IMPROVE YOUR LIFE, OR LEAVE THE STAGE OF LIFE.

What boots it to pluck one thorn out of so many? If thou knowest not how to live sensibly, give way to those who do. Thou hast had enough of the pleasures of life, enough of feasting and revellings; it is time for thee to depart, lest the age, on whom mirth and jollity sit well, should

laugh at thee as thou reelest, and hoot thee off the stage of life.

Pope ("Essay on Man," iii. 70) says:—

"Thou too must perish when thy feast is o'er."

#### UNIFORMITY RECOMMENDED.

So that a beauteous maid above should end in a hideous fish.

#### RIDICULE.

My friends, were you admitted to such a sight, could you refrain from laughter?

#### DREAMS OF THE SICK MAN.

The delusive dreams of the sick man.

#### PAINTERS AND POETS.

Painters and poets are granted the same licence. We are aware of this; such indulgence we give and take.

Diphilus (Athen. vi. 1) says:—

"As tragic writers say, who alone have the power to say and do all things."

Aristotle (Metaph. i. 2, 10) says:—

"According to the proverb, 'Poets produce many fictions.'"

Lucian (Pro. Imagg. 18) says:—

"This is an old saying, that both poets and painters are irresponsible."

#### PURPLE PATCHES.

Ofttimes to lofty beginnings that promise much are sewed one or two purple patches, which may shine from far.

#### CAUSE OF ERRORS.

We are led astray by the semblance of what is right.

Hood says:—

"For man may pious texts repeat,  
And yet religion have no inward seat."

#### EXTREMES.

When we try to avoid one fault we are led to the opposite, unless we be very careful.

#### UNIFORMITY DESIRABLE.

I would no more imitate such an one than wish to appear in public distinguished for black eyes and hair, but disfigured by a hideous nose.

#### SUBJECT SUITABLE TO ABILITIES.

Ye writers choose a subject fitted to your strength, and ponder long what your shoulders refuse to bear and what they are able to support. He who has hit upon a subject suited to his powers, will never fail to find eloquent words and lucid arrangement.

Seneca (De Tranq. An. 5) says:—

"In the next place, we must take a proper gauge of the things which we attempt, and compare our strength with the enterprise in which we are about to engage. For the individual ought always to be superior to that on which he is employed."

#### WORDS ARE LIKE LEAVES.

As the leaves of the woods change at the fall of the year, the earliest disappearing first, so the old

crop of words die out, and those lately produced flourish and are vigorous like the youthful.

In Ecclesiasticus (xiv. 18) we have:—

"As of the green leaves on a thick tree, some fall and some grow; so is the generation of flesh and blood, one cometh to an end and another is born."

#### WORDS.

All the works of man will perish, still less can we expect that the bloom and grace of language will continue to flourish and endure. Many words will revive which have been long in oblivion, and others will disappear which are in present repute, if usage shall so will it, in whose power is the decision, the law, and the rule of speech.

Roscommon thus translates this passage ("Art of Poetry"):—

"Men ever had, and ever will have, leave  
To coin new words well suited to the age.  
Words are like leaves, some wither every year,  
And every year a younger race succeeds.  
Use may revive the obsoletest words,  
And banish those that now are most in vogue;  
Use is the judge, the law and rule of speech."

#### CRITICS.

Critics dispute, and the question is still undecided.

#### STYLE.

Let each subject have its own peculiar style, and keep it, if what is becoming be our object.

#### BOMBAST.

Each throws aside high-sounding expressions and words a foot and half long.

#### MAN EASILY AFFECTED TO GRIEF OR JOY.

As man laughs with those that laugh, so he weeps with those that weep; if thou wish me to weep, thou must first shed tears thyself; then thy sorrows will touch me.

Aristotle (Rhet. iii. 7, 5) says:—

"The audience always sympathizes with him who speaks pathetically."

Plato (Ion. c. 6, or 535 E.) says:—

"I am constantly looking down from my seat above upon those who are weeping, or looking fiercely, or astonished, in unison with what is related."

Roscommon thus translates the passage:—

"We weep and laugh, as we see others do;  
He only makes me sad who shows the way,  
And first is sad himself."

Churchill ("The Rosciad," l. 801) says:—

"But spite of all the criticising elves,  
Those who would make us feel—must feel themselves."

#### AN ACTOR.

Words of sorrow become the sorrowful; menacing words suit the passionate; sportive expressions a playful look; serious words become the grave; for nature forms us from our very birth capable of feeling every change of fortune; she delights the heart with mirth, transports to rage, or wrings the sad soul and bends it down to earth. In course of time she teaches the tongue to be the interpreter of the feelings of the heart.

Roscommon translates the passage thus:—

"Your looks must alter as your subject does,  
From kind to fierce, from wanton to severe

(Or, as Pope has it, 'From grave to gay; from lively to severe');  
For nature forms and softens us within,  
And writes our fortune's changes in our face."

#### ACHILLES.

Let him be intrepid, fierce, unforgiving, impetuous, and declare that laws were not made for him, claiming everything by his sword.

#### UNIFORMITY.

Let him from the beginning to the closing scene maintain the character he has assumed, and be in every way consistent.

#### TRANSLATION.

Nor shouldst thou translate word for word like a faithful interpreter.

Roscommon, on "Translated Verse," says:—

"'Tis true, composing is the nobler part,  
But good translation is no easy art."

#### THE MOUNTAIN IN LABOR.

What will this boaster produce worthy of such mouthing? The mountain is in labor; lo, a ridiculous mouse will spring forth.

This is a Greek proverb preserved by Athenæus (xiv. 6):—  
"The mountain was in labor, and Jupiter was frightened, but it brought forth a mouse."

"Great cry and little wool, as the fellow said when he sheared his hogs."

#### A FLASH ENDING IN SMOKE.

He does not begin with a flash and end in smoke, but tries to rise from a cloud of smoke to light.

#### DIFFERENCES OF AGE.

You must strictly attend to the manners suited to every age, and give to each season and the varying years of life the peculiar graces that belong to them. The child, who has learned to speak and walks with firmer step, loves to play with his equals, is quick to feel and equally so to lay aside resentment, changing his feelings from moment to moment. The beardless youth, having got rid of his tutor, joys in his horses, dogs, and the games of the sunny Campus, yielding like wax to every evil impression, rough to reproof, slow in attending to his true interests, lavish of his money, presumptuous, amorous, and swift to leave what had before pleased his fancy. Our inclinations having undergone a change, the age and spirit of manhood seeks for wealth and friendships, is a slave to ambition, is cautious of doing what he may afterwards repent; a thousand ills encompass the aged; either he lives to amass wealth, which he fears to make use of, or else he manages everything with a cold and timid touch, procrastinating, slow to entertain hopes, attached to life, morose, complaining, a praiser of the times when he was a boy, the scourge and chastiser of the young. Years in life's full tide bring many blessings; the ebb carries many away.

Sophocles (Ajax, 551) speaks thus of youth:—

"Yet even now I have thus much to be envious of thee, that thou art sensible of none of these present evils. For in feeling nothing is centred the sweetest life, until thou learn to know what it is to be happy, what it is to feel pain."

Gray says:—

"Ah! how regardless of their doom  
The little victims play!  
No sense have they of ills to come,  
No care beyond to-day."

Shakespeare thus describes the ages of man ("As You Like It," act ii. sc. 7):—

"All the world's a stage,  
And all the men and women merely players:  
They have their exits and their entrances;  
And one man in his time plays many parts,  
His acts being seven ages. At first the infant,  
Mewling and puking in the nurse's arms;  
And then the whining school-boy, with his satchel,  
And shining morning face, creeper, like a snail,  
Unwillingly to school. And then, the lover,  
Sighing like furnace, with a woeful ballad  
Made to his mistress' eyebrows. Then, a soldier,  
Full of strange oaths, and bearded like the pard,  
Jealous in honor, sudden and quick in quarrel,  
Seeking the bubble reputation  
Even in the cannon's mouth. And then, the justice,  
In fair round belly, with good capon lined,  
With eyes severe, and beard of formal cut,  
Full of wise saws and modern instances;  
And so he plays his part. The sixth age shifts  
Into the lean and slipshod pantaloon,  
With spectacles on nose, and pouch on side,  
His youthful hose, well-saved, a world too wide  
For his shrunk shanks; and his big manly voice,  
Turning again towards childish treble, pipes  
And whistles in the sound. Last scene of all,  
That ends this strange eventful history,  
Is second childishness, and mere oblivion:  
Sans teeth, sans eyes, sans taste, sans everything."

#### THE EYE.

That which is conveyed through the ear, affects us less than what the eye receives, and what the spectator sees himself.

Herodotus (i. 8) says:—

"For the ear of man is less to be trusted than the eyes."

Herrick ("The Hesperides," Aphorism No. 158) says:—

"We credit most our sight; one eye doth please  
Our trust far more than ten ear witnesses."

#### A GOD.

Let no deity intervene, unless some difficulty arise which is worthy of a god's unravelling.

Plato (Cratyl. c. 36, 425, D.) says:—

"As the writers of tragedies, when they are in difficulty, fly to their machinery, and introduce the gods."

Cicero also (Nat. Deor. i. 30) says:—

"As tragic poets, when you are unable to wind up your argument in any other way, you have recourse to a god."

#### GREEK AUTHORS.

Make the Grecian models your supreme delight; read them by day and study them by night.

#### CORRECTION OF STYLE.

Latium would not have been more famed for the bravery of her citizens and her deeds of arms than for her literary works, if our poets had not refused to submit to the labor and delay of correction. Ye descendants of Pompilius, condemn the poem, which the toil of many a day and many

an erasure has not brought into perfect shape, and which has not been polished to a nicety like the sculptor's statue.

## A POET.

For doubtless he will obtain the reward and fame of a poet, if he shall never submit to the barber Licinus a head not to be cured by the crop of three Anticyras.

Plato (Ion. c. 5, 534, B.) says of a poet:—

"For a poet is a light thing, with wings, sacred, unable to compose poetry till he is inspired, and out of his sober senses, his imagination being no longer under his control. For while a person is in complete possession of his wits, he cannot compose verses or speak oracularly."

## CRITIC.

Therefore I shall act as whetstone, which, though unable to cut of itself, can give an edge: though I write nothing myself, I shall point out the way to others, and teach them the rule which ought to be their guide.

Isocrates being asked why he did not himself speak, when he taught others to be orators, answered (Plut. Vit. x., Or. p. 838, E.):—

"Whetstones are not themselves able to cut, but make iron sharp and capable of cutting."

## GOOD SENSE.

The knowledge of men and manners is the first principle and fountainhead of good writing.

Longinus (De Subl. c. 8) says:—

"For as there are five sources most productive of sublimity, . . . the first and most powerful is a strong spring of common sense."

## DRAMATIC POET.

He who knows the duties that he owes to his fatherland and friends, the affection due to a parent and brother, how a guest ought to be treated, the obligations imposed on a senator, judge, and generals in active campaign, such a man cannot but know what is the proper character to be assigned to each.

## NATURE.

I shall then recommend the poet who aims at being a skilful imitator to have nature before his eyes as the great pattern of life and manners, and to draw from this source the lineaments of truth. For it often happens that a comedy, full of beautiful sentiments and where the characters are strongly marked, though it be in other respects void of grace, good versification or art, succeeds better and charms the people more than pieces full of sound signifying nothing. The muse has bestowed genius, a full and rich diction on the Greeks, who court nothing but praise.

## POETS.

It is the object of poets to instruct or to please, or to mingle the two together, instructing while they amuse. Do you wish to instruct? Be brief, that the mind may catch thy precepts and the more easily retain them.

## SUPERFLUITY.

Everything that is superfluous flows out of the mind, like a liquid out of a full vessel.

## PROFIT AND PLEASURE.

To gain the applause of all, what is useful must be mixed with the agreeable, and they must never be separated.

## BEAUTIES MORE NUMEROUS.

But where beauties in a poem are more numerous, I shall not be offended by a few faults, which arise from pardonable negligence and frailty, so natural to man.

## HOMER.

I too am indignant when honest Homer nods, though in a long work it is allowable for sleep to creep over the writer.

## POEMS AND PICTURES.

Poems are like pictures; some charm the nearer thou standest, others the farther thou art distant; this loves the shade, that likes a stronger light which dreads not the critic's piercing eye; this gives us pleasure for a single view, and that ten times repeated still is new.

## POETASTERS.

Poets are not allowed to be in the second rank; neither gods nor men nor booksellers' shops permit it: all revolt against it.

## MINERVA UNWILLING.

As for thee, I know that thou wilt neither do nor say anything against thy natural bent; thou hast too much good sense and too good an understanding. Yet if thou art tempted hereafter to write some work, let it be submitted to the judgment of the critic Mæcius, to that of thy father and mine, and keep it in thy portfolio for nine years. While thy manuscript is unpublished, thou canst erase whatever thou chooseth; but a work, like a word once uttered, cannot be recalled.

## IS A GOOD POEM THE PRODUCTION OF ART OR NATURE?

It has long been a question whether a high-class poem be the result of nature or art. For my own part, I do not see what art could do without the aid of nature, nor nature without art; they require the assistance of each other, and ought always to be closely united. Observe the wrestlers; if they be anxious to carry off the prize, they are not satisfied with having their body supple and slim; they exercise themselves, endure heat and cold.

## A FLATTERER.

As those who are hired to mourn at funerals are more vociferous in their grief than those who are sincerely afflicted, in like manner the flatterer is much louder in his praise than the real friend. We are told that when men of high rank are prepared to honor any one with their friendship, they try them with wine, to see if they are worthy of this distinction.

La Rochefoucauld says of flattery:—

"Flattery is false money, which would not pass current if it were not for our vanity."

And again:—

"We sometimes think that we hate flattery, but we only hate the way in which we are flattered."

TRIFLES.

Trifles, such as these, lead to serious mischief.

LEECH.

Like a leech that will not quit the skin till gorged with blood.

JUVENAL.

FOURISHED ABOUT A.D. 90.

DECIMUS JUNIUS JUVENALIS was born at Aquinum, or at least resided the greater part of his life in that town. Of his history no facts have come down to us on which much dependence can be placed. He is said to have been the son of a freedman, and was much occupied for many years in declamation more for pleasure than profit, devoting the latter part of his life to the composition of satirical poetry. Some of his satires attracted the attention of the court, and Domitian appointed him, though he was nearly eighty years of age, under the semblance of honorable distinction, to the command of a body of troops that were quartered in the most remote district of Egypt, where he is said to have died from vexation and disgust. The extant works of Juvenal consist of sixteen satires.

A LISTENER.

Am I always to be a listener only? Shall I never repay in kind, though plagued so often with the Theseid of Codrus, hoarse with reciting it?

PAPER.

To spare paper that is sure to be wasted.

SATIRE.

In the present state of the world it is difficult not to write lampoons.

SPLEEN FROM SEEING THE UNWORTHY.

For who can brook the wickedness of this city and be so steeled as to restrain his pen, when he sees pass the spick-span new litter of the lawyer Matho, filled with his fat corporation.

HONOR STARVES ON UNIVERSAL PRAISE.

Dare some deed to merit the prison of the tiny Gyaros if thou wishest to be a man of note. Honesty, nowadays, is commended, and starves on universal praise.

SATIRE.

If nature denies the ability, my indignant feelings would of themselves give birth to verses,

whatever be their powers, such as mine and Cluvienus.

SUBJECTS OF SATIRE.

Whatever men engage in, their wild desires, fears, rage, pleasures, joys, and varied pursuits form the motley subject of my page.

DEATH.

Hence sudden death and age without a will.

"Sudden destruction was imaged by the Greeks, as *φόνος πτερόν*, 'destruction's wing.'"

VICE.

There will be nothing more that posterity can add to our immoral habits; our descendants must have the same desires and act the same follies as their sires. Every vice has reached its zenith.

HENCE THE CAUSE OF ANGER.

Hence the cause of rage and tears.

HYPOCRISY.

Who pretend to be Curii and live the life of Bacchanals.

HYPOCRISY.

Trust not to outward show.

THE GRACCHI.

Who could endure the Gracchi if they were to rail at the seditious mob? Who would not confound heaven with earth and sea with heaven, if Verres were to pretend to hate a thief, Milo a murderer? If Clodius were to decry adultery, Catiline accuse Cethegus of factious views? If Sylla's three pupils were to declaim against Sylla's proscriptions?

THE BAD.

There is wonderful unanimity among the dissolute.

THE POWERFUL ARE ACQUITTED.

The verdict acquits the raven, but condemns the dove.

The Germans say:—

"We hang the paltry thief, but let the big go free."

"One man may steal a horse, while another may not look over the hedge."

A WICKED MAN.

No one ever reached the climax of vice at one leap.

So Psalm lxxix. 27:—

"Add iniquity unto their iniquity."

Beaumont and Fletcher ("A King and no King," act v. sc. 4) says:—

"There is a method in man's wickedness,  
It grows up by degrees."

And Sir P. Sydney ("Arcadia," bk. i.) :—

"There is no man suddenly either excellently good or extremely evil."

## ATHEISM.

That there are departed spirits and subterranean regions below Charon's pole, and filthy frogs in the Stygian pool, that so many souls are ferried across in one frail boat not even boys believe, except they be so young as not to be charged for their bath.

## CHARACTER OF THE ROMANS.

What could I do at Rome? I cannot teach my lips to lie. If a book be bad, I cannot praise it and beg a copy. I am no astrologer; I neither will nor can promise a father's death: I have never examined the entrails of a toad for poison.

## FREEDMEN.

Minions, then lords of every princely dome.

## THE GREEKS.

Bid the hungry Greek go to heaven! He'll go.

So Johnson:—

"All sciences the hungry Monsieur knows,  
And bid him go to hell—to hell he goes."

## A FLATTERER.

This nation, deeply versed in flattery, praises the conversation of an ignoramus, the face of a supremely ugly friend.

## THE GREEKS.

There every man is an actor. Do you smile? His sides burst with laughter; if he spies a tear in a friend's eye, he melts in tears, though in reality he feels no grief. If at mid-winter you ask for a little fire, he calls for his great-coat. If you say I am hot, he breaks into a sweat.

## MONEY.

In proportion to the money a man keeps in his chest is credit given to him.

## POVERTY.

Cheerless poverty has no greater evil than that it makes man the contempt and laughter of his fellows.

## POVERTY.

Those with difficulty emerge from obscurity whose noble qualities are depressed by narrow means at home; but at Rome for such like the attempt is still more hopeless; it is only at an exorbitant rate that a wretched lodging can be got, a mean attendance, and frugal cheer.

## APING OUR BETTERS.

This is a fault of which we are all guilty. Here we all in the midst of poverty ape our betters. Why should I take up your time? Everything at Rome is very dear.

## A MAN'S OWN IS PRECIOUS, HOWEVER SMALL.

It is something in any place and in any retreat whatever to have made oneself master even of a single lizard.

## THE POOR.

Mark the prelude of this miserable fray, if fray it can be called, where he only eudgels and I only

bear. He stands in front of you and orders you to stand. Obey you must. For what can you do, when he who gives the orders is maddened with wine and at the same time stronger than you. "Whence do you come?" he thunders out. "With whose vinegar or beans are you stuffed? What cobbler has been feasting with you on chopped leek or boiled sheep's head? Don't you answer? Speak or be kicked! Say where do you hang out, or in what beggar's stand shall I find you?" Whether you attempt to speak or retire in silence is all the same. They beat you and then make you to find bail to answer for the assault. This is a poor man's liberty.

## ANOTHER CRISPINUS.

Once more behold Crispinus, and often shall I have to summon him to the stage.

## THE GUILTY.

What matters it, then, in what long colonnades he tires his mules? through what extensive glades his rides extend? how many acres near to the Forum, and what palaces he has bought? Peace visits not the guilty mind.

So Psalm xxxii. 10:—

"Many sorrows shall be to the wicked."

## A TYRANT.

For tyrant's ears, alas! are ticklish things.

## THE COWARDLY.

He never attempted to swim against the current, nor was he a citizen who dared speak with bold freedom and sacrifice his life for truth.

This last expression was a favorite saying of Rousseau.

## THE GREAT AND GOOD.

Would that he had devoted to such trifles as these all those years of cruelty, during which he robbed the city of those mighty and illustrious spirits unchecked, and with none to avenge the dead!

## GENEROSITY.

No one looks for such gifts as Seneca, Piso, or Cotta used to send to their humble friends; for in days of old, generosity was of higher value than birth or power.

## THE SELFISH.

Be, as many now are, luxurious when alone, parsimonious to your guests.

## A BARREN WIFE.

A barren wife procures  
The kindest, truest friends; such, then, be yours.

## A GOOD DINNER.

He thinks you a vile slave, drawn by the smell of his warm kitchen.

## DOWRY.

And 'twas her dower that winged the unerring dart.



DESCRIPTION OF A RICH AND NOBLE WIFE.

A very phoenix upon earth, and rare as a black swan—who could endure a wife in which all excellencies are united? I would rather, far rather, marry a country girl of Venusia, than thee, O Cornelia, mother of the Gracchi, if along with thy mightiness thou broughtest a proud and disdainful spirit, and countest as part of thy dower the innumerable triumphs of thy family. Away, I beg, with thy Hannibal and Syphax conquered in his camp—troop, with the whole of thy Carthage.

GREEK LANGUAGE.

Everything is in Greek, while surely it is more disgraceful not to know our mother-tongue.

LET MY WILL STAND FOR A REASON.

When a man's life is in debate, no deliberation is too long. Fool, so a slave is a man! He may have done nothing deserving of death; I grant it, I will it, I insist on it! My will; let that, sir, for a reason stand.

WOMEN.

There is scarcely a single cause in which a woman is not in some way engaged in fomenting the suit.

"Women's jars breed men's wars."

CURTAIN LECTURES.

The marriage-bed is still the scene of strife and mutual recriminations; there quiet never comes, that comes to all.

CROCODILE TEARS.

With tears in abundance, ever at her call and ready, only waiting her orders which way to flow.

EVILS OF PEACE.

Now we are suffering all the evils of long peace. Luxury more terrible than war, broods over Rome, and avenges the conquered world.

THE KEEPERS.

"Put on a lock; keep her in confinement." But who is to keep the keepers themselves?

ITCH OF SCRIBBLING.

An incurable itch of scribbling clings to many, and grows inveterate in their distempered breast.

TO PAINT A CHARACTER.

Such an one as I cannot paint in words, though I can body him forth in my mind's eye.

REPETITION.

It is repetition, like hashed cabbage served for each repast, that wears out the schoolmaster's life.

Shakespeare ("King John," act iii. sc. 4) says:—

"Life is as tedious as a twice-told tale,  
Vexing the dull ear of a drowsy man."

ALL WISH TO KNOW.

All wish to know; but none the price will pay.

A WHITE CROW.

Yet he indeed was lucky, a greater rarity than a white crow.

TEACHERS.

Lightly lie the turf, ye gods, and void of weight, on our grandsires' shades, and round their urn may the fragrant crocus bloom and eternal spring, who maintained that a tutor should have the place and honor of a revered parent.

PEDIGREE.

What are the wondrous merits of a pedigree? What boots it, Ponticus, to be accounted of an ancient line and to display the painted faces of your ancestors?

A GENTLEMAN.

Though all the heroes of thy line bedeck thy halls, believe me, virtue alone is true nobility. Be a Paulus, Cossus, Drusus in moral character. Let the bright examples of their lives be placed before the images of thy ancestors. Let that, when thou art consul, take the place of thy rods. Oh give me inborn worth! If thou really merit the character of blameless integrity, of staunch love of justice both in words and deeds, then I recognize thy right to be esteemed a gentleman.

Tennyson ("Lady Clara Vere de Vere"):—

"Howe'er it be, it seems to me  
'Tis only noble to be good;  
Kind hearts are more than coronets,  
And simple faith than Norman blood."

THE IGNOBLY BORN.

"You are the populace," he says, "the very dregs of the people; not a man of you can tell me where his father was born—but I am a Cæcropid!" "Long life to thee, and mayest thou revel in the delights of such a descent! Yet from the lowest of the people thou wilt find a Roman distinguished for his eloquence. It is he that usually defends the suits of the ignorant noble. From the toga'd crowd will come one that can solve the knotty points of law and the enigmas of the statutes."

COMMON SENSE.

For in that high state a perception of the wants and wishes of others rarely shall we find.

Seneca (De Benef. i. 12) says:—

"In the conferring of kindnesses let there be a due perception of the wants of others; let time, place, and parties be taken into consideration."

TO BUILD ON THE FAME OF OTHERS.

It is sad to build on another's fame, lest the whole pile fall to the ground when the supporting pillars are withdrawn. Stretched on the ground, the vine's weak tendrils try to clasp the elms they drop from. Prove thyself brave, a faithful guardian, an incorruptible judge. If ever thou be summoned witness in a dubious and uncertain cause,

though Phalaris himself command thee to forswear thyself, and dictate the perjuries with his bull placed before thy eyes, deem it the highest crime to prefer existence to honor, and sacrifice for life life's only end.

So Matthew xvi. 26:—

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

#### VICE IN HIGH PLACES.

Vice glares more strongly in the public eye as he who sins is high in power or place.

#### SIGNS OF YOUTH.

Brief let our follies be; and youthful sin  
Fall with the firstlings of the manly chin.

#### SENECA AND NERO.

Who, Nero, so depraved, if choice were free,  
To hesitate 'twixt Seneca and thee?

#### ANCESTORS.

I had rather that vile Thersites were thy sire, so thou wert like Achilles, and couldst wield Vulcanian arms, than that Achilles should be thy father, and thou be like to vile Thersites. And yet, however far thou tracest thy descent and name back, thou dost but derive thy origin from the infamous sanctuary. The first of thy ancestors, whoever he was, was either a shepherd or else—what I would rather not mention.

#### THE TONGUE.

The tongue is the vile slave's vilest part.

#### YOUTH.

For the short-lived bloom and contracted span of brief and wretched life is fast fleeting away! While we are drinking and calling for garlands, ointments, and women, old age steals swiftly on with noiseless step.

It is thus translated by Gifford:—

"The noiseless foot of Time steals swiftly by,  
And ere we dream of manhood age is nigh."

#### BLINDNESS OF MAN.

In every clime, from Gades to Ganges' distant stream, few can distinguish between what is really a blessing and its opposite, freed from the clouds of mental error. For what is there that we either seek or shun from the dictates of reason? What is there that thou beginnest so auspiciously that thou dost not repent of thy undertaking and the accomplishment of thy wishes? Too indulgent heaven has overturned whole families by granting their owners' prayers. We beg for what will injure us in peace and injure us in war. To many a full and rapid flow of eloquence has proved fatal. Even strength itself is fatal. Milo, trusting to his muscles, met his death.

Cicero (De Fin. i. 13) says:—

"The granting of desires has overthrown not only single individuals but whole families."

And Shakespeare says:—

"We, ignorant of ourselves,  
Beg often our own harms, which the wise pow'rs  
Deny us for our good: so find we profit  
By losing of our prayers."

And Roscommon thus tells the story of Milo:—

"Remember Milo's end—  
Wegged in the timber which he strove to rend."

#### THE POOR.

It is rarely that a marauder pays his visit to a garret.

#### GOLD.

The traveller with empty pockets will sing even in the bandit's face. The prayers that are generally first offered up and best known in our temples, are that our riches and wealth may increase, that our money-chest be the largest in the whole Forum. But no aconite is drunk from earthenware. Then is the time to dread it when thou quaffest from jewelled cups and the ruddy Setine glows in the broad gold.

Ovid (Nux. 43) says to the same effect:—

"Thus the traveller who knows that he possesses anything of value is afraid of being waylaid: the empty-handed goes on his journey in safety."

#### A VERBOSE EPISTLE.

A huge, wordy letter came to-day  
From Capreae.

#### PUBLIC CORRUPTION.

Ever since we sold our votes to none, the people have thrown aside all anxiety for the public weal. For that sovereign people that once gave away military commands, consulships, legions, everything, now bridles its desires, and anxiously prays only for two things—bread and the games of the circus.

#### LOVE OF POWER.

'Tis nature this; even those who want the will  
Pant for the dreadful privilege to kill.

#### HIGH FORTUNE.

For he, who wished for excessive honors and prayed for excessive wealth, was raising, stage above stage, a tottering tower, only that the fall might be the greater, "with hideous ruin and combustion down."

Johnson says:—

"What gave great Villiers to th' assassin's knife,  
And fix'd disease on Harley's closing life?  
What murder'd Wentworth, and what exiled Hyde,  
By kings protected and to kings allied?  
What but the wish indulged in courts to shine,  
And power too great to keep or to resign."

#### CICERO AND DEMOSTHENES.

"How fortunate a natal day was thine,  
In that late consulate, O Rome, of mine!"

He might have scorned the swords of Antony if he had uttered nothing better than this. I had rather write poems, a common jest, than thee, divine Philippic, of distinguished fame, that second scroll! A cruel fate, too, carried him off, whom Athens used to admire, while his eloquence over-

awed the fierce democracy and "fulminèd over Greece." With inauspicious gods and adverse fate was he born, whom his father, blear-eyed with the grime of the glowing mass sent from the coal, the pincers, sword-forging anvil, and sooty Vulcan, to study rhetoric.

Milton ("Paradise Regained," bk. iv. l. 267) says of Demosthenes:—

"Thence to the famous orators repair,  
Those ancients, whose resistless eloquence  
Wielded at will that fierce democracy."

#### FAME.

So much greater is the thirst for fame than generous deeds. For who is willing to embrace virtue herself, if thou takest away its reward? And yet, in former days, this desire of a few for glory has been the ruin of their native land; that longing for immortality and those monumental inscriptions to grace the marble that guard their ashes; though to rend these the destructive strength of the barren fig-tree is sufficient. Since even to sepulchres themselves fate hath fore-ordained their day of doom. Weigh the dust of Hannibal. How many pounds wilt thou find in that mighty general! Yet this is he who will not be confined within the limits of Africa, lashed by the Mauritanian ocean, and stretching even to the steaming Nile, and then again to the races of the Ethiopians and their tall elephants.

Byron thus expresses the same idea:—

"Weighed in the balance, hero dust  
Is vile as vulgar clay;  
Thy scales, Mortality! are just  
To all that pass away."

#### GLORY.

What then ensued? Oh glory! this self-same man is conquered, and flying with headlong haste to exile, sits, a mighty and strange suppliant, at the palace door of the Bithynian king till his majesty be pleased to wake. That soul, whose frown alarmed the world, shall be put an end to neither by swords, nor stones, nor javelins, but a ring will be the avenger of Cannæ's fatal field and its mighty carnage. Fly, madman, climb the rugged Alps that thou mayest please the rhetoricians and be a theme at school! One world was too small for the youth of Pella. He gasps for breath within the narrow limits of the universe, poor soul, as though immured in Gyarus' small rock or tiny Seriphos. When, however, he shall have entered within Babylon's brick walls, he will be content with a sarcophagus. Death alone proclaims the true dimensions of our puny frames.

Valerius Maximus (viii. 14) puts these words into the mouth of Alexander:—

"Ah me miserable! that I have not yet got possession of one world."

#### DESCRIPTION OF OLD AGE.

"Life, length of life! give many years, O Jupiter." This thou prayest for whether sick or well. But with what unceasing and grievous ills is old age loaded? First of all, a face hideous and ghastly, changed from its former self; for a smooth

skin, a hide with scruff overgrown, and flabby cheeks, and such wrinkles as many a grandam ape is seen to scrape in her wizened jowl in Tabraca's thick woods.

Euripides (Fr. Incert. 48)—

"Oh old age, in what hopes of pleasure thou indulgest! Every man wishes to reach thee: and having made trial, repents: as there is nothing worse in mortal life."

Antiphanes (Fr. Com. Gr. p. 570, M.) says:—

"Our life much resembles wine; when there is only a little remaining, it becomes vinegar: for all the ills of human nature crowd to old age as if it were a workshop."

Antiphanes (Fr. Com. Gr. p. 514, M.) says:—

"Oh old age, how much desired and blest thou art by all men, then when thou art present, how sad and full of misery! no one speaks well of thee, but every one, who speaks wisely, speaks ill of thee."

Compare Hamlet's speech to Polonius, and "As You Like It" (act ii. sc. 7):—

"His big manly voice,  
Turning again towards childish treble, pipes  
And whistles in its sound."

Mrs. Thrale ("Three Warnings"):—

"The tree of deepest root is found  
Least willing still to quit the ground;  
'Twas therefore said, by ancient sages,  
That love of life increased with years  
So much, that in our later stages  
When pains grow sharp, and sickness rages,  
The greatest love of life appears."

#### BEAUTY AND MODESTY.

For rarely do we meet in one combined  
A beauteous body and a virtuous mind.

#### PRAYER TO THE GODS.

Must, then, men pray for nothing? If thou take my advice, thou wilt allow the gods themselves to decide what is best for us and most suitable for our circumstances. For instead of our imaginary bliss, the gods will give us real good. In truth, man is dearer to the gods than to himself. Led on by the impulse of our feelings, by blind and headlong passion, we petition for wife and children; but they alone know what kind of wife and children they will prove. That, however, you may have something to pray for and may present at their shrines thy pious offerings, be this thy prayer: Vouchsafe me health of body and peace of mind; pray for a firm soul, proof against the threats of death, that reckons the closing scene of life among nature's kindly boons, that can patiently endure the labors of life, that is able to restrain anger and desire alike, and counts the cares and toils of Hercules to be far preferable to the wanton nights, rich banquets, and downy couch of Sardanapalus. I teach thee what blessings thou canst bestow on thyself. The only certain road to peace of mind is through a virtuous life. If we were wise, we should see, O Fortune, nothing divine in thee; it is we ourselves that have made thee a goddess, and placed thy throne in heaven.

Socrates in Plato (Alcibi. ii. 5):—

"That poet, Alcibiades, was not far from being a wise person, who, finding himself connected with some senseless friends, doing and praying for things which it would be better for them to be without, though they thought otherwise, made use of a prayer in common for all to this effect: 'O Jupiter, our king, grant to us whatever is good, whether we pray for it or not; but avert what is evil, even though we offer our prayers to obtain it.'"

And in respect to children, Socrates says (*Alcib. ii. 5*):—

"And in regard to children, you will find in the same way how that some persons, after having prayed that they might be blessed with them, have, when they are born, found themselves overwhelmed in the greatest calamities and miseries. For some, whose children 'are given over to work all uncleanness with greediness,' have passed their whole lives in sorrow: while others, though their children were well-behaved, having lost them, have felt the sorrows of life not less acutely than the others, wishing that their children had never been born."

Shakespeare ("Antony and Cleopatra," act ii. sc. 1):—

"We ignorant of ourselves,

Beg often our own harms, which the wise powers

Deny us for our good; so find we profit,

By losing of our prayers."

"Health of body and peace of mind." This is what Epicurus prayed for (*Diog. Laërt. vi. 131*):—

"Neither to have pain in body, nor to be troubled in spirit."

So Jeremiah vi. 16:—

"Ask where is the good way and walk therein, and ye shall find rest for your souls."

#### KNOW THYSELF.

I should with reason despise that man who knows how much Atlas soars above all other mountains in Africa, and yet is ignorant how much a small purse differs from an iron-bound chest. "Know thyself" came down from heaven to be impressed in living characters upon thy heart, and even pondered in thy thoughts.

#### KNOW THYSELF.

In great concerns and small, one must know one's own measure even when going to buy a fish, lest thou shouldst long for a mullet, when thou hast only money for a gudgeon in thy purse. What is to be the end of thee if thy throat widens as thy pockets shrink; when thy patrimony and whole fortune is squandered on thy belly, that deep abyss, which can hold everything, land, cattle, horses, silver, gold.

#### PLEASURES.

Our very sports by repetition tire,  
But rare delight breeds ever new desire.

#### AVARICE.

Some men do not make fortunes for the sake of living, but, blinded by avarice, live for the sake of money only.

#### REMORSE.

Man, wretched man, when'er he stoops to sin,  
Feels, with the act, a strong remorse within.

#### CONSCIENCE.

By the verdict of his own breast no guilty man is ever acquitted.

#### MODERATION.

Let us lay aside all inordinate complaints. A man's grief ought never to show itself beyond due bounds, but be proportioned to the blow it has received.

#### WISDOM BY EXPERIENCE.

Yet we deem those too happy who, with daily life for their instructress, have learnt of old experience to endure the inconveniences of life and not shake off the yoke.

So Milton says:—

"To know  
That which before us lies in daily life,  
Is the prime wisdom."

#### THE GOOD.

THE GOOD, ALAS, ARE FEW! "The valued file,"  
Less than the gates of Thebes, the mouths of Nile!

So Genesis xviii. 32:—

"And he said, . . . Peradventure, ten shall be found there.  
And he said, I will not destroy it for ten's sake."

#### THE GODS AS WITNESSES.

For 'tis so common, in this age of ours,  
So easy, to condemn the Immortal Powers,  
That, can we but elude man's searching eyes,  
We laugh to scorn the witness of the skies.

#### SLOWNESS OF PUNISHMENTS AND FATES OF MEN.

All powerful though the wrath of the gods may be, yet certainly it is slow-paced. If, therefore, they prepare to punish all the guilty, when will they come to me? But, besides, I may perchance find that the divinity may be appeased by prayers: it is not unusual with him to pardon such perjuries as these. Many commit the same crimes with results widely different. One man is crucified as a reward of his villany, another ascends a throne.

Euripides (*Fr. Incert. 2*) says:—

"Vengeance advancing boldly will not strike you—be not afraid—in front, nor any other wicked man, but creeping silently and with slow foot, will grasp the scoundrels when she falls in with them."

Young says:—

"One to destroy is murder by the law,  
And gibbets keep the lifted hand in awe;  
To murder thousands takes a specious name,  
War's glorious art, and gives immortal fame."

#### MONEY.

And money is bewailed with deeper sighs,  
Than friends or kindred, and with louder cries.

#### PHILOSOPHY.

Divine philosophy weeds from our breast, by degrees, full many a vice and every kind of error. She is the first to teach us what is right: for revenge is ever the abject pleasure of an abject mind. Be assured of this, since no one delights more in revenge than poor weak womankind. Yet why should you imagine that those have escaped whom their mind, weighed down by a sense of guilt, keeps in constant terror and lashes with an invisible thong, while conscience, as their tormentor, plies a scourge unmarked by human eyes? Nay, fearful is their punishment, and far more terrible than those which the sanguinary Cæditiu invents or Rhadamanthus; bearing, as they do, in their own breast, day and night, a witness against themselves.

#### WICKEDNESS DEVISED IS DONE.

For, IN THE EYE OF HEAVEN, a wicked deed  
Devised, is done.

Shakespeare ("King John," act iv. sc. 2) says:—

"The deed which both our tongues held vile to name."

Byron says:—

"What is the sin which is not  
Sin in itself? Can circumstances make sin  
Or virtue?"

"Man punishes the action, but God the intention."

THE NATURE OF WICKED MEN.

The nature of the wicked is in general fickle and variable. While they are engaged in their evil deeds, they have resolution, and more than enough. When they have accomplished their foul acts, then it is that they begin to feel the difference between right and wrong.

NATURE FIXED.

Incapable of change, Nature still  
Rekurs to her old habits.

HEAVEN NEITHER DEAF NOR BLIND.

Thou wilt exult in the bitter punishment of the hated scoundrel, and at length with joy confess that no one of the gods is either deaf or blind like Tiresias.

A PETTY TYRANT.

Who, the stern tyrant of his small domain,  
The Polypheme of his domestic train.

PATERNAL EXAMPLE.

The examples of vice that we witness at home corrupt us more speedily and sooner when they insinuate themselves into our minds sanctioned by those on whom our earliest thoughts dwell. Such practices may, perhaps, be spurned by one or two youths whose hearts have been formed by God with kindlier art and moulded of a purer clay. But their sire's footsteps, though they deserve to be shunned, lead on the rest, and the path of inveterate profligacy that has long been pointed out to them lures them on.

So 2 Timothy iii. 13:—

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

YOUTH.

Since we are all too ready to follow the example set by the depraved and wicked: a Catiline thou mayest see in any people under any sky, but a Brutus or a Cato thou wilt nowhere find. Let no immodest sight or word approach the doors which close upon your child.

CHILDREN.

His child's unsullied purity demands the deepest reverence at a parent's hand. When thou art contemplating some base deed, forget not thy child's tender years, but let the presence of thy infant son act as a check on thy headlong course to sin.

So Ephesians vi. 4:—

"And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

EVIL EXAMPLE.

With what front canst thou exercise the powers of a father, thou who thyself, though tottering on the verge of the grave, dost worse than this?

THE JEWS.

Some, whose fate it is to have a father who reverences the Sabbath, bow down to nothing except the clouds and the Divinity of heaven; regarding with equal loathing the flesh of man and swine, following the tradition of their fathers. Soon, too, they submit to circumcision. Taught to deride the Roman ritual, they study, observe, and reverence those Jewish statutes found in the mystic volume of Moses—such as never point the road or make the fountain known except to the circumcised alone. But their bigot father taught them this, who whiled away each seventh revolving day in sloth, and kept aloof from life's daily duties.

AVARICE.

"What does the world say! How sounds the loud trumpet of slanderous fame?" "What matters that to me?" says he; "I had rather have a lupin's pod added to my store than that the whole neighborhood should praise me, if I am to be cursed with the scant produce of a small estate."

Diphilus (Fr. Com. Gr. p. 1001, M.) says:—

"If it were not for the love of grasping, there would not be a single wicked man in the world. That shows the real love of money, when, forgetting to look at what is just, thou art altogether the slave of gain."

RICHES.

For he who wishes to become rich, wishes to become so speedily.

So Proverbs xxviii. 20:—

"He that maketh haste to be rich, shall not be innocent."

MONEY.

Gain smells sweet from any source. Let this saying be always on thy tongue—worthy of the gods, and even of Jove himself—No one asks thee how thou gettest it, but get it thou must.

This alludes to Vespasian's answer to Titus (Suet. Vesp. 23).

VICE.

No one thinks it enough to sin just so much as thou allowest, they go far beyond the limit assigned them.

WEALTH.

Wretched is the guardianship of a large fortune.

NATURE AND WISDOM.

Nature and wisdom never are at strife.

SUPERSTITION.

Oh holy nations! Sacro-sanct abodes!  
Where every garden propagates its gods.

DIGOTRY.

On both sides a deadly hate arises on this account, because each hates its neighbor's gods, believing those only to be gods which itself worships.

THE WICKED.

Now earth, grown old and frigid, rears with pain  
A pigmy brood, a weak and wicked train.

## FEELING HEARTS.

Nature proclaims that she has given mankind feeling hearts by giving us tears. This is the greatest boon that she has bestowed upon us. In this way she bids us sympathize with the misfortunes of a sorrowing friend, bewail the prisoner's fate or the misery of the orphan, compelled to summon his guardian to court that he may recover his inheritance, so soft his tresses and so bedewed with tears that thou wouldst doubt his sex and take him for a girl. It is as Nature bids, when we mourn some young maiden conveyed to the grave before her time, or some infant just shown on earth and hurried to the tomb. For what good man, who that is worthy of the mystic torch, such an one as Ceres' priest would have him be, ever deems the woes of others not his own? This it is that distinguishes us from the brute creation, and therefore we alone, gifted with superior powers and capable of things divine, fitted for the practice and reception of every useful art, have received from high heaven a moral sense denied to creatures prone and downward bent. In the beginning the Almighty Creator of this vast fabric breathed life in *them*, a reasoning soul in *us*, that mutual kindness might be lighted up in our hearts to return the good which others did us.

## BEARS AGREE.

Bears, savage to others, are yet at peace among themselves.

Theocritus (Idyll ix. 31) says, in like manner:—

"Cicala is dear to cicala, ant to ant, hawks to hawks; but to me the Muse and song."

It is the common proverb—

"Birds of a feather flock together."

So Ecclesiasticus xiii. 16:—

"All flesh consorteth according to kind, and a man will cleave to his like."

And again (xxvii. 10):—

"The birds will return to their like."

## LIVY.

BORN B.C. 59—DIED A.D. 17.

LIVYUS, the celebrated Roman historian, born at Patavium, the modern Padua, B.C. 59, in the consulship of Cæsar and Bibulus, spent the greater part of his life at Rome, where his literary talents gained him the patronage and friendship of Augustus. He must have enjoyed great influence at the imperial court, and became so distinguished that a Spaniard, as Pliny (Ep. ii. 3) tells us, travelled from Cadiz to Rome solely for the purpose of seeing him, and when he had satisfied his curiosity, immediately returned home. He was married, and left at least two children. These are all the particulars that have come down to us respecting him. The only extant work of Livy is a History of Rome, extending from the foundation of the city to the death of Drusus, B.C. 9, which was

comprised in 142 books, of these only 35 have descended, though we possess summaries of the rest.

## CHILDREN.

Children, a bond of union than which the human heart feels none more endearing.

## WOMEN.

To these persuasions was added the soothing behavior of their husbands themselves, who urged, in extenuation of the violence they had been tempted to commit, the excess of passion and the force of love: arguments than which there can be none more powerful to assuage the irritation of the female mind.

## THE BAD.

Evil is fittest to consort with its like.

## FATHERLAND.

Affection for the soil itself, which, in length of time, is acquired from habit.

## A KING.

A king was a human being; from him a request might be obtained, whether right or wrong; with him there was room for favor, and for acts of kindness; he could be angry, and he could forgive; he knew a distinction between a friend and an enemy.

## LAW.

Law is deaf, inexorable, calculated rather for the safety and advantage of the poor than of the rich, and admits of no relaxation or indulgence, if its bounds are transgressed. Men being liable to so many mistakes, to have no other security but innocence is a hazardous situation.

## FACTION.

A spirit of faction, and men's regard to their own private interests, things which ever did, and ever will impede the public counsels.

So Matthew xxiv. 12:—

"And because iniquity shall abound, the love of many shall wax cold."

## CIVIL DISSENSIONS.

Civil dissensions, the only infection, the only poison that operated, so as to set limits to the duration of great empires.

## HONOR DECLINED.

So true it is, that honor prudently declined, often comes back with increased lustre.

So Matthew xviii. 4:—

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

## GRATIFICATION OF WISHES.

The gratification of their wishes, as is generally the case, instantly begat disgust.

## PRESENT SUFFERINGS.

Men feel more sensibly the weight of present sufferings than of such as exist only in apprehension.

## GREAT ANIMOSITIES.

Great contests generally excite great animosities.

## PRIDE.

That the punishments which attended pride and cruelty, though they might come late, were not light.

## LIBERTY.

So difficult is it to preserve moderation in the asserting of liberty, while, under the pretence of a desire to balance rights, each elevates himself in such a manner as to depress another; for men are apt, by the very measures which they adopt to free themselves from fear, to become the objects of fear to others, and to fasten upon them the burden of injustice which they have thrown off from their own shoulders, as if there existed in nature a perpetual necessity either of doing or of suffering injury.

## PRIVATE INTEREST.

It results from the nature of the human mind, that he, who addresses the public with a view to his own particular benefit, is studious of rendering himself more generally agreeable than he who has no other object but the advantage of the public.

## A GOOD NAME.

The loss of reputation and the esteem of mankind are of importance beyond what can be estimated.

## FACTIONS.

Factions which have proved, and will ever continue to prove, a more deadly cause of downfall to most states than either foreign wars, or famine, or pestilence, or any other of those evils, which men are apt to consider as the severest of public calamities and the effects of divine vengeance.

## NECESSITY.

Necessity is the last and strongest weapon.

## REWARDS.

There was nothing which men would not undertake, if for great attempts great rewards were proposed.

## MERIT.

Success, as on many other occasions, attended merit.

## PUBLIC FAVORS.

Honors and public favors sometimes offer themselves the more readily to those, who have no ambition for them.

## PLEASURE.

Toil and pleasure, in their natures opposite, are yet linked together in a kind of necessary connection.

## THE BRAVE MAN.

It is generally the case, that the man who is

most ready on every occasion to undertake the largest share of toil and danger, is the least active in plundering.

## WAR.

War has its laws as well as peace.

## FORTUNE.

When Fortune is determined upon the ruin of a people, she can so blind them as to render them insensible to danger even of the greatest magnitude.

## WOE.

Woe to the vanquished!

## ADVERSITY.

Adversity reminds men of religion.

So Psalm lxxviii. 3:—

"I remembered God, and was troubled: I complained, and my spirit was overwhelmed."

## WOMAN.

The merest trifles will often affect the female mind.

## THOSE ON A LEVEL WITH US.

It is certain that scarcely any man can bear to be surpassed by those nearest their own level.

## FATE.

As it frequently happens that men, by endeavoring to shun their fate, run directly upon it.

## THE BRAVE.

The event afforded a proof that fortune assists the brave.

## ENVY.

Envy, like flame, soars upwards.

## THE FAVOR OF GOD.

The issue of every human undertaking depends chiefly on men's acting either with or without the favor of the gods.

## KINGS.

Kings being not only free from every kind of impediment, but masters of circumstances and seasons, make all things subservient to their designs, themselves uncontrolled by any.

## THE GAULS.

In their first efforts they are more than men, yet in their last they are less than women.

## THE ASSAILANT.

He who makes the attack has ever more confidence and spirit than he who stands on the defensive.

## DEPRESSING THE SUPERIOR.

The practice of depressing the merit of his superior—a practice of the basest nature, and which has become too general, in consequence of the favorable success so often attending it.



## A MILD GOVERNMENT.

A mild and equitable government than which there is no stronger bond of loyalty.

## A GOOD COMMANDER.

To a good commander fortune is a matter of slight moment; wisdom and prudence control and govern all things.

## THE FOOL.

He is the first man, in point of abilities, who of himself forms good counsels; the next is he who submits to good advice; he who can neither himself form good counsels nor knows how to comply with those of another is of the very lowest capacity.

## PLANS OF MEN.

Men's plans ought to be regulated by circumstances, and not circumstances by their plans.

## THE FOOL.

Fools only judge by events.

## TRUTH.

It is commonly said that truth is often eclipsed, but never extinguished.

Milton ("The Doctrine and Discipline of Divorce") says:—"Truth is as impossible to be soiled by any outward touch as the sunbeam."

So Acts v. 39:—

"If this work be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

## FAME.

He who slights fame shall enjoy it in its purity.

## HASTINESS.

There is nothing seen clearly and certainly by the man in a hurry; hastiness is improvident and blind.

This is the Greek proverb (Zenob. ii. 14):—

"The fisherman stung will gain experience."

This proverb arose from the saying of a fisherman, who, in his over-anxiety to ascertain the contents of his net, got stung from the stray scorpion.

## EVIL.

The evil with which men are best acquainted is the most tolerable.

## LIBERTY.

The words—liberty restored—a sound ever delightful to the ears.

## GREAT FORTUNE.

It is easy at any moment to resign the possession of a great station; to arrive at and acquire it is difficult and arduous.

## THE POPULACE.

Such is the nature of the populace; they are either abject slaves or tyrannic masters. Liberty, which consists in a mean between these, they either undervalue or know not how to enjoy with

moderation; and in general there are not wanting agents disposed to foment their passions, who, working on minds which delight in cruelty, and know no restraint in the practice of it, exasperate them to acts of blood and slaughter.

## GOOD MANAGEMENT.

Many things, difficult in their nature, are made easy by good management.

Euripides (Fr. Antiop. 31) says:—

"For cities and households are well managed by the prudence of man, and it is of great power in war, for one wise counsel is superior to many hands; whereas ignorance with a crowd is a greater evil."

## FOREBODING OF EVIL.

A melancholy kind of silence and tacit foreboding; such a presage of evil as the mind is apt to feel when looking forward with anxiety.

## SPIRITED COUNSELS.

In cases of difficulty and when hopes are small, the most spirited counsels are the safest.

## REPUBLIC OF PHILOSOPHERS.

A republic of philosophers, such as speculative men are fond of forming in imagination, but which was never known.

## GREAT EVENTS FROM TRIFLING CIRCUMSTANCES.

Events of great consequence spring from trifling circumstances.

## THE GODS.

To the gods people have recourse with supplications for redress, when they can no longer endure the violence and injustice of men.

So Psalm cxlv. 18:—

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

## SUPERSTITION.

A foolish superstition introduces the influence of the gods even in the smallest matters.

So Romans i. 21:—

"They became vain in their imaginations, and their foolish heart was darkened."

## FEAR.

Fear, which always represents objects in the worst light.

## SLIGHT INCIDENTS.

Incidents of light moment frequently impel men's minds to hope or fear.

## FIDELITY OF BARBARIANS.

The fidelity of barbarians depends on fortune.

## A ROMAN CITIZEN.

By a severe example to establish it as a maxim to all future ages, that no Roman citizen or soldier in any state of fortune should be injured with impunity.

## PALLIATING GUILT.

Men's minds are generally ingenious in palliating guilt in themselves.

So Luke xiv. 18:—

"And they all with one consent began to make excuse."

## WOUNDS.

Wounds, unless they are touched and handled, cannot be cured.

## A MULTITUDE.

Every multitude, like the sea, is incapable of moving itself; the winds and gales put it in motion.

## WICKEDNESS.

No wickedness proceeds on any ground of reason.

So Proverbs xxix. 7:—

"The wicked regardeth not to know it."

## RASHNESS.

Rashness is not always fortunate.

## HYPOCRISY.

Hypocrisy, by acquiring a foundation of credit in smaller matters, prepares for itself the opportunity of deceiving with greater advantage.

## THE UNKNOWN.

People's apprehensions are greater in proportion as things are unknown.

## FAULTS.

Some men's natural disposition is such that they show rather a dislike to the commission of faults than sufficient resolution to punish them when committed.

So Matthew xxvi. 41:—

"The spirit indeed is willing, but the flesh is weak."

## TEMPERANCE.

He, who has reined in and curbed his pleasures by temperance, has procured for himself much greater honor and a greater victory than when he conquers an enemy.

Genesis iv. 7:—

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

## BENEFITS.

Men have less lively sensations of good than of evil.

## GRATITUDE.

So deficient are men in gratitude, even at the time when a favor is received; and much less are they apt to retain a proper sense of it afterwards.

## THE PAST.

What is past, however it may be blamed, cannot be retrieved.

## THE UNCERTAINTY OF HUMAN EVENTS.

He, whom fortune has never deceived, rarely considers the uncertainty of human events.

## SOUND JUDGMENT.

If, along with prosperity, the gods would grant us a sound judgment, we should consider not only what had already happened, but what may possibly happen hereafter.

## HIGH FORTUNE.

The most exalted state of fortune is ever the least to be relied on.

## WAR.

Events less correspond to men's expectations in war than in any other case whatever.

## SOUND JUDGMENT.

Men are seldom blessed with good fortune and a good understanding at the same time.

## GOOD FORTUNE.

Those, who are unaccustomed to success, unable to restrain their transports, run into extravagance.

## A GREAT STATE.

No great state can remain long at rest. If it has no enemies abroad, it finds them at home: as overgrown bodies seem safe from external injuries, but suffer grievous inconveniences from their own strength.

## MONEY.

Nothing stings more deeply than the loss of money.

## THE MULTITUDE.

Nothing is so uncertain or so difficult to form a judgment of, as the minds of the multitude. The very measures, which seem calculated to increase their alacrity in exertions of every sort, often inspire them with fear and timidity.

## DEMAGOGUES.

There never are wanting orators who are ready on every occasion to inflame the people—a kind of men who, in all free states, are maintained by the favor of the multitude.

## LAW.

No law perfectly suits the convenience of every member of the community; the only consideration is, whether upon the whole it be profitable to the greater part.

## AVARICE AND LUXURY.

Avarice and luxury, those pests which have ever been the ruin of every great state.

## PASSIONS.

As diseases must necessarily be known before their remedies, so passions come into being before the laws which prescribe limits to them.

## POVERTY.

Of all kinds of shame, the worst, surely, is the being ashamed of frugality or poverty.

## WOMAN.

Be assured that when once a woman begins to be ashamed of what she ought not to be ashamed of, she will not be ashamed of what she ought.

## THE WICKED.

It is safer that a wicked man should never be accused than that he should be acquitted.

## WOMAN.

Elegance of appearance, ornaments, and dress,—these are woman's badges of distinction; in these they delight and glory; these our ancestors called the woman's world.

## APPEARANCES.

In many cases mere appearances have all the effect of realities, and a person under a firm persuasion that he can command resources, virtually has them; that very prospect inspiring him with hope and boldness in his exertions.

## HONESTY IS THE BEST POLICY.

What is most honorable is likewise safest.

## COURTIERS.

The ministers in the courts of kings, faithless in other respects, are particularly so in regard to the concealing of secrets.

## LIBERTY.

Liberty, when regulated by prudence, is productive of happiness both to individuals and to states; but when pushed to excess, it becomes not only obnoxious to others, but precipitates the possessors of it themselves into dangerous rashness and extravagance.

## DISTINCTIONS OF RANKS.

All such distinctions as tend to set the orders of the state at a distance from each other, are equally subversive of liberty and concord.

## ANCIENT CUSTOMS.

So difficult is it to bring people to approve of any alteration of ancient customs: they are always naturally disposed to adhere to old practices, unless experience evidently proves their inexpediency.

## FAMILIARITY BREEDS CONTEMPT.

Being continually in people's sight, which circumstance, by the mere satiety which it creates, diminishes the reverence felt for great characters.

Cowper says:—

"The man that hails you Tom or Jack,  
And proves by thumps upon your back,  
How he esteems your merit.  
Is such a friend that one had need,  
Be very much a friend indeed,  
To pardon or to bear it."

## ADVENTUROUS SCHEMES.

Passionate and adventurous schemes, however flattering at first views, prove difficult in the execution, and disastrous in the issue.

## ENVY.

There are no dispositions more prone to envy than those of persons, whose mental qualifications are inferior to their birth and rank in life, such always harbor an antipathy to merit, as a treasure in which they cannot share.

So Pindar (Fr. Incert. 27) says:—

"Envy the attendant of the empty mind."

## DEGENERACY.

Everything that grows in its own natural soil attains the greater perfection; whatever is planted in a foreign land, by a gradual change in its nature, degenerates into a similitude to that which affords its nurture.

## ENVY.

Envy is blind and cares for nothing but to detract from virtues, to debase the honorable and take from their rewards.

So James iii. 14:—

"But if ye have bitter envying and strife in your hearts, glory not."

## FALSE RELIGION.

Nothing is more apt to deceive by specious appearances than false religion.

So 2 Timothy iii. 5:—

"Having a form of godliness, but denying the power thereof: from such turn away."

## SUN.

My sun has not yet set.

## LIBERTY.

For no favor produces less permanent gratitude than the gift of liberty, especially among people who are ready to make a bad use of it.

## FRIENDSHIPS.

It is a common saying, and because founded in truth, has become a proverb, that friendships ought to be immortal, but enmities mortal.

## A PRUDENT MAN.

To use moderation in prosperity, and not to confide too much in the calm of present circumstances, is the part of a man of prudence who deserves success.

## MODERATION.

Assume in adversity the countenance of prosperity, and in prosperity moderate the temper.

## VULGAR.

The foolish passion which actuates the vulgar, even in contests of sport, of favoring the worse and weaker party.

## TREACHERY.

In general, treachery, though at first sufficiently cautious, yet in the end betrays itself.

## MAN OF SPIRIT.

He alone will deserve the character of a man, who suffers not his spirit to be elated by the fa-

vorable gales of fortune, nor to be broken by its adverse blasts.

## ARROGANCE.

Arrogance creates disgust in some and ridicule in others, more especially if it be shown by an inferior towards a superior.

## LUCAN.

BORN ABOUT A.D. 39—DIED A.D. 65.

M. ANNÆUS LUCANUS, a native of Cordova in Spain, was the son of L. Annæus Mella, of equestrian rank, who had amassed a large fortune by farming the imperial revenues. The poetical talents of Lucan attracted the attention of the Emperor Nero, who became so jealous of his rising reputation that he forbade him to recite in public. Lucan, annoyed at this unjust proceeding, entered into the famous conspiracy of Piso, but was betrayed. Under promise of pardon, he was induced to turn informer, denouncing even his own mother, and then the rest of his accomplices. He received a most just reward. When the whole information had been got from him, the emperor issued his order that he should die; and, finding escape to be hopeless, he caused his veins to be opened in a warm bath. Finding himself to be dying, though still retaining consciousness, he recalled to recollection and began to repeat aloud some verses which he had once composed descriptive of a wounded soldier, perishing by a like death, and with these lines upon his lips he expired A.D. 65. The only extant production of Lucan is an heroic poem in ten books, entitled "Pharsalia," in which the wars between Cæsar and Pompey are fully detailed, beginning with the passage of the Rubicon.

## PROSPERITY IS OF SHORT DURATION.

The envious malice of the Fates, the refusal to allow what is great to be of long duration, the sinking beneath too great a weight, and Rome unable to support herself, were the causes that drove peace from the world.

## LIMITS TO HUMAN POWER.

Mighty things haste to destruction of themselves; this is the limit that the gods have assigned to human prosperity.

## NO FRIENDSHIP IN HIGH POWER.

There is no friendship between those who are associated in high power; and he who rules will ever be impatient of a partner.

## RIVALRY.

Emulation adds its spur.

## CATO.

Which of the two had the more righteous cause, it is hard to say; each defends itself under mighty

names; the conquering cause was, no doubt, the favorite of the gods, but the conquered of Cato.

## THE SHADOW OF A NAME.

There stands the shadow of a glorious name.

## CÆSAR.

But in Cæsar there was not merely the past renown and fame of a general, but a valor that was ever restless; and the only time that a blush mantled his cheek was when he failed in some warlike exploit. Fierce and undaunted, he was ready to advance whither hope and vengeance led him, never hesitating to flesh his sword in blood: making a good use of his advantages, he still relied on the favor of heaven; bearing down whatever opposed him in his road to glory, he rejoiced to make his way amidst the ruin of all around him.

## MIGHT MAKES RIGHT.

Might was the measure of right.

## USURY.

Hence devouring usury, and interest ready to be called for at the moment due, and shaken credit and warfare profitable to the multitude who have nothing to lose.

## ONE WHO HAD CHANGED HIS OPINIONS.

The unblushing Curio, with his venal tongue, accompanies them—a voice that once spoke on the side of freedom, and that dared to defend the cause of liberty and to place armed aristocrats on the same level with the lower classes.

## DELAY.

Away with delay; it hath always injured those who are inclined to procrastinate.

## JUST THINGS.

He who refuses what is right, gives up everything to him who has arms in his hands.

## TRANSMIGRATION OF SOULS.

On your (i.e., Druids) authority the spirits of the dead do not proceed to the silent abodes of Erebus and the dreary realms of Pluto in the depths below; the same spirit directs other limbs in another world; death is the mid-point of a lengthened existence, if your songs speak the truth. Happy indeed are those people on whom the Northern Bear looks down in their error, whom this, the very greatest of terrors, does not move—the fear of death. Hence those manly spirits are ever ready to rush undaunted on the pointed steel, and souls that welcome death, bravely scorning to spare that life that must so soon return.

## IMAGINED ILLS.

Thus every one by his fears gives increased strength to rumors, and though there be no real cause for alarm, they fear fancied ills.

## CHANGEABLENESS OF FORTUNE.

Ye gods, ready to grant the highest prosperity,  
and slow to preserve it!

## RAGE.

The very frenzy of their madness hurries them  
on, and it seemed mere idleness to be looking for  
the guilty.

## LIFE OF VICISSITUDE.

This was the closing scene of the life of Marius,  
who had endured all things which the most ad-  
verse fortune could inflict, and who had enjoyed  
every happiness which prosperity could bestow.

Diphilus (Fr. Com. Gr. p. 1094, M.) says:—

"The life of man is full of vicissitude."

## VIRTUE.

Virtue, accompanied with a clear conscience,  
will follow whither the fates lead.

## CATO.

These were the stern habits of the man, this was  
the rigid rule of the unbending Cato, to observe  
the golden mean, to keep the purposed end in  
view, to follow nature's laws, to be ready to die  
in his country's cause, to regard himself born not  
for his own selfish enjoyments but for the benefit  
of the whole world. To repress hunger was a  
banquet, to keep away by a mere roof the winter  
cold was regarded as a noble palace; to wrap a  
shaggy toga round his limbs, after the manner of  
the early Romans, was a costly robe.

## CÆSAR.

But Cæsar, precipitate in everything, thinking  
nothing done while anything remained to be done.

## HOW TO GAIN POPULAR FAVOR.

Thus did he drive from his breast all thoughts  
of war and anxiously revolve the arts of peace,  
how he might purchase the fickle attachment of  
the populace, well aware that the cause of anger  
and the highest favor depend on supplies of food.  
For it is famine alone that confers freedom on  
cities, and respect is bought when the nobles are  
feeding the lazy rabble. A starving commonality  
knows no fear.

## DESPOTISM.

The liberty of a people, ruled by a despot, per-  
ishes by excess of liberty; of it thou mayst pre-  
serve the shadow, if thou art willing to do what-  
ever thou art commanded.

## HEROISM.

Oh! how noble it is for this race to hasten their  
fate by their own hands, and though full of life to  
give what remains of it to the gods.

## CONCORD.

Now approach, O Concord, that encirclest all  
things in thine everlasting embrace; O thou life  
of the world, who joinest in harmonious peace

the jarring elements, thou divine principle shed-  
ding love over the universe.

## NATURE REQUIRES LITTLE.

Learn on how little man may live, and what a  
small portion of food nature requires.

So Philippians (iv. 11):—

"For I have learned, in whatsoever state I am, therewith to  
be content."

## THE BRAVE.

Life may seem short, but it is not so to any who  
have sufficient time remaining to look out for their  
mode of dying: we shall die with as much honor,  
though death comes to seek us, as if we had gone  
to meet it. In the darkness and uncertainty of  
man's doom, your high spirit is equally shown  
whether you sacrifice years or a moment of your  
future existence, provided you do it by your own  
choice. To choose death is the characteristic of  
the brave.

## FEAR.

By daring, great fears are concealed.

"The dog that means to bite don't bark."

## A MULTITUDE UNPUNISHED.

All go free, when multitudes offend.

## CRIME.

Guilt equal, gives equality of state.

## THE VULGAR AND THE GREAT.

Do you suppose that you have imparted strength  
to me? Heaven never lowers itself to occupy it-  
self about you, or to think of your death or  
safety. Everything follows the will of the lordly  
great. The human race lives at the beck of a  
few.

## POVERTY.

Oh, the safety of a poor man's life and his  
humble home! Oh, these are gifts bestowed by  
heaven, though seldom understood! What tem-  
ples or what cities would not feel alarm with  
dreadful forebodings if Cæsar knocked at their  
door with his armed bands!

Dante ("Paradiso" xi. 67) refers to this when he says:—

"Nor aught avail'd, that, with Amyclas, she  
Was found unmoved, at rumor of his voice,  
Who shook the world."

## SOUNDS.

Her gabbling tongue a muttering tone confounds  
Discordant, and unlike to human sounds:  
It seem'd of dogs the bark, of wolves the howl,  
The doleful screeching of the midnight owl;  
The hiss of snakes, the hungry lion's roar,  
The bound of billows beating on the shore:  
The groan of winds among the leafy wood  
And burst of thunder from the rending cloud:  
'Twas these, all these in one.

THE CHIEFTAINS FIGHT ONLY FOR THEIR PLACE  
OF BURIAL.

The chieftains contend only for their place of burial.

So Gray in "Elegy":—

"The paths of glory lead but to the grave."

THE BRAVE MAN.

The very fear of an impending misfortune has driven many a coward to dare the utmost danger. That man is truly brave who, prepared to meet every extremity, if it is close at hand, is also able to wait coolly for its approach.

WAR.

Neither side is guiltless, if its adversary is appointed judge.

THE PROSPEROUS.

While a man enjoys prosperity, he knows not whether he is beloved

THE WORLD'S CONFLAGRATION.

These nations, Cæsar, if the fire does not devour them, with the earth it will consume, with the waters of the deep it will consume. One common pile remains for the world, destined to mingle the stars with its bones. Whithersoever Fortune shall summon thee, thither these souls also are wending. Thou shalt not rise higher into the air than these, nor in a more favored spot shalt thou lie beneath the Stygian night. Death is secure from Fortune. The earth receives everything which she has produced! he who has no urn is covered by the heavens.

TIME.

Thus does a life too lengthened bring sorrow to mighty souls when loss of empire comes with length of days. Unless our own end and that of our blessings be at the same moment, and our sorrows be anticipated by speedy death, our former happiness adds strength to our grief. Does any one dare to trust himself to prosperity, if he possess not a heart prepared for death?

NORTHERN NATIONS.

In cold laborious climes the wintry north  
Brings her undaunted hardy warriors forth,  
In body and in mind untaught to yield,  
Stubborn of soul and steady in the field;  
While Asia's softer climate, form'd to please,  
Dissolves her sons in insolence and ease.

SELF-INTEREST AND INTEGRITY.

As far as the stars are from the earth, and as different as fire is from water, so much do self-interest and integrity differ.

A COURT LIFE.

Let him who wishes to lead a virtuous life eschew courts. Goodness and supreme power do not agree together. The man who is ashamed to

commit cruel acts, will always have cause to fear.

THE UNFORTUNATE.

It is not becoming to turn from friends in adversity, but then it is for those who have basked in the sunshine of their prosperity to adhere to them. No one was ever so foolish as to select the unfortunate for their friends.

THE SOUL OF THE GOOD LEAPS UP TO HEAVEN  
AT DEATH.

But his soul was not laid in ashes at Pharos, nor could a little heap of dust contain so great a shade; it leapt from the pyre, and leaving the mass of half-burnt bone, sprung towards the vaulted throne of the Thunderer. Where the murky air meets the starry circles, midway between our earth and the orbit of the moon, there dwell the sainted Manes, whom, innocent in life, fiery virtue directed to the lower abode of God, and gathered in eternal mansions. Those laid in gold and perfumes do not come hither. After he had feasted himself on the pure light, and admired the wandering planets and pole-fixed stars, he beheld the mist of darkness that enfolds our brightest days, and mocked the farce called death, in which his own maimed body lay.

AN ILLUSTRIOUS NAME.

A name illustrious and revered by nations.

DEATH.

Free death is man's first bliss, the next is to be slain.

GOD.

We are all dependent on God, and even when His temples sound not His praise, we are able to do nothing without His will: neither does the divinity require words to express His commands; the Almighty has told us once for all at our birth whatever is allowed us to know; nor has He confined His knowledge to the barren Libyan sands to teach the sparse inhabitants around, nor has He drowned His truths amidst desert wilds. Does God choose for His abode any spot except this earth, sea, air, and heaven, and, above all, virtuous minds? Why seek for God elsewhere? God is in everything thou seest, and wherever thou movest. Let doubting mortals consult juggling priests, and those who ever live in fear and anxiety. It is not oracles, but the certainty of death that gives firmness to my mind. The coward and the brave are doomed to fall; it is enough that God has told us this undoubted truth.

THE POET'S POWERS.

O divine and mighty power of Poesy, thou request all things from the grasp of death, and biddest the mortal hero securely live to all time.

## LUCRETIUS.

BORN B.C. 95—DIED B.C. 52.

T. LUCRETIUS CARUS, a celebrated Roman poet, respecting whose personal history very scanty materials have come down to us. The Eusebian chronicle fixes his birth B.C. 95, and adds that he was driven mad by a love potion, composing during his lucid intervals works which were revised by Cicero. It is supposed that his poem *De Rerum Naturâ*, was given to the world B.C. 57, when the machinations of Clodius were disturbing the Roman state. It is a philosophical didactic poem, composed in heroic hexameters, divided into six books, containing upwards of 7400 lines, and is addressed to C. Memmius Gemellus, who was prætor B.C. 58. It gives a complete exposition of the religious, moral, and physical doctrines of Epicurus.

## VENUS.

All-bounteous Venus, parent of Rome, joy of men and gods, who under the starry girdle of the heaven makest the ship-bearing sea and fruitful earth to teem with living creatures, to thee all owe their birth, and springing forth enjoy the enlivening light of day; the winds are hushed and the clouds of heaven disperse at thy approach; the earth with various art puts forth her scented flowers to welcome thee; the waters of the ocean laugh, and the serene sky assumes its brightest hue, as the rays of light are diffused around.

Spenser ("Faerie Queen," iv. c. x. 44) seems thus to translate this passage:—

"Great Venus! queene of Beautie and of Grace,  
The joy of gods and men, that under skie,  
Doest fayrest shine, and most adorn thy place;  
That with thy smiling look doest pacifie  
The raging seas, and mak'st the stormes to flie,  
Thee, goddesse, thee the winds, the clouds do feare;  
And when thou spred'st thy mantle forth on hie,  
The waters play and pleasant lands appeare,  
And heavens laugh, and all the world shews ioyous cheare."

## SUPERSTITION.

While men lay with slavish fear prostrate on earth, weighed down by abject superstition, which took its rise from heavenly contemplations, threatening mortals with horrid mien, then at length a Greek (Epicurus) first dared to lift the veil from the eyes of man and assert his natural liberty.

## RELIGIOUS BIGOTRY THE CAUSE OF MANY EVILS.

So much mischief was superstitious bigotry able to accomplish.

## NATURE OF THE SOUL.

For it is unknown what is the real nature of the soul, whether it be born with the bodily frame or be infused at the moment of birth, whether it perishes along with us, when death separates the soul and body, or whether it visits the shades of Pluto and bottomless pits, or enters by divine appointment into other animals.

## NO ANNIHILATION.

Besides nature resolves everything into its component elements, but annihilates nothing; for if the substances of bodies could die, they would suddenly vanish from our sight.

## DEATH EASILY CAUSED.

For certainly one single touch would be the stroke of fate.

## STORM OF WIND.

In the first place, the fierce fury of the wind ploughing up the sea, tears to pieces the stoutest ships, and drives the clouds before it; sometimes rushing on with rapid course, it strews the plains with lofty trees, beats the highest mountains with wood-destroying blasts; with such thundering noise and wild roaring does the sea rage.

## EFFECTS OF TIME.

Nay more, in the revolution of many years, the ring on the finger grows less and less by constant use: the drop hollows the stone; the crooked iron ploughshare wears away unnoticed in the fields: we see the paved streets scooped out by treading: the brazen figures that adorn our doors show their hands diminished by the touch of those that visit or pass by.

Crates (Fr. Com. Gr. i. p. 85, M.) says:—

"For time has bent me downwards, a cunning craftsman no doubt, but making all things weaker."

## THE SENSES.

What can give us more sure knowledge than our senses? With what else can we more surely distinguish the true and false?

## FANCY.

Touching everything lightly with the charm of poetry.

## PHYSICIANS.

But as physicians, in giving children bitter draughts, to make them take it, tinge the edges of the cup with the sweet flavor of yellow honey, that the thoughtless child may be cheated by the lip, and then be led on to drink off the nauseous mixture, and being thus harmlessly deceived, may not be caught for ill, but rather, refreshed by this proceeding, become convalescent.

## PHILOSOPHY.

'Tis sweet, when the seas are roughened by violent winds, to view on land the toils of others, not that there is pleasure in seeing others in distress, but because man is glad to know himself secure. 'Tis pleasant, too, to look, with no share of peril, on the mighty contests of war; but nothing is sweeter than to reach those calm, unruffled temples, raised by the wisdom of philosophers, whence thou mayest look down on poor mistaken mortals, wandering up and down in life's devious ways, some resting their fame on genius, or priding



themselves on birth, day and night toiling anxiously to rise to high fortune and sovereign power.

Archippus (Fr. Com. Gr. p. 413, M.) says:—  
"How pleasant it is, O mother, to see the sea from the land, sailing nowhere."

Milton ("Comus," l. 484) thus speaks of philosophy:—

"How charming is divine Philosophy!  
Not harsh and crabbed, as dull fools suppose;  
But musical as is Apollo's lute,  
And a perpetual feast of nectar'd sweets,  
Where no rude surfeit reigns."

"YEA, ALL WHICH IT INHERIT SHALL DISSOLVE."

Lest, with the speed of lightning, the fabric of this world loosened should suddenly vanish into the vast void, and everything else follow in the same way; lest the innermost temples of heaven should rush down from aloft, and the earth quickly withdraw itself from beneath our feet; and amidst the mingled ruins of heaven, and all things loosened from their hold disappear through the deep void, so that in the twinkling of an eye nothing should remain except empty space and undeveloped elements.

So Shakespeare ("Tempest," act iv.):—

"These, . . . as I foretold you, . . .  
Are melted into air, into thin air:  
And, like the baseless fabric of this vision,  
The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve:  
And, like this insubstantial pageant faded,  
Leave not a rack behind."

#### BLINDNESS OF MAN.

O misery of men! O blinded fools! in what dark mazes, in what dangers we walk this little journey of our life!

This reminds us of what Dante ("Paradiso," xl. 1) says of man:—

"Oh vain anxiety of mortal men:  
How vain and inconclusive arguments  
Are those, which make thee beat thy wings below,  
For statutes one, and one for aphorisms  
Was hunting: this the priesthood followed; that,  
By force or sophistry, aspired to rule;  
To rob another; and another sought,  
By civil business, wealth; one, moiling, lay  
Tangled in net of sensual delight;  
And one to witless indolence resign'd."

So Hebrews iii. 10:—

"They do always err in their heart."

HONOR, WEALTH, AND NOBILITY DO THE MIND  
NO GOOD.

The heat of a fever is not more easily got rid of, if thou art tossing on the red purple of embroidered coverings, than if thou wert reclining on the coarse cloth of the poor. Wherefore, since neither treasures, nor high rank, nor sovereign power avail our diseased body, it is certain that they will do no good to our mind.

#### CARES.

In reality the alarms and cares that nestle in the breast of man are not dispersed by the noise and fierce contest of war; they boldly take up their abode in the breast of kings and the powerful of the

earth, nor are they put to flight by the glistening of gold nor the gay sparklings of the purple dye.

#### NATIONS.

One nation rises to supreme power in the world, while another declines, and in a brief space of time the sovereign people change, transmitting, like racers, the lamp of life to some other that is to succeed them.

#### DANGERS OF THE SEA.

But as midst numerous wrecks the vast sea is usually scattered over with remnants of the vessels, seats, yards, prows, masts, and oars, so that along the shore may be seen many ship-ornaments, warning mortals to shun the fury and cruel treachery of the deep, and to put no faith in the deceitful smile of the placid ocean.

Milton ("Paradise Lost," iv. 164) says:—

"Many a league  
Cheer'd with the grateful smell old ocean smiles."

And Keble:—

"The many twinkling smile of ocean."

#### THE MISERIES OF LIFE.

Death is accompanied with wailing, which babes raise the moment they enter on the threshold of life; no night follows day, and no morning has ever dawned that has not heard the moanings of the sick, with the screams of the child, attendants on death and the grave.

Thus a fragment of Empedocles ("De Naturâ") says:—

"Short-lived mortals enduring a brief space of miserable existence, raised aloft like smoke, fly away, impelled only by that is near them, spinning hither and thither,—get a thousand glimpses but never see a whole, 'things that eye hath not seen, nor ears heard, nor hath it entered into the heart of man to conceive.'"

#### HEAVENLY ORIGIN OF ALL THINGS.

In short, we are all sprung from heavenly seeds; we have all one common father, from whom, when the bounteous earth has received the liquid drops of moisture, becoming fruitful, she brings forth the blooming grain, the joyous woods, and human race, all kinds of wild beasts, while she furnishes food to support their bodies, prolong their lives, and propagate their species.

#### DUST TO DUST.

What came from the earth returns back to the earth, and the spirit that was sent from heaven, again carried back, is received into the temple of heaven.

#### NEW OPINIONS.

Examine with judgment each opinion: if it seems true, embrace it; if false, gird up the loins of thy mind to withstand it.

#### THE GODS.

For, O holy and pure gods, dwelling in undisturbed and everlasting ease, who is there that is able to rule this vast all, and to hold in his hands the reins of the immensity of space? Who is able to guide the motions of the heavenly bodies, and

to furnish the fruit-bearing earth with ethereal heat, or to be every moment in every place, to cause darkness with the clouds and shake the serene heaven with thunders, darting lightning and beating down their own temples: or else in vast deserts brandishing his bolts, which often pass over the guilty and strike the just and good.

#### HEAVEN.

The gods and their tranquil abodes appear, which no winds disturb nor clouds bedew with showers, nor does the white snow, hardened by frost, annoy them; the heaven, always pure, is without clouds, and smiles with pleasant light diffused.

So Homer (*Odyss.* vi. 41) says:—

"Olympus, where, they say, is ever the tranquil abode of the gods, never shaken by winds, nor wet by showers, nor covered by snow, but the sky is ever cloudless, and a bright glory overspreads it."

Tennyson ("Morte d' Arthur") says:—

"Where falls not hail or rain or any snow,  
Nor ever wind blows loudly."

#### THE DREAD OF WHAT COMES AFTER DEATH.

That dreadful fear of hell is to be driven out, which disturbs the life of man and renders it miserable, overcasting all things with the blackness of darkness, and leaving no pure, unalloyed pleasure.

#### THE MASK TORN OFF, THE TRUTH REMAINS.

The mask is torn off, and then the reality is seen.

#### RESULTS OF AMBITION.

In short, avarice and blind ambition, which force wretched men to overleap the line of justice, and sometimes, as the associates and servants of the wicked, to climb night and day with unwearied steps towards wealth and power; these great blots of our life are chiefly caused by the fear of death. For the proud man's contumely, "the slings and arrows of outrageous fortune," seem as far as possible removed from the pleasures and delights of life—nay, to be at the very gates of death. From which, while men, stirred by senseless fears, strive to fly and get to the greatest distance, they employ their time in amassing wealth by civil commotions and greedily double their vast store, heaping death on death, with cruel joy laughing over their brother's grave; hating and dreading their nearest kinsman's feasts.

Spenser in his "Faerie Queen" (v. 12, 1) thus expresses himself:—

"Oh sacred hunger of ambitious minds,  
And impotent desire of men to reign!  
Whom neither dread of God, that devils binds,  
Nor laws of men, that commonweals contain,  
Nor bands of nature, that wild beasts restrain,  
Can keep from outrage and from doing wrong,  
Where they may hope a kingdom to obtain:  
No faith so firm, no trust can be so strong,  
No love so lasting then, that may endure long."

#### MEN TIMID AS CHILDREN IN THE DARK.

For as children tremble and dread everything in the darkness of night, so we sometimes are frightened in broad daylight by things which are

no more to be feared than what children fear and imagine are going to happen.

#### VARIETIES IN MANKIND.

So men's minds differ too; though a liberal education may reform and polish, yet it still leaves some traces of the primitive seeds implanted by nature; nor must we expect all man's evil passions can be eradicated, but each will show his original bent, some being prone to rage, others to despondency, and a third will be more submissive to wrong than is right; in a thousand other ways the characters and dispositions of men differ, whose secret causes I am unable to explain, nor yet find out the names of those original principles whence all this variety takes its rise.

#### DECAY OF THE MIND.

With the body we plainly perceive that the mind strengthens and decays.

#### DEATH OF A FATHER.

For now no longer will thy joyful home receive thee, nor will thy chaste wife and prattling children strive with eager haste which shall have the first kiss, and hang with secret joy round thy neck. Thou shalt be no longer able to protect thy property and friends. One fatal day has snatched the vast delights away.

So Gray ("Elegy") says:—

"No children run to lisp their sire's return,  
Or climb his knees the envied kiss to share."

#### GRIEF.

It is true thou sleepest in death, and there thou shalt lie to all eternity, free from all cares; but we shall mourn thee turned into ashes on the funeral pile, and no length of time shall ever take sorrow from our breast.

#### SHORTNESS OF THE PLEASURES OF LIFE.

When men recline at table, drink, and crown themselves with garlands, it is as much as to say: "What a short life is this; it has gone, nor must we expect it to return!"

#### MAN.

Why is it, O man, that thou indulgest in excessive grief? Why shed tears that thou must die? For if thy past life has been one of enjoyment, and if all thy pleasures have not passed through thy mind, as through a sieve, and vanished, leaving not a rack behind, why then dost thou not, like a thankful guest, rise cheerfully from life's feast, and with a quiet mind go take thy rest.

#### LIFE IS GIVEN FOR USE, NOT POSSESSION.

Life is not given for a lasting possession, but merely for use.

So 1 Corinthians vi. 20:—

"Ye are not your own: ye are bought with a price."

#### TIME PAST, AND AFTER DEATH NOTHING TO US.

Consider, too, how little it matters to us, those

ages that have run in eternal procession before we were born. Nature places this before us as a mirror to warn us how we should regard that time which will pass after our death. Is there anything terrible in this, anything sad? Is it not a state more soft than sleep?

VAIN LABORS.

A Sisyphus is seen by us every day; he it is who strives with mighty pains to get some high office, and always returns sad and disappointed. For to aim at high power, which is never reached, and to endure endless labor, what is this but to roll a vast stone up a hill, which straightway tumbles down again and swiftly reaches the level plain?

GUILTY CONSCIENCE.

Cerberus, the Furies even, black hell, belching forth horrible flames from its jaws,—these are mere fancies, mere empty names; but in this life the fear of pains for wicked deeds is felt acutely, the prison, the fearful fall from the rock, scourges, the executioners, the pitch, the wheel, the torch, these affright the mind. Yet though these be not present, the guilty mind, anticipating evil, scourges and stings itself, nor does it meanwhile see what can be the termination of its misfortunes or the end of its punishments, fearing lest they should be fiercer after death: hence the life of such fools is as wretched as it would be in hell.

LIFE IN DEATH.

Whose life is dead, even while he is alive and sees.

"In the midst of life we are in death."—*Burial Service.*

THE GREATEST MEN CEASE TO LIVE.

Nay, the greatest wits and poets, too, cease to live; Homer, their prince, sleeps now in the same forgotten sleep as do the others.

TOUGHT MEN TO FEEL IT A HARDSHIP TO DIE?

Wilt thou then repine, and think it a hardship to die? thou for whom life is well nigh dead even while thou livest and enjoyest the light of day, who wearest away the greater part of thy time in sleep, and snoorest waking, and ceapest not to see visions, and bearest about with thee a mind troubled with groundless terrors, and canst not discover the cause of thy never-ending troubles, when staggering thou art oppressed on all sides with a multitude of cares, and reeldest rudderless in unsettled thoughts.

STRENUOUS IDLENESS OF THE RICH.

He goes often out of his splendid palace, tired of being in the house, and quickly returns, for he feels that he is no happier abroad. He hurries on, driving his steeds furiously to his country-house, as if he were hastening to his house on fire; when he has reached the threshold, he yawns and drops asleep, wooing forgetfulness, and then he hurries back to town in anxiety to revisit it.

BOAST NOT THYSELF OF TO-MORROW.

It is doubtful what shall be on the morrow.

So Proverbs xxvii. 1:—

"Boast not thyself of to-morrow: for thou knowest not what a day may bring forth."

And James iv. 14:—

"Ye know not what shall be on the morrow."

THE STATE OF DEATH ETERNAL.

Nor do we take anything at all from the eternity of death by prolonging our life, nor can we manage that we should not be carried off by death though it be long of coming. Wherefore, however long may be those years we spend in life, yet that eternal state of death will still remain, and will not be less long to him who has ended his life to-day than to him who perished months and years before.

ECHO.

When thou seest this, my good friend, thou mayest explain to thyself and others, how in solitary places rocks bring back the image of the words in proper order, while we are wandering in search of our friends on the dark mountains and calling on our lost companions with loud voice. I have seen rocks return six or seven words for one; then from hill to hill the dancing words resound. The neighbors imagine and maintain that the goat-footed Satyrs, Nymphs, and Fauns dwell there, and by their wanton sport and wild delights they think that the deep silence of the night is broken, and hence are heard the sound of the lyre and music's softest airs, given back by the fingers of those musicians: the listening swains hear from far, while the goat-faced Pan, shaking the pine-leaved garlands on his head, often blows his oaten pipe with his moist lips, lest the reed should cease to send forth a sylvan sound.

Milton ("Paradise Lost," l. 781) says:—

"Fery elves,  
Whose midnight revels, by a forest side,  
Or fountain, some belated peasant sees,  
Or dreams he sees."

SHIPS TURNED ABOUT WITH A VERY SMALL HELM.

For a slight breeze with its thin body moving, turns the mighty ship with its mighty carcass; and one hand guides it, as it goes by the merest touch, and twists the helm any way it pleases.

So James iii. 4:—

"Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth."

DREAMS.

Whatever studies each takes most delight, or in which we are most engaged during the day, in sleep we dream: the lawyer pleads, makes laws; the soldier fights his battles o'er again; we, too, are busily engaged on what occupies our waking thoughts, tracing nature's laws, and explaining in our native language.

DISSIPATION.

Besides they waste their strength in love's maddening strife, and spend their life under another's will; meanwhile their property is wasted and

mortgages incurred, while life's business is neglected and their reputation is wrecked; in the midst of their imaginary happiness something bitter bubbles up to poison their draught of pleasure.

So Byron ("Childe Harold," c. 1, 182):—

"Full from the fount of joy's delicious springs  
Some bitter o'er the flowers its bubbling venom flings."  
And again:—

"There rose no day, there roll'd no hour,  
Of pleasure unembitter'd;  
And not a trapping deck'd my power,  
That gall'd not while it glitter'd."

#### EVERY MAN HAS A SKELETON CLOSET.

Men conceal the back-scenes of their life.

#### AN INFANT.

Then, the infant, like the sailor tossed on shore by the furious waves, lies naked on the ground helpless, when nature has pushed him from the womb of his mother into the light of day, filling the air with piteous cries, a fit presage of the many ills that await him in life.

Dryden thus translates this passage:—

"Thus like a sailor by a tempest hurl'd  
Ashore, the babe is shipwreck'd on the world:  
Naked he lies and ready to expire;  
Helpless of all that human wants require;  
Exposed upon inhospitable earth  
From the first moment of his hapless birth,  
Straight with foreboding cries he fills the room;  
Too true presages of his future doom."

So a translation from the Persian by Sir William Jones:—

"On parent knees, a naked new-born child,  
Weeping thou sat'st while all around thee smiled;  
So live that, sinking in thy last long sleep  
Calm thou may'st smile, while all around thee weep."

#### EFFECTS OF TIME.

In short, do you not see stones even yield to the power of time, lofty towers fall to decay, and rocks moulder away? Temples and statues of the gods go to ruin, nor can the gods themselves prolong their date or get reprieve from fate.

#### THE WORLD AND ALL THINGS THEREIN MUST PERISH.

The gate of death is not shut to the heaven nor earth, or deep waters of the ocean, but stands wide with a vast opening.

#### CONTENTMENT.

But if men live according to reason's rules, they would find the greatest riches to be to live content with little: for there is never want where the mind is satisfied.

So 1 Timothy vi. 6:—

"For godliness with contentment is great gain."

#### WHAT WE FEARED ONCE.

For what we once feared is spurned with pleasure.

Byron ("Childe Harold," iii. 81) says:—

"Roused up to too much wrath, which follows o'ergrown fears."

#### THUNDER.

Besides, what mind is unawed, what limbs do

not tremble, when the parched earth shakes with the fearful peals of thunder, and the whole heaven re-echoes with the noise? Do not people and nations stand horror-struck? and proud kings tremble at their approaching doom, lest the hour of vengeance should have arrived for their wicked deeds and vaunting words?

#### COUNTRY PLEASURES.

These pleasures charmed and were wont to delight them when the feast was over, for then all things please. Then reclining on the green grass, by a purling stream, under the umbrageous boughs of some tall tree, they oft enjoyed themselves at small expense, when the weather smiled in all its beauty, and spring painted the earth with gaudy flowers. Then merry jests, banter, and peals of laughter went round; then rude jokes were in their prime; then roguish merriment made them adorn their heads with garlands of flowers and leaves, and dance out of time, moving their limbs heavily and shaking the trembling ground with leaden steps, while shouts and cheers arose because all the tricks seemed strange and new. And as they passed the night without sleep, they whiled the time away in humorous songs and drollery, making the oaten pipe discourse sweet music with their lips.

#### "STRAIT IS THE GATE."

He set forth what was that chief good to which we were all tending, and pointed out the road with its narrow path, by which we might advance by a straight course.

So Matthew vii. 14:—

"Strait is the gate, and narrow is the way, which leadeth unto life."

#### "WHAT DEFILETH A MAN."

He understands by this that it is the vessel itself that causes the corruption, and that all things put into it are thus defiled, however good and salutary they may be before they are put in—i.e., the heart of man is to blame, not what nature gives it.

So Matthew xv. 11:—

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

#### WHY DO THE GODS NOT STRIKE THE WICKED?

But if Jupiter and the other gods shake the heavenly temples with terrific peals, hurling their fire on whomsoever they will, why do they not launch it against those who are overwhelmed with abominable crimes, that, transfixed, they may breathe forth flames, an impressive warning to mortals? Why rather is the innocent, unconscious of evil, struck down by the bolt, and overtaken suddenly by the tempest and the lightning?

#### MANILIUS.

MANILIUS is the author of an astrological poem, in five books, entitled "Astronomica." We know

nothing of his personal history, nor even at what period he lived. Some think that he is the Manilius described by Pliny (*H. N.* x. 2, 1); by others he is thought to be Manilius Antiochus, styled "Astrologiæ Conditorem," who was brought to Rome as a slave along with Publius Syrus and Staberius Eros (*Pl. H. N.* xxxv. 58, 1); and there are many other suppositions, but the question cannot now be decided.

#### THE GOOD RESULTING TO MAN FROM A NECESSITOUS LIFE.

It is their life of labor that has inspired the wretched with genius, and it is their bad fortune that has forced man to exertion by depressing him.

#### EXPERIENCE.

For experience always sows the seeds of one thing after another.

#### INVENTIVE NATURE.

An inventive nature gets the better of every difficulty by trial.

So Ecclesiastes ix. 13:—

"Whatsoever thy hand findeth to do, do it with thy might."

#### PRAYER FOR LONG LIFE.

May fortune grant success to my mighty enterprise, and may I reach a lengthened old age in the enjoyment of ease, that I may be able to unfold to view such a mass of heavenly objects, and describe great and small with equal precision.

#### THE FIXED LAWS OF NATURE.

All things submit to fixed laws.

#### VICISSITUDES OF HUMAN AFFAIRS.

Everything that is created is changed by the laws of man; the earth does not know itself in the revolution of years; even the races of man assume various forms in the course of ages.

#### POWER OF THE MIND.

No barriers, no masses of matter however enormous, can withstand the powers of the mind; the remotest corners yield to them; all things succumb, the very heaven itself, is laid open.

#### THE HOURS.

The hours fly along in a circle.

#### THE HEAVEN.

We know not how to trust to the sky.

#### MAN AN EMANATION FROM THE DEITY.

Who can know heaven except by its gifts? and who can find out God, unless the man who is himself an emanation from God?

#### REASON.

For reason is neither deceived nor ever deceives.

"NOT A RIGHTEOUS MAN, NO, NOT ONE."

Through so many ages, so many eventful years,

so many wars and variety of labors, even during peace, though Fortune searches carefully for honor, she finds it scarcely anywhere. But what a mass of wickedness in all times, and on earth what a load of envy, for which we can find no excuse!

#### THE SUBJECT.

Satisfied to instruct, it refuses every ornament.

#### TIME.

Time stands with impartial law.

#### THE MIXTURE OF GOOD AND BAD.

There is a warp of evil woven into the woof of good, and tears follow close on success: for does Fortune keep an even tenor to all, so tangled in the yarn, and so mingled does she flow; never continuing constant; men lose confidence in her from turning all things upside down.

#### THE UNLIKENESS OF ONE YEAR TO ANOTHER.

Years do not always agree with years, nor months with months, and even one day will be in search of itself, and one hour is not similar to another.

#### THE COVETOUS.

Every one is the poorer in proportion as he has more wants, and counts not what he has, but wishes only what he has not.

#### THE END OF OUR LIFE IS LINKED TO THE BEGINNING.

We begin to die at the moment we are born, and the end is linked to the beginning.

This line and idea have been made use of by Jeremy Taylor in the "Holy Dying" (c. iii. s. 1):—

"When man fell, then he began to die: *the same day* (so said God, and that must needs be true); and therefore it must mean, that upon that very day he fell into an evil and dangerous condition, a state of change and affliction, and then death began—that is, the man began to die by a natural diminution and aptness to disease and misery."

Pope also ("Essay on Man," Ep. ii. l. 133) says somewhat to the same effect:—

"As man, perhaps, the moment of his breath,  
Receives the lurking principle of death,  
The young disease, that must subdue at length,  
Grows with his growth and strengthens with his strength."  
And Young ("Night Thoughts," Night V. l. 717):—

"While man is growing, life is in decrease,  
And cradles rock us nearer to the tomb;  
Our birth is nothing but our death begun."

#### FATE.

His fate must be borne by every one.

#### DEATH NOT TO BE BOUGHT OFF BY RICHES.

Man's fate is not to be bought off by immensity of riches, but fortune carries off the dead from the proud palace, raising the pile and the tomb for the highest of the earth.

#### LABOR

Labor even is pleasant.

Longfellow says:—

"No endeavor is in vain;  
Its reward is in the doing.

#### IMMORTALITY OF THE SOUL.

Is there a doubt that a God dwells in our breast,  
and that souls return to heaven and reach it?

#### MAN IS THE IMAGE OF GOD.

Every one is in a small degree the image of God.

#### ALWAYS BEGINNING TO LIVE.

We are always beginning to live, but we are  
never living.

#### SENSUAL PLEASURE.

Virtue never, but lust often, leads to loss, and  
loathsome pleasure is bought even with death.

### MARTIAL.

BORN A.D. 43—DIED ABOUT A.D. 104.

M. VALERIUS MARTIALIS, a celebrated epigrammatist, born at Bilbilis in Spain A.D. 43, came to Rome in the reign of Nero, A.D. 66, where he resided for thirty-five years, returning again to the place of his birth A.D. 100, in the third year of the reign of Trajan. He was a special favorite of the emperors Titus and Domitian, his works being eagerly sought for not only in the city, but also in Gaul, Germany, Britain, Getica, and the stormy regions of the north. These are the chief particulars that are known respecting him. The extant works of Martial are a collection of short poems, entitled *Epigrammata*, upwards of 1500 in number, divided into fourteen books. He was a base flatterer, and is a most indecent writer.

#### WIT IS QUICK IN STRAITS.

How quick a wit is found in sudden chances!

#### INNOCENT JOKES.

The censorship may allow innocent jokes.

#### HOW FAME IS TO BE ACQUIRED.

I do not like the man who squanders life for  
fame: give me the man who, living, makes a  
name.

#### A PRETTY MAN.

Thou wishest, Cotta, to appear a pretty and a  
great man at the same time; but he who is a  
pretty man is a very little man.

#### JOYS ABIDE NOT.

Cares and linked chains of trouble await thee,  
joys abide not, but are ever on the wing.

#### TO-MORROW.

'Tis not, believe me, the act of a wise man to  
say "I will live." To-morrow's life is too late;  
live to-day.

#### SOME GOOD, SOME BAD.

Some are good, some are middling, the greater  
part are bad.

#### GLORY TOO LATE.

Glory comes too late when paid only to our  
ashes.

#### DISLIKE WITHOUT A JUST REASON.

I do not love thee, Sabidius, nor can I say why;  
I can only say this, I do not love thee.

Dr. Fell, Dean of Christ Church, afterwards Bishop of Oxford, who died in 1686, agreed to cancel a decree of expulsion against Tom Brown, if that humorist could translate on the spot Martial's epigram, and which he did to the Dean's surprise, in the following well-known lines:—

"I do not love thee, Doctor Fell,  
The reason why I cannot tell;  
But this I'm sure I know full well,  
I do not love thee, Doctor Fell."

This is the same idea that appears in Seneca (*Thyest. ii. 261*):—

"I am hurried on by love, I know not how; but I am hurried on."

#### FORCED TEARS.

Gellia does not weep for her deceased father,  
when she is alone; but if any one be there, the  
tears start obedient from her eyes. He mourns  
not, Gellia, who seeks to be praised; he is the true  
mourner who mourns without a witness.

Shakespeare ("Twelfth Night," act ii. sc. 4) says:—

"She never told her love,  
But let concealment, like a worm i' the bud,  
Feed on her damask cheek; she pin'd in thought."

#### A RICH SOIL.

Steers are unwilling to carry their yoke into  
barren fields: a rich soil fatigues, but then the  
labor bestowed on it is rewarded.

#### PERFUME.

He smells not well whose smell is all perfume.

#### A FRIEND WHO IS HIMSELF IN SERVICE.

It is useless, believe me, to hope for service from  
a friend, who is himself in service. Let him be a  
free man, who wishes to be my master.

#### LAUGH AND BE WISE.

Be merry if you are wise.

#### A-1 OF BEGGARS.

So poor, that my friend Publius does not surpass  
him in tattered garments, nor Codrus himself, the  
prince of beggars.

#### REMEMBER DEATH.

Prepare the couches; call for wine; crown thy-  
self with roses; perfume thyself with odors; the  
god himself bids thee remember death.

#### AWAY WITH DELAY.

Come, away with this delay; how much longer  
are we to await your decision? While thus you  
hesitate what to be, you will be unfit to be any-  
thing at all.

TO KILL ONE'S SELF TO ESCAPE DEATH.

This I ask, whether it is not the veriest madness to kill thyself that thou mayest escape death.

Antiphanes (Fr. Com. Gr. p. 567, M.) :—

"My dearest, who is not the hireling of death, who, for the sake of life, is about to die?"

LABOR EXPENDED ON TRIFLES.

It is disgraceful to a poet to make one's amusement difficult; and labor expended on trifles is childish.

TO HASTE TO LIVE.

Forgive me that I, though poor, yet not useless to my generation, make haste to enjoy life, no one is in sufficient haste to do so.

SIMPLE TASTES.

My humble desires are satisfied with a quiet fireside, a house that is not spoiled by smoke, a living spring, and the natural green sod. May these be mine—a well-fed slave, a wife not over-learned, nights with sleep, days without strife.

THE GREATER EVIL.

The defect that is attempted to be concealed is thought to be greater than it is.

A BEAU.

A beau is one who arranges his curled locks with nicest care, who ever smells of balm and cinnamon; who repeats with humming lips the songs of the Nile and Cadiz; who tosses his sleek arms in various attitudes; who idles away from morn to even his whole time, where ladies meet, ever whispering some nothing in some fair one's ear; who reads little billets-doux from this one and that, scribbling in return; who shrinks from rubbing against the coarse dress of a neighbor's guest; who knows who flirts with whom, and flutters from feast to feast; who can recount most accurately the pedigree of the race-horse "Hirpinus." What do you tell me? is this a beau? Then a beau, Cotilus, is a very trifling thing.

RARITY GIVES A CHARM.

Rarity gives a charm; thus early fruits are most esteemed; thus winter roses obtain a higher price: thus coyness sets off an extravagant mistress: a door ever open attracts no young suitor.

TO KNOW THOROUGHLY.

I know all that as well as my own name.

DEATH.

From no place can you exclude the fates.

So Heber ("At a Funeral") :—

"Death rides on every passing breeze,  
He lurks in every flower."

A BUSYBODY.

There is nothing more unbecoming than an old busybody.

METHOD SURMOUNTS DIFFICULTIES.

Thus divided, the work will become short.

A HYPOCRITE.

Thou mayest deceive others by thy words and smiling countenance; to me thou wilt be henceforth an unmasked deceiver.

ENVY.

How shall I say it happens that living writers receive no honor in their own time, and are seldom read by their contemporaries? Doubtless, Regulus, this is the characteristic of envy, that it rejects the moderns for the ancients.

GLORY AFTER DEATH.

If fame is only to come after death, I am in no hurry for it.

ANY ONE MAY BE LIKE TO THEE.

Such are thou and I; but what I am thou canst not be; what thou art any one of the multitude may be.

GIFTS.

Gifts are like fish-hooks: for who is not aware that the greedy char is deceived by the fly which he swallows?

TIME PLACED TO OUR ACCOUNT.

Now neither of us lives for himself, but, alas! sees the best of his days flee from him and vanish; days which are ever being lost to us, and are set down to our account.

THE UNHAPPY.

I believe that man to be wretched whom none can please.

GIFTS.

What is bestowed on our friends is beyond the reach of fortune; the riches that thou hast given away are the only riches that thou really possess-est.

BRAGGING.

Believe me, Posthumus, gifts, however great, lose their value when the donor boasts of them.

TO-MORROW.

To-morrow thou wilt live, didst thou say, Posthumus? to-day is too late: he is the wise man who lived yesterday.

GREAT GIFTS.

Whoever makes great presents, wishes great presents to be made to him in return.

THE RICH.

Riches are now given to none but the rich.

LOVE.

That thou mayest be loved, love.

THINGS DOTTED ON.

Short is the life of those who possess great accomplishments, and seldom do they reach a



good old age. Whatever thou lovest, pray that thou mayest not set too high a value on it.

#### NO SMELL.

I would rather smell of nothing than of scents.

#### IMMORTAL WRITINGS.

Something else is required to give immortality to writings. A book that is destined to live must have genius.

#### A VULTURE.

To what vulture will this carcass fall?

#### GOOD HEALTH.

He who thinks that the lives of Priam and Nestor are to be counted long, is greatly deceived and mistaken. Life consists not in living, but in the feeling of enjoyment.

#### LIVE AS IF YOU WERE RESCUED FROM DEATH.

Live as if you were rescued from death, and seize fleeting enjoyments, and thus your recovered life will not have lost a single day.

#### HOME.

He dwells just nowhere that dwells everywhere.

#### "MAKE HAY WHILE THE SUN SHINES."

Hasten to take it; the opportunity for gain is short.

This is the same idea as "Strike while the iron is hot."

#### THE DUTY OF A PRINCE.

It is a prince's highest duty to be acquainted with his own subjects.

#### WHAT A FRIEND WILL DO AND NOT DO.

Gold, wealth, and a piece of landed property many a friend will give, but to find the man who will consent to yield the palm in wit and genius, will be difficult.

#### THE IDOLATER.

It is not he who forms divine images in gold or marble that makes them gods, but he who kneels before them.

#### HYPOCRISY.

It matters much whether you are really good or merely wish to appear so.

#### PATRONS.

If there be patrons like Mæcenas, there will not, Placcus, be wanting poets like Virgil.

#### LOVE AND HATE.

Thou wishest to marry Priscus: I am not surprised, Paula: thou art wise. Priscus does not wish to marry thee, and he is wise.

There is a well known epigram by Leigh Hunt, which is described as "from the French of Tabouret," and which runs thus:—

"Abel fain would marry Mabel;  
Well, it's very wise of Abel,  
But Mabel won't at all have Abel;  
Well, it's wiser still of Mabel."

Tabouret had evidently been inspired by Martial.

#### THE VALUE OF A BOOK ENHANCED BY BEING PRESENTED BY ITS AUTHOR.

Your coming from the author will give value to the present. It makes a great difference, believe me, whether a draught be drawn from the fountain-head or from the stagnant waters of a sluggish pool.

#### WRITINGS IMPROVED BY TIME.

As for writings, thieves cannot destroy them, and they are improved by time; they are the only monuments that are proof against death.

#### A MORALIST.

My every page is an essay on man.

#### A GOOD MAN.

A good man doubles the length of his existence; to have lived so as to look back with pleasure on our past existence is to live twice.

#### TO SATIRIZE VICES, NOT INDIVIDUALS.

It has been my constant aim in all my writings to lash vice, but to spare persons.

Du Lorens (Sat. vii. 147) says somewhat to the same effect:

"I do not attack fools, but folly."

It is said that this Latin quotation was once repeated to Donne, "Thunder against vices, but spare the vicious." "What," said he, "condemn cards, and pardon the sharper!" So Isidorus says:—

"Preserve the guns, but destroy the gunners."

#### WHAT MAKES LIFE HAPPY.

The things that make life happy, dearest Martian, are these: wealth, not gained by the sweat of our brow, but by inheritance; lands that make a good return; a fireside always comfortable; no need of lawyers; no dress for business; a mind at ease; a vigorous frame; a healthy constitution; prudence without cunning; friends equal both in years and fame; pleasant social intercourse; a table without pretence; nights not drunken, but free from care; a bed not without connubial pleasures; sleep which makes the darkness seem short; to be what you are, and no wish for change; and neither to fear death nor seek it.

So Milton ("Paradise Lost," xi. 553) says:—

"Nor love thy life nor hate; but what thou lov'st,  
Love well; how long or short permit to Heaven."

#### PLEASANTRY WITHOUT BITTERNESS.

There shall be pleasantry without bitterness; there shall be no licence of speech that will bring repentance on the morrow, and nothing said that we would wish unsaid.

#### THE BALD PRETENDING TO HAVE HAIR.

There is nothing more contemptible than a bald man who pretends to have hair.

## BEGGARY.

To have nothing is not poverty, but beggary.

## THE BRAVE.

In adversity it is easy to despise life, the really brave man is he who can submit to lead a wretched life.

## DEAD MEN'S SHOES.

You will give me nothing during your life; you say that you will give me something after your death: if you are not a fool, Maro, you know what I wish for.

## THE DISADVANTAGES OF A SMALL SOCIETY IN A PROVINCE.

Add to this the backbiting of provincial tongues, envy usurping the place of true criticism, and one or two ill-conditioned persons,—a host in a small society,—with whom it is difficult daily to keep one's temper.

## FORTUNE GIVES TOO MUCH TO SOME.

Fortune gives too much to many, enough to none.

## A CHARACTER.

You are at once morose and agreeable, pleasing and repulsive. I can neither live with you nor without you.

Addison ("Spectator," No. 68) thus paraphrases it:—

"In all thy humors, whether grave or mellow,  
Thou'rt such a touchy, testy, pleasant fellow,  
Hast so much wit and mirth and spleen about thee,  
That there's no living with thee nor without thee."

And Goldsmith in his "Retaliation":—

"Our Garrick's a salad: for in him we see  
Oil, vinegar, sugar, and saltness agree."

## HONEST MAN EASILY DECEIVED.

An honest man is a child in worldly wit.

## TO ENJOY COUNTRY LIFE IN THE CITY.

It is a country house in the city.

## A MAN'S RESPONSIBILITIES.

He who weighs his responsibilities, can bear them.

## THE WISE.

Whosoever is not more than wise enough is wise.

## NEPOS.

## FLOURISHED B.C. 40.

CORNELIUS NEPOS, the contemporary of Cicero, Atticus, and Catullus, is supposed to have been born at Verona, but there are no particulars of his history on which reliance can be placed. He died

during the reign of Augustus. In the year 1471 a quarto volume appeared from the press of Jenson of Venice, entitled *Æmilii Probi de vitâ excellentium*, containing lives of twenty distinguished commanders, nineteen Greek and one Persian. Then followed three chapters *de Regibus*, and lives of Hamilcar and Hannibal. In another edition were added lives of Cato and Atticus. Lambinus maintains that these lives are the production of Cornelius Nepos, and not of Æmilius Probus. This question has given rise to interminable discussions. These biographies have, ever since their first appearance, been a favorite school-book.

## WAR.

Nothing ought to be despised in war.

## THE COWARD.

The mother of a coward does not usually weep.

## EMPIRE.

No government is safe unless it is strong in the good-will of the people.

## DEMOCRACY.

The affairs of a kingdom cannot be properly conducted by a democracy.

## FEAR.

The life of those is to be pitied, who prefer to be feared rather than loved.

## NO EVIL GREAT WHICH IS THE LAST.

No evil is great if it is the last which we are to bear.

## GREAT MEN.

We value great men by their virtue and not by their success.

## ENVY IS THE ATTENDANT OF GLORY.

It is a common vice in great and free states for envy to be the attendant upon glory.

Euripides (Fr. Beller. 5) says:—

"Men born of low degree are envious: envy is wont to attack the noble."

Nicomachus (Fr. Com. Gr. p. 1180, M.) says:—

"It is a difficult thing for a man living in the world to escape the eyes of the envious."

La Bruyère says:—

"I am told so much evil of that man, and I see so little of it in him, that I begin to suspect that he possesses some inconvenient merit, which extinguishes that of others."

## AN HONORABLE DEATH.

An honorable death is to be preferred to a base death.

## KINGS.

It is the custom of kings to attribute adversity to the fault of others, and to consider prosperity as the result of their own good fortune.

## THE SILENT.

Concealing secrets entrusted to him, which is

sometimes not less advantageous to a man than eloquence.

#### PEACE.

Peace is procured by war.

#### A FRIEND TO ME, NOT MY FORTUNE.

That he was accustomed to be a friend not to fortune but to men.

Dante ("Inferno," li. 62) says:—

"A friend not of my fortune, but myself."

#### GOOD TASTE.

More good taste than expense.

### OVID.

BORN B.C. 43—DIED A.D. 18.

P. OVIDIUS NASO, born at Sulmo, in the mountains of the Peligni, and descended from an ancient equestrian family, was intended for the legal profession, but the hours which should have been devoted to the study of jurisprudence were given up to the cultivation of his poetical talents. As might be expected, his father was opposed to his favorite pursuit: nature, however, was too strong, and it does not appear that he ever practised as an advocate at the Roman bar. He studied at Athens, and had the usual education which the young Roman nobles received at that period. On his return he made an unfortunate marriage, as we find him shortly afterwards divorced from his wife. He was of profligate character, and at last Augustus banished him, it is said, on account of an intrigue with his daughter Julia. He was ordered, A.D. 8, to transport himself to Tomi, a town on the shores of the Black Sea near the mouth of the Danube. The greater part of a year seems to have been consumed in the voyage, but he beguiled the time by the exercise of his poetical talent, several of his poems having been written on shipboard. It was a great change from the luxury of Rome to the mean abode and inhospitable soil of that remote region. Here he remained ten years in exile, and was never allowed to return, dying at Tomi A.D. 18, a year which was also remarkable for the death of Livy.

#### CREATION OF MAN.

A being of a more exalted nature, and of higher intellectual powers, that should rule and direct all other animals, was still wanting. It was then that man was brought into being, whether the mighty Architect of the universe, having developed a nobler world, made him of divine particles, or whether the new-sprung earth, only lately withdrawn from contact with heaven, still retained the skyey influences. Prometheus, mingling these original seeds with living streams, formed man after the image of God, who rules the universe. Thus, while the mute creation bend downward,

man looks aloft, and with erect countenance turns his eyes to heaven and gazes on the stars.

#### DESCRIPTION OF GOLDEN AGE.

The golden age was first produced; honor and uprightness then sprung up spontaneously in man, without the aid of law or the commands of the lawgiver. The dread of punishment was unknown, nor were the menacing words of human statutes required to keep man to his duty. The stern looks of the judge did not then strike terror into suppliant crowds, but all lived in safety without the protection of law.

#### GOLDEN AGE.

No trumpet's angry sound was heard, no helmet nor sword gleamed, but all nations passed in security a life of ease, unmolested by a rude soldiery.

#### THE SEASONS IN THE GOLDEN AGE.

There was a never-ending spring, and flowers unsown were kissed by the warm western breeze. Then the unploughed land gave forth corn, and the ground, year after year, was white with full ears of grain. Rivers of milk, rivers of nectar ran, and the yellow honey continued to pour from the ever-green oak.

#### DESCRIPTION OF THE IRON AGE.

Next burst forth the iron age with its unrighteous deeds; modesty, truth, and honor forsook the earth, and in their place succeeded fraud, deceit, plots, violence, and the unholy lust of gold.

#### GOLD DUG FROM THE EARTH.

But men penetrated into the bowels of the earth, and the precious ore, the allurement to every evil, was dug up, though placed by the gods down close to Pluto's realm.

#### JUSTICE RETURNS TO HEAVEN.

Filial affection lies on the ground in mournful garb, and the virgin Astræa was the last of the heavenly deities to leave the earth dripping with human gore.

#### JOVE.

Jove seated aloft, leaning on an ivory sceptre, shook three and four times the terrific locks of his head, with which he moved the earth, the sea, and the stars.

#### INCURABLE WOUND.

Every remedy was first tried, but a gangrened limb must be lopt off, lest the healthy part should be affected.

#### CONFLAGRATION OF THE WORLD.

He remembers, too, that it was decreed by Fate that a time would come when the sea, the earth, and the palace of heaven would be seized by fire and burnt, and the laboriously-wrought fabric of the universe be in danger of perishing.

St. Peter (2 Peter iii. 10) says:—

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise.

and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up."

MAN BORN TO LABOR.

From this circumstance we are a hardy race, able to endure a laborious life, and show from what origin we are sprung.

FRIENDLY DISCORD.

Agreeing to differ with friendly discord.

LOVE.

Ah me! that no herbs can cure the love-sick.

EFFECTS OF HOPE AND FEAR.

The one is quick from hope, the other from fear.

ARGUS.

Argus had his head encircled with a hundred eyes; two of them took rest, while the rest watched and stood on guard.

JUST REPROACHES.

I am ashamed that these reproaches can be justly cast at us, and cannot be refuted.

EXCELLENCE.

The work of the artist far surpassed even the beauty of the material.

LIKENESS OF SISTERS.

Doris and her daughters were here carved, some of whom are seen swimming, others, sitting on a rock, are drying their sea-green hair, others gliding on fishes' backs. All have not the same features, nor yet can you say that they are different, but such as sisters ought to be.

THE SEASONS.

Here stood fresh Spring, bound with flowery chaplet; Summer was unclothed, and bore a wheaten garland; Autumn also was there, besmeared with trodden grapes; and icy Winter, rough with hoary locks.

Worsley ("Phaëthon") thus describes the seasons:—

"Spring flowery-zoned, and Summer wreathed with corn,  
 Autumn with wine-blood splashed from heel to thigh,  
 And Winter bending over beard of snow."

MAN AND HIS ASPIRATIONS.

Thy destiny is that of man, thy aspirations are those of a god.

Lamartine in his second meditation "L'Homme," dedicated to Lord Byron, has this sublime verse:—

"Bounded in his nature, infinite in his desires, man is a fallen god who has a recollection of heaven."

And Voltaire ("La Liberté") says:—

"Thy destiny is that of man, and thy desires are those of a god."

EXERTION.

I steer against them, nor has the force, to which all others must yield, any effect on me; I move on in a direction contrary to the rapid-whirling world.

PRAYERS NOT TO BE GRANTED.

Choose some gift from heaven, earth, or sea,

and thou shalt have it. This one thing only I decline to grant; it is an evil not a good thou askest, Phaëthon, thou askest what will prove a misfortune instead of happiness.

GOLDEN MEAN.

Mounting higher, thou wilt fire the heaven itself; descending lower, the earth; the middle way is safest.

GREAT UNDERTAKINGS.

If he did not succeed in his attempt, yet he failed in a glorious undertakings

HABIT.

Habit had produced the custom.

GUILT BETRAYED IN THE COUNTEenance.

Alas! how difficult it is not to betray guilt by our countenance!

DESCRIPTION OF ENVY.

Minerva sees within Envy gorging herself with flesh of vipers, to nourish her vicious propensities, and when she saw, she turned away her eyes in loathing; while Envy, rising slowly from the ground, leaves the fragments of half-eaten serpents, and stalks on with sullen step. When she beheld the beauteous goddess clad in armor, she heaved a sigh, and groaned from the bottom of her breast. Her face was pallid and her body emaciated. Her eye never looked straight before her; her teeth were brown with rust; her breast overflowed with gall, and from her tongue dripped drops of poison. She never smiles except when the wretched weep; nor does she enjoy rest; ever kept moving by her sleepless cares, she sees with evil eye the success of men, and pines away as she beholds; she distresses others, and is herself distressed, and bears her own tormentor in her breast.

A STATE FLOURISHING IN PEACE.

She looks upon the citadel flourishing in arts, wealth, and joyous peace.

KINGLY DIGNITY.

Kingly dignity and love do not well agree, nor do they remain together.

SPIRIT.

A spirit superior to every hostile weapon.

NO MAN BLESSED BEFORE HE DIES.

But in truth we must always wait for the last day of man's life: no one is to be considered blest before he die, and has received the last funeral rites.

A BLUSH.

The hue given back by the clouds from the reflected rays of the sun or the purple morn, such was the countenance of Diana when she was discovered unclothed.

## AN UMPIRE.

He was chosen umpire in this sportive contest.

## ECHO.

That tuneful Nymph, the babbling Echo, who has not learnt to conceal what is told her, nor yet is able to speak till another speaks.

## DEATH A RELIEF FROM PAIN.

Death is not grievous to me, who am about to lay aside my pains by death.

## A COWARD.

It is the act of a coward to wish for death.

## THE CAUSE.

The cause is secret, but th' effect is known.

## A LESSON FROM AN ENEMY.

The foe teaches me what to do; it is allowable to be taught even by an enemy.

## DESCRIPTION OF STYX.

The sluggish 'Styx exhales its fogs; those just dead, who have enjoyed funeral rites, descend hither: paleness and wintry cold inhabit this dreary place; ghosts newly arrived know not the road that leads to grim Pluto's palace, nor where is the metropolis of hell. This mighty city has a thousand avenues and gates forever open. And as the rivers flow all into the ocean, so this vast city receives all the shades; nor is there ever want of room, nor is it ever crowded. The disembodied spirits roam bloodless; and in imitation of their life on earth, some frequent the courts of law, others the court of hell's tyrant, others practise various arts, and others suffer the punishment due to their crimes.

## TANTALUS.

Tantalus, no water is caught by thee, and the tree, which overhangs thy head, eludes thy grasp.

## UNCEASING LABOR.

Thou, Sisyphus, either pursuest or pushest forward the stone, that is destined to fall back again.

## LOVE AT FIRST SIGHT.

No sooner was she seen than she was beloved and carried off by Pluto.

## BEYOND FORTUNE.

I am on a higher pinnacle than fortune can reach.

## COMMON RIGHTS.

Why do you debar me from water? surely this is a common right; nature hath given no man a peculiar property in sun, air, or water: I have come to crave a bounty that is shared by all.

## A CUP OF COLD WATER.

A cup of cold water will be nectar to me, and I shall confess that I have received life with it; you will have given me life by the water.

## BLINDNESS OF MANKIND.

O ye gods! what thick encircling darkness blinds the minds of men!

## THE EVIL THAT I WOULD NOT, THAT I DO.

If it were in my power, I would be wiser, but a newly-felt power carries me off in spite of myself; love leads me one way, my understanding leads me another. I see and approve the right, and yet the wrong pursue.

## POETRY.

For what cannot poetry accomplish?

## PLEASURE FOLLOWED BY GRIEF.

No one enjoys pure, unalloyed pleasure; there is always some bitter mingled with the sweet.

Euripides (Fr. Antig. 14) says:—

"Be not willing to grieve thyself, knowing that grief often brings joy afterwards, and evil is the proximate cause of good."

## CONTAGION.

Contagion is hurtful by breath, and is carried thereby to a distance.

## PESTILENCE.

The nearer one is to the sick, and the more faithfully he is watched, the quicker the watcher approaches death. The hope of safety has vanished, and they see the end of the disease in the deaths around.

## THE EFFEMINACY OF MAN.

They indulge themselves and care not for what is useful.

## THE CREDULITY OF LOVE.

Love is a credulous thing.

## FORTUNE FAVORS THE BRAVE.

Every one without doubt becomes his own god to lead him on to fortune; that goddess listens not to the prayers of the slothful.

## MURDER.

Death is to be expiated by death.

## CONQUER AT ALL HAZARDS.

You will with difficulty conquer, but conquer you must!

## THE POWER OF HEAVEN.

The power of heaven is immeasurable and boundless, accomplishing whatever it wills.

So 1 Chronicles xxix. 12:—

"Thou reignest over all; and in Thine hand is power and might."

## THE RIGHTEOUS.

The pious are cared for by the gods, and those are attended to, who have attended to their duties to the gods.

So Hebrews xiii. 4:—

"The Lord is my helper, and I will not fear what man shall do unto me."

FRIGID ZONE.

There is an icy zone on the extreme borders of Scythia, a melancholy waste, barren and treeless; there dwell sluggish cold, pallid looks, trembling ague, and pining want.

DESCRIPTION OF FAMINE.

There she found Famine in a stony field, scratching up a few roots with her talons and teeth. Her locks were matted, her eyes were sunken; paleness overspread her face; her lips were wan from want, her teeth brown with rust; her skin was hard, and through it the entrails were seen to move; the sapless bones seemed to start from her bent loins, and for a belly was a belly's space. Thou wouldst have supposed that her breast was hung up and tacked to her body only by the chine of the back. Her joints were protuberant from leanness; the orbits of her knees bunched out, while her ankle bones jutted to undue proportions.

THE POWER OF RECOLLECTION.

The power of recollection is a part of our pain.

THE GRAVE.

I entreat you by the horrors of these realms, this vast chaos and kingdom where silence reigns, give back Eurydice, weave again her quick-spun thread. All our possessions are but loans from you, and after a little space, sooner or later we hasten to one bourn; we are all going the same road, this is our last home; you hold an endless empire over the human race. She, too, when she shall have reached a ripe old age, must be yours again.

TIME PASSES RAPIDLY.

Swift flying time glides on unmarked and unperceived; nothing passes more quickly than years.

Dryden says:—

"Old age creeps on us, ere we think it nigh."

And Moore:—

"Oh, sweet youth, how soon it fades!  
Sweet joys of youth how fleeting!"

BLACK LOOK WHITE, AND WHITE LOOK BLACK.

Skilled in every artifice, no degenerate son of his father, he could at will make white look black and black look white.

This is the description of Belial by Milton ("Paradise Lost," book ii):—

"All was false and hollow; though his tongue  
Dropt manna, and could make the worse appear  
The better reason, to perplex and dash  
Maturest counsels; for his thoughts were low  
To vice industrious, but to nobler deeds  
Timorous and slothful."

THE SEVERITY OF WINTER.

The violence of winter increases, and on all sides fierce winds struggle and clash the indignant waves.

DESCRIPTION OF SLEEP.

Near the Cimmerians there is a deep cavern

in the hollow of a mountain, where dwells the drowsy god of sleep; whose gloomy mansion is never visited by the rising, mid-day, nor setting sun. Dark fogs rise, and a perpetual twilight prevails around. No crowing cock with crested head wakes the morn, nor is the silence broken by the bark of watchful dog, or the cackling of more wakeful geese. No beast, wild or tame, no trees rocked by tempest, nor reproachful sound of human voice, strike upon the ear. Mute silence has its habitation here. Yet from the bottom of a rock issues forth the rivulet of Lethe; the waters of which, flowing with soft murmur over the rumbling pebbles, invite to sleep. Around its entry nodding poppies grow and herbs without number, from whose milky sap night drains their sleepy virtue, and scatters it in dew over the silent plains. No door on creaking hinges was in the whole house; no watch was there to guard the entrance. But in the middle was a bed, raised aloft on black ebony, stuffed with feathers, of one color, with a dark coverlet, where lies the god himself with his limbs stretched out at ease. Around him everywhere fantastic dreams, imitating various shapes, lie numerous as the ears of grain, the leaves on trees, or sand on the sea-shore.

DESCRIPTION OF FAME.

Fame has her seat of power on the summit of a lofty tower; entrances without number, and a thousand avenues lead to her palace, while no closed doors prevent approach: night and day they stand open. It is wholly built of rattling brass, rumbling and giving back echoes on echoes. Quiet there is none within, nor silence, nor yet is there clamorous noise, but a low murmur of humming voices, like the hollow roar of the ocean's waters or the sound of distant thunders, when Jupiter clashes the dark clouds together. A crowd occupies the halls, a light throng entering or issuing forth: a thousand rumors, mixed with truth, wander through the air, and a confused sound of words rolls around. Some fill the ears with empty sounds; others eagerly repeat what they have heard, amplifying the lie they are relating, while every story-teller adds some embellishment. Here sit vain credulity, rash error, foolish joys, panic fears, sudden sedition, and whispers of uncertain origin. Fame sits aloft, beholding what is done in heaven, sea, and earth, and searching through the whole world.

Pope, in his "Temple of Fame," says:—

"Like broken thunders that at distance roar,  
Or billows murmuring on the hollow shore."

THE URN.

Now he is nothing but ashes, and of the mighty Achilles there remains only some little dust, which cannot so much as fill an urn: yet his fame still lives so as to fill a whole world. This is the measure that corresponds with such a hero; in this Achilles is equal to himself, nor has Tartarus with its empty shades any effect on him.

## THE GODS.

The gods look on the affairs of men with the eyes of justice.

## DEEDS OF ANCESTORS.

Let not this eloquence of mine, if I really possess any, now speaking in defence of its master, and which has often been used for you, be deemed a fault; let not any one decline to use what is his own. For high descent, a long line of ancestors and those deeds which we ourselves have not performed, I can scarcely call our own.

Ben Jonson ("Every Man in his Humor," act i.) adopts this idea:—

"I would have you  
Not stand so much on your gentility,  
Which is an airy and mere borrow'd thing  
From dead men's dust and bones: and none of yours  
Except you make and hold it."

And Young ("Love of Fame," Sat. i. l. 147) says:—

"They that on glorious ancestors enlarge,  
Produce their debt instead of their discharge.

Tennyson says:—

"Fall back upon a name? rest, rot in that?  
Nor keep it noble, make it nobler? Fools!"

"He is the best gentleman who is the son of his own deserts."

## MIND IS THE MAN.

Thy right arm indeed is powerful in war; it is thy mind that requires our guidance. Brawn without mind is thine, but it is mine to look before and after. Thy province is to fight; the king takes counsel with me, when and how the battle is to be conducted. Thy body only is of profit; it is my mental powers that are regarded. By how much more the ship owes her safety to him that steers than him who only rows, by how much more the captain merits praise than he who fights, so much greater is my worth than thine. It is the mind that makes the man, and our vigor is in our immortal spirit.

Watt's ("Horæ Lyricæ," bk. ii., "False Greatness"):—

"The mind's the standard of man."

And Burns ("Is there for Honest Poverty"):—

"The rank is but the guinea stamp,  
The man's the gowd for a' that."

And Wycherley ("The Country Wife," act i. sc. 1):—

"I weigh the man, not his title; 'tis not the king's stamp  
can make the metal better."

And Goldsmith ("The Traveller," l. 372):—

"For just experience tells in every soil,  
That those that think must govern those that toil."

## GRIEF.

Grief conquers the unconquered man.

## THE POOR MAN.

It is the proof of a poor man when he can count his herds.

## THE MIND'S EYE.

His mind penetrated to the immortal gods, though far remote in heaven, and what nature denied to his visual orbs, he was able to overtake by his mind's eye in the depth of his breast.

## DEATH AN IDLE THING.

O race of man, affrighted by the thoughts of cold death! What do you find to dread in Styx, the darkness of the grave, all an empty name, mere themes for poets, and fables of a world that never was! Whether the body be consumed by fire or moulder away in the ground, think not that it suffers. It is the soul that is undying, which, when it has left its former habitation, dwells forever in new abodes, and repeats new life in other forms.

## THE SOUL.

All things are subject to change, but nothing dies. The disembodied spirit wanders at large, here and there, lodging in any body, from beast passing into man, from man to beast and never perishing. And as the softened wax receives new impressions, remaining not as it was, nor always retaining the same forms, though the wax is still the same material, so it is with the soul.

## TIME IN PERPETUAL FLUX.

There is nothing in the world that remains unchanged. All things are in perpetual flux, and every shadow is seen to move. Even time itself glides on in constant movement, like the waters of a river. For the stream stops not, nor yet the flying hour; and as wave is impelled by wave, the one behind pressing on that before, so do the minutes run and urge the predecessor minutes, still moving, ever new; for what was before is set aside, and becomes as it had not been, and every moment innovates on what preceded it.

Nicostratus (Fr. Com. Gr. p. 639, M.) says:—

"Old things become again new through time: there is nothing more difficult to please than Time: the same things never please this god."

Diphilus (Fr. Com. Gr. p. 1087, M.) says:—

"Time is a workman in the state, my friend: it takes pleasure to change all things for the worse." The first Napoleon, when writing on the subject of the poor laws to his Minister of the Interior, said:—"It is melancholy to see Time passing away without being put to its full value. Surely in a matter of this kind we should endeavor to do something, that we may say that we have lived, that we have not lived in vain that we may leave some impress of ourselves on the sands of Time."

Longfellow, in one of his poems, has the same expression "Footsteps on the sands of Time."

And the French say very beautifully:—

"More inconstant than the wave and the cloud, time flies: why regret it?"

## THE SEASONS.

What! perceivest thou not that the year has its four seasons, in imitation of human life? For the fresh Spring, like infancy, is tender and full of milky juice. Then the green herb swells, though weak and without substance, yet feeding the farmer's eyes with hope. All things put on beautiful attire, and universal nature crowned with flowerets laughs with joy: and yet there is no strength in the leaves and stems. Next in succession comes Summer of maturer age, ripening into man; no age is more powerful, more replete with the juices of life, or where the heat of youth is more exciting. Then comes Autumn, staid and sober, midway between youth and old age, with



brown locks mixed with gray. Last of all Winter creeps along with palsied step, with bald pate or white locks, if there be any. Even our own bodies are daily changing, and without a moment's pause, nor shall we be to-morrow what we have been and are.

TIME.

Devouring Time and envious Age, all things yield to you, and with lingering death you destroy step by step with venom'd tooth whatever you attack.

Spenser, in his "Faerie Queen" (iv. 2, 23), says:—

"But wicked Time, that all good thoughts doth waste,  
And works of noblest wits to naught outwear,  
That famous monument hath quite defaced,  
And robb'd the world of treasure endless dear,  
The which might have enriched all us here,  
Oh curs'd eld, the canker-worm of writs!  
How may these rhymes, so rude as doth appear,  
Hope to endure, sith works of heavenly wits  
Are quite devour'd, and brought to naught by little bits!"

DEATH.

To be born is to begin to be some other thing that we were not formerly, and to die is to cease to be the thing we were before, while those very elements, which we partook alive, are transferred to other bodies when we are dead, and the elements of others are transferred to us, yet all substances endure forever.

NATIONS.

So we see that nations are changed by time; they flourish and decay; by turns command, and in their turns obey.

A PRAYER FOR A FRIEND'S LIFE.

May the day of thy death arrive slowly, and be later than our time.

FAME OF POET.

My work is done, impervious to Jove's ire, fire, war, or wasting age. Let the day, which has no power except over this body of mine, close my life when it will, yet my nobler part, my fame, shall soar aloft to the skies, and to distant ages my name shall flourish, and wherever Rome's unbounded power holds sway, there I shall pass from mouth to mouth, and adown all time shall live my deathless fame, if it is allowed for poets to divine.

Byron ("Childe Harold," cant. iv., st. 9) says:—

"I twine  
My hopes of being remember'd in my line  
With my land's language; if too fond and far  
These aspirations in their scope incline,  
If my fame should be as my fortunes are,  
Of hasty growth and blight, and dull oblivion bar  
My name from out the temple where the dead  
Are honor'd by the nations—let it be—  
And light the laurels on a loftier head!  
And be the Spartan's epitaph on me,  
'Spartan hath many a worthier son than he.'"

THE LUST OF RICHES.

Wealth has accumulated and the maddening lust of wealth, and however much man possess

they still long for more. They vie with each other to acquire what they may lavish, and when they have lavished their possessions they try to obtain them again; and the very vicissitudes of life form food for their vices.

1 Timothy vi. 9:—

"But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

MONEY.

Money nowadays is in high repute: money confers offices of state, money procures friendship: everywhere the poor man is despised.

Timocles (Fr. Corn. Gr. p. 810, M.) says:—

"Money is the blood and life of men: whoever has it not nor has been able to get it, is like a dead man walking among the living."

JUSTICE.

The wickedness of man had not yet put Justice to flight; she was the last of the heavenly deities to forsake the earth.

ASTRONOMERS.

Happy souls, the first who started these mighty themes and mounted to the celestial regions! We may well believe that they soared far above human vices and this lower world. Neither love nor wine exercised disturbing influences, nor yet the anxieties of the Forum, nor the labors of warfare; their mind was free from vain ambition and the desire of fame got at the cannon's mouth and the envy of boundless riches. They brought far distant stars within our ken, and the heaven itself was made subject to our understanding: in this way men attain to heaven.

A LOVER.

Her he wishes, for her he longs, for her alone he sighs: he makes signs to her by nods, and tries to attract her attention by gestures.

A DISDAINFUL BEAUTY.

Cold disdain is found in the fair, and a haughty demeanor is the accompaniment of beauty. By her looks she despises and scorns him.

CONSCIENCE.

According as the conscience suggests to each man, so hope and fears start up from his deeds.

THE BRAVE MAN.

The brave find a home in every land, as fish possess the sea and birds the air. Nor does tempestuous weather always last: believe me, the warmth of spring will again reappear.

PEACE.

Wars lie long confined in adamant chains beneath our feet. Our oxen now again may plough the land, and the yellow corn wave over our fields. It is peace that brings plenty. Plenty is the foster-child of Peace.

ATONEMENT.

Ah! weak beings, who think that the deep

stains of murder can be washed out by the multitudinous waters of the ocean!

THE STATESMAN WHO IMAGINES THAT HE CAN  
COMMAND THE CHANNEL FLEET.

What hast thou to do with the sword? Steersman, look to the veering bark: these are not the instruments that suit thy hands.

THE PIOUS.

God regards the works of the righteous.

So Genesis iv. 4:—

"And the Lord had respect unto Abel and to his offering."

THE NOD OF JOVE.

Jove had nodded; both poles trembled at his nod, and Atlas felt the weight of heaven.

MAN'S STATE OF LIFE.

Remain in that state of life, in which God hath placed thee.

WORDS AND REALITY.

There is no use of words; believe what is before your eyes.

BLIND TO MISFORTUNES.

What ignorance attends the human mind!

THE SWALLOW.

Are we deceived? or is the swallow come the harbinger of spring?

DELAY.

Put off: a short delay is of great advantage.

PICTURE OF RURAL HAPPINESS.

The peasants gather together and enjoy themselves over a joyous glass of wine, lying at ease on the green grass, each with his sweetheart.

SCHOOLMASTERS CHEATED OF THEIR PAY.

Neither do you, schoolmasters, a set too often cheated of your wages, despise the goddess Minerva; it is she that brings you new pupils.

FALSE REPORTS.

The mind, conscious of innocence, laughs to scorn false reports that throw suspicion on our fame: but we are all of us a set only too ready to lend an ear to scandal about our neighbors.

MAY UNLUCKY FOR MARRIAGE.

For this reason, if you listen to proverbs, let me tell you that the vulgar say, Unlucky are the wives that wed in May.

HALF MORE THAN THE WHOLE.

Divide the heaven, which thou givest to me alone, between us both: the half will be more than the whole.

INSPIRATION.

A god has his abode within our breast; when he rouses us, the glow of inspiration warms us;

this holy rapture springs from the seeds of the divine mind sown in man.

HOW SLEEP IS INDUCED.

Sleep is induced by time, movements, and wine.

TIME PASSES QUICKLY.

Time rolls on and old age creeps upon us in the unmarked lapse of years: days rush on without a rein to check them.

So Job xiv. 1:—

"Man that is born of a woman is of few days, and full of trouble."

LIFE THE GIFT OF GOD.

I reckon this also, that I live, to be the gift of God.

MAY I DIE IN MY HOME.

May it be granted to die in my native home.

THE DUTIES OF A JUDGE.

The judge's duty is to weigh the circumstances as well as the times.

WHAT THE POET REQUIRES.

The writer of poetry requires the quiet of retirement from the world.

A BURNT CHILD DREADS THE FIRE.

The dove, that has once been wounded by thy talons, O hawk, is frightened by the least movement of the wing.

GODS.

The deeds of men never escape the all-seeing eyes of the Almighty.

THE FAVOR OF GOD.

If God be my friend I cannot be wretched.

FALSE FRIENDS.

For as yellow gold is tried by fire, so do moments of adversity prove the strength of friendship. While fortune is friendly and smiles with serene countenance, crowds surround the rich; but when heaven's thunder rolls, they vanish, nor has he one who knows him, though lately encircled by troops of boon companions.

So 1 Peter i. 6, 7:—

"Though now for a season . . . ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire."

A FRIEND TO MY FORTUNE, NOT TO ME.

The rest of the crowd were friends to my fortune, not to me.

Claude-Marnet says very beautifully:—

"The friends of the present day are of the nature of melons; we must try fifty before we meet with a good one."

NUMEROUS AS THE STARS OF HEAVEN.

I have suffered as many woes as there are stars in heaven, or as atoms in the dry dust.

FRIENDSHIP'S SACRED NAME.

Is the holy and revered name of friendship despised by thee and trodden under foot?

PROSPERITY.

Whilst thou art favored, by fortune, thou shalt have troops of friends; when storms blow, thou shalt find thyself alone. Thou seest how doves flock to new-built houses, while the tower in ruins is shunned. Never do ants frequent the empty barn; no friend comes to him that is in want. As the shadow attends the sun and disappears when it is clouded, so do the fickle mob attend on fortune's light, but pass away when clouds overcast the sky.

THE TRUE MODE OF PROPHECY.

Reason is my only means of knowing and predicting the future; by it I have divined and acquired my knowledge.

IMAGES OF DEATH.

Wherever I look, there is nothing seen but the images of death.

THE TERRORS OF THE DEEP.

The land has more objects of fear than the boisterous ocean.

SINNERS.

If Jupiter were to hurl his thunderbolt as oft as men sinned, he would soon have no thunderbolt to hurl.

So Psalm ciii. 8:—

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

THE WIDOW'S MITE.

But yet as God is propitiated by the blood of a hundred bulls, so also is He by the smallest offering of incense.

ADVERSITY.

When a house, with loosened foundations, begins to sink, the whole weight rests on the portion that has given way; all things totter, when fortune has once made an opening. The very house sometimes falls under its own weight.

GOD.

Jupiter has no time to attend to unimportant matters.

Euripides (Fr. Incert. 86) says:—

"For God attends to important matters, the small He leaves to fortune."

THE ADVANTAGEOUS MAY ALSO BE INJURIOUS.

There is nothing advantageous which may not also be injurious.

EVERY BLESSING MAY BE ABUSED.

What is more useful than fire? And yet, if any one prepares to burn a house, it is with fire that he arms his rash hands.

MEDICINE.

Medicine sometimes destroys, sometimes gives health: it shows the herb that assists and that which hurts.

THE SWORD MAY BE USED FOR A GOOD OR BAD PURPOSE.

Both the robber and the wary traveller gird themselves with the sword: the one carries it for the purposes of crime, and the latter as his means of defence.

THE BAD.

All things can lead astray those ill-inclined.

AN INOFFENSIVE POET.

I have lampooned no one in satirical verse, nor do my poems hold up any one to ridicule.

FLY HIGH THINGS.

Live to thyself, and fly far from high fortune.

PREFER AN OBSCURE LIFE.

The lowest yards escape the winter's storms, while flowing sails are the cause of greater fear.

A QUIET LIFE IS BEST.

Believe me, he who has passed a quiet inoffensive life, unknown to the world, has lived well; each man ought to be satisfied with the lot assigned him.

So I Timothy vi. 8:—

"And having food and raiment, let us be therewith content."

PRAYER.

Live thou unenvied and spend joyous years unknown to fame, and have friends such as are suitable to thee.

THOUGHTS OF A DISTANT HOME.

Before my mind's eye flit my home, the city, and each well-known spot: and to each place I attach what is naturally occurring.

THE NOBLE-MINDED.

The greatest men are placable in wrath: a generous mind is less easily excited to anger. The noble-minded lion spares the prostrate; the fight is at an end when his enemy lies before him. But the wolf and the vile bear trample on the dying, and every animal, that is mean and treacherous, does the same.

OLD AGE.

Wasting old age will place its hand on beauty, advancing with noiseless step.

THE BODY SUFFERS FROM THE MIND.

The diseases of the mind impair the bodily powers.

ELOQUENCE.

In easy matters every one can speak; little strength is required to break the bruised reed.

To throw down towers and walls that stand,  
shows innate force. Even the feeble can push  
over what totters.

#### MUSIC LIGHTENS LABOR.

Even the miner, while clanking his chains,  
sings as he lightens his labor with untaught  
music: he too sings, who bending low on the oozy  
sand, drags the slow barge against the stream.

#### PUBLIC INTERESTS ARE ABOVE PRIVATE.

Public interests will outweigh those of private  
individuals.

#### TEARS.

It is some relief to weep; grief is satisfied and  
carried off by tears.

Euripides (Fr. CEnon, 5) says:—

"But there is even in misfortunes a pleasure to mortals  
while they weep and shed tears. This assuages grief, and is  
wont to relieve the excessive pangs of the heart."

And in the notes of Eustathius to Iliad (I. 349) we find this  
Greek proverb:—

"The good are full of tears."

#### MAN'S CHARACTER MADE KNOWN BY ADVERSITY.

Who would have heard of Hector, if Troy had  
been fortunate? Noble conduct has an oppor-  
tunity of display when surrounded by misfort-  
unes.

#### SICK MIND.

The mind is more sick than the sick body, and  
at contemplation of its sufferings becomes hope-  
less.

#### THE WRESTLER.

The wrestler, who enters young into the yellow-  
sanded arena, feels stronger than he whose arms  
are worn out by the slow approach of age.

#### THE FUTURE OF LIFE NOT TO BE FORESEEN.

Thus, as I did not foresee what was to come, I  
used to wish that I might become old with all the  
tranquil joys around me.

#### FATE INIMICAL.

The fates were inimical.

#### RUIN AT THE END OF LIFE.

Not far from the goal, which I thought I had  
almost reached, heavy ruin overtook me on my  
course.

#### NOTHING ABOVE GOD.

Nothing is so high nor above the dangers of life  
that it is not below and placed under God.

#### MEN RISE UNDER ADVERSITIES.

The oak, struck by the lightning of Jove, often  
sprouts anew.

#### PLEASURES OF POETRY.

Thanks to thee, my Muse, for it is thou that  
affordest me solace; thou art a respite to my cares,  
thou art an antidote to all my ills.

#### SUPPRESSED GRIEF.

Suppressed grief suffocates raging within the  
breast, and is forced to multiply its strength.

#### THE LOVE OF FAME.

The love of fame usually puts spurs to the  
mind.

#### WHERE SHALL I LOOK FOR SAFETY.

Whither shall I go? Whence shall I seek com-  
fort in my calamities? No anchor any longer  
holds our vessel.

#### THERE IS NO CERTAINTY OF PEACE.

Sometimes there is peace, but never a certainty  
of its continuance.

#### INEXORABLE FATE.

The iron-hearted and inexorable fate of life  
weighed heavily upon him.

#### THE GOOD UNDER ADVERSITY.

No doubt the righteous under the stroke of ad-  
versity has substantial grounds for glorying in  
the sadness of their fate.

#### THE WHEEL OF FORTUNE.

Fearest thou not the divine power of Fortune,  
as she stands on her unsteady wheel, that goddess  
who abhors all vaunting words?

#### FICKLENESS OF FORTUNE.

Fortune wanders around with doubtful steps,  
remaining sure and fixed in no place; but now is  
joyful, now puts on a sorrowful countenance, and  
is only constant in its fickleness.

#### A FADING BLOOM.

We also have bloomed, but it was a fading  
flower.

#### HAPPY MORE NUMEROUS THAN UNHAPPY DAYS.

If thou countest the sunshine and cloudy days  
of the whole year, thou wilt find that the bright  
predominate.

#### A BARBARIAN.

I am a barbarian here, because I am not under-  
stood by any.

#### WHAT THE POET REQUIRES.

The poet's labors are a work of joy, and require  
peace of mind.

#### RESULT OF IDLENESS.

Besides my vein of genius, rusted by long tor-  
por, grows dull, and is much less strong than it  
was before. The field, if it be not regularly tilled,  
will produce nothing but coarse grass and thorns.  
The horse that has been long confined will run  
badly, and will come in last among the steeds that  
left the starting point.

So Proverbs xiii. 11:—

"Wealth gotten by vanity shall be diminished: but he that  
gathereth by labor shall increase."

LOVE OF GLORY.

In short, the love of glory gives no small strength to the mind, and the desire of praise inspires men with eloquence.

THE RESULT.

The result is a small ember of my exertions.

THE RICH.

The shade of the rich man will carry nothing to the grave.

DESERT NOT THE UNFORTUNATE.

When God thunders, not to withdraw ourselves from the storm is proof of reverential awe and of affection for our friends.

MERIT UNDER THE INFLUENCE OF FORTUNE.

Rare indeed is the merit not under the influence of fortune.

THE OLIVE BRANCH OF PEACE.

In war the olive branch of peace is of use.

TO HAVE DESERVED PUNISHMENT.

It is less to suffer punishment than to have deserved it.

PUNISHMENT.

The punishment may be remitted; the crime will be forever.

DREAMS.

Dreams alarm me that portray my real misfortunes, and my waking senses are ever alive to my sorrows.

WOUNDS.

A wound may perhaps be closed in time, but freshly inflicted, it shrinks from the touch.

LOVE OF COUNTRY.

Love of country more powerful than reason itself.

THE PHYSICIAN'S SKILL NOT OMNIPOTENT.

It is not always in the power of the physician to relieve the patient: sometimes the disease is beyond the reach of art.

CARE.

Neither gout nor dropsy can be removed by the power of medicine. Care, too, is at times beyond the reach of art, or is only to be assuaged by length of time.

FATHERLAND.

Our fatherland charms us with delights that we cannot express, and never allows us to forget that we owe to it our birth.

A FRAIL BARK.

We have ploughed the vast ocean in a frail bark.

SLOTH.

Thou seest how sloth wastes the sluggish body, as the water is corrupted unless it is moved.

Proverbs xxi. 25:—

"The desire of the slothful killeth him; for his hands refuse to labor."

PURSUIITS.

Every one is fond of his own pursuits, and delights to spend time in his accustomed art.

THE GLADIATOR.

The wounded gladiator forswears all fighting, but soon, forgetful of his former wound, he resumes his arms.

USELESS ARTS.

Nothing is more useless to man than those arts which have no utility.

INGENUOUS ARTS.

The heart of man is softened by ingenuous arts, to which thou art specially devoted, and churlishness flies away.

HOPE.

Hope causes the shipwrecked mariner, when no land appears around, to strike out in the midst of the waves. The skill of the physician has often confessed itself baffled, but hope still lingered while life was ebbing. The prisoner hopes for safety in his prison; while the man hanging on the cross offers up prayers for release.

St. Basil, writing to Gregory of Nazianzus (Eplst. xiv. p. 93) calls "Hopes the waking dreams of men."

And Pope ("Essay on Man," Ep. i. l. 95) speaks of it thus:—

"Hope springs eternal in the human breast,  
Man never is but always to be blest."

And Prior, to the Hon. Charles Montague:—

"Our hopes, like tow'ring falcons, aim  
At objects in an airy height;  
The little pleasure of the game  
Is from afar to view the flight."

And Shakespeare ("Measure for Measure," iii. 1):—

"The miserable have no other medicine,  
But only hope."

And ("Two Gentlemen of Verona," iii. 1):—

"Hope is a lover's staff; walk hence with that,  
And manage it against despairing thoughts."

And Goldsmith (song from the "Captivity"):—

"The wretch condemn'd with life to part,  
Still, still on hope relies,  
And every pang that rends the heart  
Bids expectation rise.  
Hope like the glimmering taper's light,  
Adorns and cheers the way;  
And still, as darker grows the night,  
Emits a brighter ray."

TRUE NOBILITY.

It is not wealth nor ancestry, but honorable conduct and a noble disposition, that make men great.

"TARES."

As often as Jove sends showers to refresh the fields, the clinging bur springs up amidst the wheat.

Shakespeare ("Richard III." ii. 4):—

"Sweet flowers are slow and weeds make haste."

#### BAD FORTUNE.

The most miserable fortune is safe for there is no fear of anything worse.

#### THE TONGUE.

My tongue, be silent; not another word must be said.

#### THE UPWARD PATH OF VIRTUE.

It is a difficult path, I confess, but virtue mounts upward, and so much greater will be the fame derived from such meritorious exertions.

#### THE MERCIFUL JUDGE.

Who, when he has come to a sad decision, is himself sad, and who almost feels the infliction of the punishment as if it were inflicted on himself.

Shakespeare ("Measure for Measure," iii. 2):—

"He who the sword of heaven will bear,  
Should be as holy as severe;  
Pattern in himself to know,  
Grace to stand, and virtue go;  
More nor less to others paying,  
Than by self-offences weighing,  
Shame to him, whose cruel striking  
Kills for faults of his own liking."

#### POPULACE.

The vulgar throng estimates friends by the advantage to be derived from them.

#### VIRTUE ITS OWN REWARD.

Thou wilt scarcely find one in a thousand who will regard virtue as its own reward. Honor itself possesses no charms if it is unattended by recompense; and we are ashamed to be good, if we are not to be compensated.

So Home ("Douglas," act iii. sc. 1):—

"Amen! and virtue is its own reward!"

#### SELF-INTEREST.

Nowadays every one looks after his own interests, and calculates on his anxious fingers what may turn out useful to himself.

So Churchill ("The Conference," l. 167):—

"Explore the dark recesses of the mind,  
In the soul's honest volume read mankind,  
And own, in wise and simple, great and small,  
The same grand leading principle in all,  
... And by whatever name we call  
The ruling tyrant, Self is all in all."

#### PROSPERITY.

Nobody is loved except the man to whom fortune is favorable; when she thunders, she drives away all that are near.

#### THE THORN AND THE ROSE.

The prickly thorn often bears soft roses.

Anonymous ("To Fielding, on the revival of the Intriguing Chambermaid"):—

"Where the sharp thistle springs, implant the corn,  
And graft the rose upon the spring thorn."

#### VIRTUE REQUIRES NO REWARD.

In thy judgment virtue, without the aid of outward advantages, stands in no need of reward, and must be sought for her own sake.

#### DIFFERENT PURSUITS, BUT BOTH LIBERAL.

Our pursuits indeed differ, but they are derived from the same source; both of us are devoted to a liberal art.

#### A FUTURE AGE.

A coming age will admire.

#### THE NERVOUS.

The wounded limb shrinks even from the gentlest touch, and to the nervous the smallest shadow excites alarm.

#### A DROP.

Stones are hollowed by constant drops of water.

Shakespeare ("Henry VI." Part III. act iii. sc. 2):—

"Much rain wears the marble."

#### INGENUOUS ARTS.

Many seek glory by ingenuous arts.

#### THE WOLF.

The wolf rushes on a flock of sheep that it may carry off one.

#### EXILE.

The place makes banishment more bearable.

#### AGRICULTURE.

It is pleasant to pass one's time in the cultivation of the fields.

#### PURE WATER.

There is in pure water no small pleasure.

#### THE MIND.

The mind conquers everything; it gives even strength to the body.

Of the power of the mind Pope ("Essay on Man," Ep. ii. l. 104) thus speaks:—

"But strength of mind is exercise, not rest;  
The rising tempest puts in act the soul,  
Parts it may ravage, but preserves the whole.  
On life's vast ocean diversely we sail,  
Reason the card, but passion is the gale."

#### A PLEASING COUNTENANCE.

A pleasing countenance is no slight advantage to man.

#### THE MISERABLE.

Believe me, it is noble to aid the afflicted, and is worthy of such a mighty potentate as thou art.

So Matthew xx. 25, 26:—

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister."

HIGH POWER.

Royal power is never seen in a better cause than as often as it does not allow prayers to be offered to no effect.

MERCY.

It is a pleasure proper for man to save a fellow-creature, and gratitude is better acquired in no other way.

Shakespeare ("Merchant of Venice," act iv. sc. 1) says:—

"It is enthroned in the hearts of kings,  
It is an attribute to God himself;  
'An earthly power doth then show likest God's,  
When mercy seasons justice."

RESULT OF EDUCATION.

To be thoroughly imbued with the liberal arts refines the manners, and makes men to be mild and gentle in their conduct.

Pope ("Moral Essays," I. Part II.) says:—

"'Tis education forms the common mind,  
Just as the twig is bent, the tree's inclin'd."

POETS HAVE COMMON TIES.

Yet between poets there are certain common ties, though we, each of us, pursue our respective paths.

THE ADVANTAGE OF ENCOURAGEMENT.

The spirited steed, which will contend of its own accord for the victory, will run still more swift if thou givest encouragement.

DESIRE OF SUCCESS.

To wish is of slight moment; thou oughtest to desire with earnestness to be successful, and this anxiety should shorten thy hours of rest.

TEARS.

Tears are sometimes equal in weight to words.

Hood ("Song of the Shirt"):—

"My tears must stop, for every drop  
Hinders my needle and thread."

And Scott:—

"The rose is sweetest wash'd with morning dew,  
And love is loveliest when embalm'd in tears."

THE EFFECT OF THE THUNDERBOLT.

Though the thunderbolt strikes only one, it is not only one that it alarms.

ENVY.

Envy, the meanest of vices, does not enter the minds of the noble, but creeps on the ground like a hidden serpent.

Sheridan ("The Critic," act i. sc. 1):—

"There is not a passion so strongly rooted in the human heart as envy."

GREAT POETS.

Great poets do not require an indulgent reader; they charm any one, however much against his will, and however difficult to please.

THE RESULT OF THE APPLAUSES OF THE PUBLIC.

Every genius may feel elated at the applauses of the public and its joyous acclamation.

NOVELTY.

Novelty in everything is most pleasing; and gratitude is refused to a kindness which is slow in coming.

THE LAST ROSE.

It makes not the least difference whether thou be the first to pluck the rose, or they be the last on the bush.

THE FATE OF WRITINGS AFTER DEATH.

Writings generally begin to please from the moment of a man's death, for spite assails the living, and carps at him with unjust tooth.

BAD LIFE.

To lead a dissipated life may be called a kind of death.

GOODWILL IS SOMETIMES SUFFICIENT.

Though the power be wanting, yet the mere desire to assist is worthy of praise.

GOD.

There is a divinity in our breast.

Cato (act v. sc. 1) says:—

"'Tis the divinity that stirs within us;  
'Tis Heaven itself that points out an hereafter,  
And intimates eternity to man."

FRESH FRUIT ON THE TREE.

It is more delightful to pull down a branch, and pluck a fresh apple, than to pick one from a carved dish.

THE AFFLICTED.

The gods, believe me, spare the afflicted, and do not always oppress the unfortunate.

Pomfret, to his friend under affliction:—

"Heaven is not always angry when he strikes,  
But most chastises those whom most he likes."

THE AUTHOR.

An author is pleased with his own work.

DISEASES.

The art of perceiving diseases and of removing them is not the same: perception exists in all; but it is by skill alone that diseases are cured.

COALS TO NEWCASTLE.

To send verses to him was to add leaves to a wood.

THE PROSPEROUS.

While my ship was supported with a strong keel, thou wast the first to be willing to sail along with me.



## THE UNCERTAINTY OF HUMAN AFFAIRS.

All human things hang on a slender thread, and the strongest fall with a sudden crash.

So Jeremiah ix. 23:—

"Neither let the haughty man glory in his might."

## LOVE OF FAME.

The love of fame gives an immense stimulus.

## THE GODS.

Heaven makes sport of the affairs of men, and we know not what a day may bring forth.

## UNCERTAINTY OF HUMAN EVENTS.

Consider that the things which seem joyful to thee while thou speakest may become a source of grief.

## MISFORTUNE.

Bad fortune has made no lot so miserable that a respite of the evil does not bring some relief.

## THE MIND'S EYE.

Though absent, I shall see you with my mind's eye.

Shakespeare ("Hamlet," i. 2):—

"In my mind's eye, Horanto."

## THE WIDOW'S MITE.

But he who gives all that he can is abundantly grateful, and his return has reached its natural limit; nor is the incense which the poor man offers from his tiny censer of less avail with the gods than what is given from the rich man's bowl.

## POETRY.

By verse the virtuous are made immortal, and, secure from death, they are handed down to the latest posterity.

## THE IMPORTANCE OF WRITINGS.

What is written survives the lapse of years; it is by writings that you know Agamemnon, and who fought for or against him.

## THE MIND.

The mind alone cannot be sent into exile.

## THE GIVER.

The gift derives its value from the rank of the giver.

## THE DROP.

The drop hollows out the stone; the ring is worn by use; and the crooked ploughshare is rubbed away by the earth.

## RENEWING GRIEF.

When length of time has assuaged the wounds of the mind, he, who reminds us of them unseasonably, brings them up afresh.

## PRUDENCE FORSAKES THE WRETCHED.

Believe me, that it is prudence that first forsakes the miserable.

## LOVE.

Love is full of anxious fears.

## LOVERS.

If thou wert to count the hours as we lovers do, we do not complain before we ought. We were slow to hope; we do not quickly believe what is injurious if true.

## FALSE PROMISES.

Demophoon, thou hast given both words and sails to the winds; what I complain of is, that thy sails are never to return, and that thy promises are false.

## BROKEN FAITH.

Where now are the laws of thy country, thy pledged word, thy right hand joined to right hand? And the gods so often invoked by thy false tongue.

## CREDULITY.

We foolishly believe those oaths thou swearest, of which thou wast liberal enough; we trusted the honor of thy race and high birth; we trusted thy tears; are these also able to be simulated? Have these, too, their guile and flow as they are bid?

## SUCCESS.

I wish that whoever thinks that deeds are to be regarded according to their result, may never enjoy success.

## MAY I BE SWALLOWED UP BY THE EARTH.

I pray that I may be first swallowed up by the sudden gaping of the earth, or be burnt by the ruddy flash of the thunderbolt.

## WORDS OF NO WEIGHT.

But my words are of no weight.

## LOVE.

It is not safe to despise what Cupid bids; he reigns supreme, and rules over the mightiest gods.

## INITIATION IN CRIMES FROM EARLY YEARS.

When there is initiation in crime from earliest years, they become a part of nature.

## MISFORTUNES THAT ARE UNDESERVED.

We ought to bear with patience what befalls us according to our deserts; it is the unmerited evil that is to be regarded with sorrow.

## CHASTITY.

Chastity once lost, cannot be recalled; it goes only once.

## LIGHTNESS OF CHARACTER.

Thou art lighter than leaves at the time when, being without the weight of juice, dried up, they fly about by the ever-moving winds; and there is less weight in thee than in the topmost part of

the grain which is hardened by the constant heat of the sun.

LOVE.

Love is credulous. Would that I could be called rash for having accused my husband of crimes of which he was guiltless!

A WOUND FROM AN UNEXPECTED QUARTER.

I have received a wound from an unexpected quarter.

LOVE.

Love is to be acquired by beauty of mind and body.

THE HARD-HEARTED.

Thou hast been begotten by a stone, and mountains and oaks growing on lofty rocks, and savage beasts.

THE SEA.

Yet the wide expanse of sea witnesses many sad scenes.

THE SAME FATE TO THE END OF LIFE.

The fate which attended me before, continues to the end, and follows me to the last moment of my life.

THE WICKED.

The right hand of the wicked cannot offer due homage to the gods.

So James iv. 8:—

"Cleanse your hands, ye sinners."

THE BEGINNING BETTER THAN THE END.

Thou beginnest better than thou endest; the last is inferior to the first.

MARRY YOUR EQUAL.

If thou wishest to marry wisely, marry thy equal.

"Like blood, like good, and like age, make the happiest marriage."

LOVE AND WAR.

Let others wage wars; let Protesilaus have the enjoyments of love.

It is thought that this may be the origin of the often-cited expression:—

"Bella gerant alii; tu felix Austria nube."

THE LAST FAREWELL.

And the tongue said with low murmurs, Farewell!

BEAUTY.

If but to one that's equally divine,  
None you'll incline to, you'll to none incline.

USE IS SECOND NATURE.

Pursuits become habits.

Shakespeare ("Two Gentlemen of Verona," act v. sc. 4) says:—

"How use doth breed a habit in a man."

FIRE.

For who can conceal fire, which always betrays itself by its own light?

A GIFT.

We like the gift, when we the giver prize.

DO NOT EXCITE THE WRATH OF A KING.

Knowest thou not that kings have long arms?

This is the Greek proverb:—

"He who sups with the devil must have a long spoon."

A FLAME NEWLY RAISED.

A flame newly raised is extinguished by a little water.

HOPE.

Good hope is often deceived in its predictions.

THE MIND.

And I am borne in spirit whither I am not able in body.

HOPE AND REALITY.

Hopes are not always realized, but they are ever present.

JOYS.

Every delay is regarded as long which puts off our joys.

A BURDEN.

'Tis patience that makes a burden light.

So Matthew xi. 29:—

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

THE POWER OF RAGE.

Rage assists hands, however feeble.

TIME.

Life steals on and time escapes from us like the swift river that glides on with rapid stream.

Shakespeare ("All's Well that Ends Well," act v. sc. 3):—

"The inaudible and noiseless foot of Time."

And Chaucer ("The Clerk's Tale") says:—

"For tho' we slepe or wake, or rome or ride,  
Ay fleeth the time, it will no man bide."

So Psalm xc. 5:—

"Thou carriest them away as with a flood."

NECESSITY OF INDUSTRY.

Vessels of bronze become bright by use; magnificent dresses are made to be worn: houses abandoned to long neglect grow hoary with age.

NOBLE TO GIVE.

It is a noble thing to give generously.

MANY A LITTLE MAKES A MUCKLE.

If they shall beg a few things from a great num-

ber, by and by a great heap will be accumulated from their gleanings.

#### MEDICATED POISON.

Deadly poisons sometimes lurk under sweet money.

Watt says:—

"The rills of pleasure never run sincere,  
(Earth has no unpolluted spring;)   
From the cursed soil some dang'rous taint they bear,  
So roses grow on thorns, and honey wears a sting."

#### EVERY LOVER IS A SOLDIER.

Every lover is a soldier.

#### LOVE IS A CAUSE OF GREAT ANXIETY.

Let the man who does not wish to be idle fall in love.

#### THANKS.

Thanks are justly due for things got without purchase.

#### FAME FROM POETRY.

The honors which poetry will confer will be never-dying.

#### THE SUPREMACY OF POETRY.

Let kings and the triumphs of kings give way to verse.

#### ENVY.

Envy feeds on living merit; it ceases after death, when a man's real character defends each according to his actual deserts.

#### THE MAN THAT IS FEARED.

Every one is desirous that the man should perish of whom he is afraid.

#### TO ACKNOWLEDGE ONE'S FAULTS.

I would not presume to defend my dissolute habits, and to throw a false glare over my misdeeds.

#### PATIENCE.

Let those who have deserved it suffer punishment with patience.

#### COALS TO NEWCASTLE.

Why dost thou add leaves to trees, stars to the crowded sky, water to the vast ocean?

#### SLEEP.

Thou fool, what is sleep but the image of cold death? Fate will give an eternity of rest.

#### THE SHIP.

It is too late to look with wistful eyes to the shore, when the rope has been loosed, and the rounded keels sweeps through the boundless deep.

#### THE WORDS OF A GIRL.

The words of younger girls are lighter than the

falling leaves; the wind and the waves bear them without effort wherever they choose.

#### WHAT IS EASILY GOT IS LITTLE CARED FOR.

What may be got is despised; what cannot, is eagerly desired.

#### THE CHASTENING OF THE LORD.

Be firm and endure; this pain will hereafter be for thy good: a bitter draught often brings relief to the sick.

#### DEATH.

Death, who will take no refusal, profanes everything sacred; it lays its hands silently on all.

#### COALS TO NEWCASTLE.

Thou pourest fire into fire, water into the sea.

#### THE POWER OF COMMITTING SIN.

He, who has it in his power to commit sin, is less inclined to do so. The very idea of being able weakens the desire.

#### THE FORBIDDEN.

We are ever hankering after the forbidden, and covet what is refused us: thus the dropsical long for the water they must not touch.

So Genesis iii. 1:—

"And the serpent said to the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

#### WE COVET WHAT IS CAREFULLY GUARDED.

We are apt to covet the more whatever is guarded; the very care invokes the thief. Few care for what they may have.

#### WEALTH GIVES HONORS.

Parliament is closed to the poor; it is wealth that confers honors.

Sophocles (Philoct. 304) says:—

"Not hither are the voyages of the prudent among men."

#### GENIUS IN OLDEN TIMES.

Genius in olden times was more precious than gold, but the barbarism of the present day puts no account on it.

#### THE CRETANS ARE LIARS.

The Cretans do not always tell lies.

#### THE LICENCE OF POETS.

The unbridled licence of poets ranges "from earth to heaven," nor are his words subject to historic truth.

#### THE SECRETS OF NIGHT.

What madness it is to confess in the day what is concealed by the darkness of night, and to relate openly what thou hast done secretly!

#### THE ADVANTAGES OF ART.

Ships are moved with rapidity by art, sails, and oars; the light chariot is moved by art; and love is governed by the assistance of art.

TO SEE AND BE SEEN.

They come to see; they come to be seen.

LIGHT SERVICE.

Light service charms light minds.

HEAVENLY GENIUS.

Heavenly genius springs up more quickly than its years, and submits, with regret, to the losses brought by slow time.

WINE.

Wine prepares the mind, and makes it ready to be inflamed; care flies, and is drowned in plentiful draughts.

SIMPLICITY.

Simplicity most rare in our age.

NIGHT COVERS ALL DEFECTS.

Night covers all blemishes, and every flaw is forgiven.

OUR NEIGHBOR.

The crop seems always more productive in our neighbor's field, and our neighbor's cow has a larger supply of milk.

So Luke xv. 29, 30:—

"Yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

ANGER IS ASSUAGED BY TIME.

Like brittle ice anger passes away by time.

So Psalm cxxx. 5:—

"For His anger endured but a moment."

THE RESULT.

The result is doubtful.

A LOVER OF BARGAINS.

A woman who is always buying.

EFFECT OF PRAYER.

An angry God is propitiated by words of entreaty.

So Psalm cxlii. 9:—

"He will not always chide; neither will He keep his anger forever."

NO HARM IN PROMISING.

Take care to promise liberally; for what harm is there in promising? Any one can be rich in promises.

A SPEAKING COUNTENANCE.

A silent countenance often expresses words and sounds.

THE BOLD.

Fortune and love befriend the bold.

THE ELOQUENCE OF A LOVER.

See only that thou beginnest; eloquent words will flow spontaneously.

THE PEACOCK.

The bird of Juno displays her feathers, which thou praisest; if thou look at her in silence, she conceals her beauty.

PERJURIES OF LOVERS.

Jupiter, from on high, laughs at the perjuries of lovers, and orders the winds to scatter them abroad.

ARTIFICERS OF DEATH.

For there is no law more just than this, that the workman should be hoisted by his own petard.

CROCODILE TEARS.

If tears fail thee, for they do not always come at the wished-for moment, wipe thy eyes with thy moistened hand.

THE SWARTHY SAILOR.

A fair complexion is unbecoming a sailor; he ought to be swarthy from the waters of the sea and the rays of the sun.

A MAN'S OWN GRATIFICATION.

His own gratification is the object of each.

MORE MERIT IN KEEPING THAN IN GETTING RICHES.

There is no less merit in keeping what we have got than in first acquiring it. Chance has something to do with the one, while the other will always be the effect of skill.

BE AMIABLE.

Be amiable that thou mayst be loved.

BEAUTY.

Beauty is a frail good.

EDUCATION.

And let it be no slight care to cultivate the mind with the liberal arts, and to learn thoroughly the two languages of Greece and Rome.

THE HAWK ALWAYS IN ARMS.

Churlishness excites hatred and bitter taunts; hatred excites the hawk, who always lives in arms.

"Churlishness and bitter taunts excite hatred."

THE SWALLOW.

But the swallow has no fear of man, because it is of a gentle nature.

THE BITTER TONGUE.

Let strife be at a distance, and the railings of a bitter tongue. Gentle love is to be fed by affectionate words.

TO SWIM AGAINST THE CURRENT.

Thou canst not get the better of the stream, if thou swimdest against the current.

## SUBMISSION.

Submit, thou conquerest; serve, and thou'lt command.

## GOLD.

This is now truly the golden age; the highest honors are bought with gold; even love is purchased with gold.

## AN AVARICIOUS AGE.

Though thou shouldst come attended by the Muses, Homer, if thou bringest nothing with thee, Homer, thou wilt be put out of doors.

## THE RESULTS OF BAD AIR.

Sickness seizes the body from bad ventilation.

## CUSTOM.

Nothing is stronger than habit.

## A FIELD LONG FALLOW.

Give rest; a field long at rest makes a plentiful return.

## THE RIVER.

The river is small at its source, but gains strength as it advances, and wherever it passes receives many streamlets.

## PROSPERITY.

The passions often run riot amidst prosperity, nor is it an easy task to bear it with evenness of mind.

## A DIFFICULT TASK.

I attempt a difficult task, but there is nothing noble that is not arduous.

## SILENCE.

It is but a slight excellence to be silent, but it is a grievous fault to speak of things that ought to be concealed.

So Ecclesiastes iii. 7:—

"A time to keep silence, and a time to speak."

## ENJOY THE PRESENT.

While youth and years allow it, put thy hand to the plough; soon bent old age will creep on with silent foot.

Euripides (Fr. Antiop. 44) says:—

"Such is the life of wretched men: they are neither altogether happy nor unhappy, they are prosperous and again are unprosperous. Why, pray, as we walk through the world in uncertain bliss, do we not live as pleasantly as we may, not yielding to grief."

## WHY IS THERE EVIL IN THE WORLD?

Some of the vulgar throng will say, Why is there poison in the serpent? And why give up the sheep to the ravenous wolf?

## LAY NOT THE FAULTS OF THE FEW ON THE MANY.

Do not lay the blame on the multitude that is due to the few.

## OLD AGE.

Be mindful even now of old age which is approaching; thus no moment will pass without profit.

## TIME.

We must make use of time: time flies with rapid foot.

## ENJOY THE PRESENT.

Our advantages fly away: gather flowers while ye may.

## CONSTANT CROPPING.

A field gets exhausted by constant cropping.

## NEATNESS OF PERSON.

We are charmed by neatness of person; let not thy hair be out of order.

## BASE DEEDS.

Many deeds, which are base in being committed, when done please.

## THE BAD PREDOMINATE.

And there are always more bad than good.

## HYPOCRISY EVEN IN TEARS.

To what point does not art reach? Some learn even to weep with grace.

## MUSIC OUGHT TO BE LEARNED BY LADIES.

Music is a pleasing accomplishment; let the fair learn to sing.

## FAME OF A POET.

Perhaps even my name will be mingled with theirs, nor shall my writings be given over to oblivion.

## THE UNKNOWN.

What is hid is unknown; for what is unknown there is not desire.

So Romans vii. 7:—

"For I had not known lust, except the law had said, Thou shalt not covet."

## LET YOUR HOOK ALWAYS BE READY.

Chance is always powerful: let your hook always be cast. In a pool where you least expect it there will be a fish.

## PEACE.

Fair peace becomes mankind; fury belongs to wild beasts.

## GOD IN MAN.

A God resides in us, and we have intercourse with heaven. This spirit within us comes from the eternal abodes.

## SWEET AND BITTER.

We do not bear the sweet; we are recruited by a bitter potion.

GIFTS.

Gifts, believe me, gain over both gods and men; even Jupiter is soothed by gifts.

Plato (*De Republ. Consult. i. 3*) says:—

"Gifts persuade the gods, gifts persuade even the noblest kings."

THE EARTH.

The earth produces wholesome and unwholesome plants; the rose is found often next to the nettle.

So Psalm civ. 14:—

"He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth."

EFFECTS OF TIME.

For time gives strength; time ripens the young grapes, and changes into a farm stack, what was before a green blade.

THE BEGINNINGS.

Resist the beginnings of evil; it is too late to apply medicine when the mischief has gained strength by inveterate habit.

"He that corrects not youth, controls not age."

TO-MORROW.

He, who is not prepared to-day, will be less so to-morrow.

MADNESS.

When madness is in full flight, give way to it in its course; every impulsive feeling is difficult to be met.

AN IMPATIENT SPIRIT.

An impatient and untutored spirit regrets and hates words of instruction.

MEDICAL ART.

Time is generally the best doctor.

Philippides (*Fr. Com. Gr. p. 1123, M.*) says:—

"Time, the common physician, will heal thee."

HOW LOVE IS TO BE CONQUERED.

If thou wishest to put an end to love, attend to business, love gives way to employments: then thou art likely to be safe.

HOW CARE IS TO BE DISSIPATED.

The country, companions, and the length of the journey will afford a thousand solaces for your cares.

TO BURST THE CHAINS OF LOVE.

He is the best assertor of his liberties, who has burst the chain that galls his breast, and has once for all got rid of the cause of his pain.

VIRTUE AND VICE NEARLY ALLIED.

The bad is often too near akin to the good: by

confounding the one with the other, virtue has often borne the blame for vice.

DRESS.

We are captivated by dress.

TO RULE WITH A FIRM HAND.

It is something to hold the sceptre with a firm hand.

ENVY.

Envy depreciates the genius of mighty Homer.

ENVY.

Envy assails the noblest; the wind howls round the highest peaks.

THE SMALL NOT TO BE DESPISED.

A boar is often held by a dog of no large size.

EVILS.

There are a thousand forms of evil, there will be a thousand forms of remedy.

ACUTE REMEDIES.

Some bodies are with difficulty healed by a surgeon's knife; many are benefited by potions and herbs.

GRIEF.

And who has not a thousand causes of grief?

AN ILL-TEMPERED MAN.

All his words bristled with passionate threats.

PUT SPURS TO THE MIND.

And thou wilt be able if thou choosest; now thou must push on steadily; now put spurs to the swift steed.

DEEDS OF GLORY.

It is deeds of high renown that give age to man; these are what ought to be counted; time is to be filled with these and not with years of idleness.

So P. J. Bailey ("*Festus*"):—

"We live in deeds, not years: in thoughts, not breaths; in feelings, not in figures on a dial.

We should count time by heart throbs. He most lives Who thinks most, feels the noblest, acts the best."

Sheridan ("*Pizarro*," act iv. sc. 1):—

"A life spent worthily should be measured by a nobler line—by deeds, not years."

Herbert ("*Iacula Prudentum*"):—

"Words are women, deeds are men."

Dr. Johnson ("*The Preface to his Dictionary*"):—

"I am not so lost in lexicography as to forget that words are the daughters of earth, and that things are the sons of heaven."

LIFE IS LENT TO US.

Life is given to us for use; it has been given to us as a loan without interest, and not to be payed back on any fixed day. Fortune distributes time in unequal portions at her will; she hurries off the young; she props up the old.

## PERSIUS.

BORN A.D. 34—DIED A.D. 62.

AULUS PERSIUS FLACCUS, born at Volaterræ in Etruria, during the consulship of L. Vitellius and Fabius Persicus, A.D. 34, received the first rudiments of his education at his native town, remaining there till the age of twelve, when he proceeded to Rome and studied under Remmius Palæmon and Verginius Flavius. When he approached manhood he received lessons of philosophy from Cornutus the Stoic, to whom he became much attached. He was the friend of Lucan and Cæsius Bassus the lyric poet. He died A.D. 62, before he had completed his twenty-eighth year. The extant works of Persius consist of six short satires, extending in all to 650 hexameter lines, and were left in an imperfect state.

## AN IGNORAMUS QUOTING FOREIGN LANGUAGES.

Who made the parrot so ready with his "How d'ye do?"

## THE BELLY.

The belly, master he of all art, the bounteous giver of genius.

## VANITY OF HUMAN AFFAIRS.

Oh the cares of men! Oh how much emptiness there is in human affairs.

## THE WISE MAN.

Whatever Rome in its perverted judgment may disparage, do not thou subscribe to its verdict, nor by that scale of theirs try to correct thy own false balance, nor seek beyond thy own breast for rules to guide thy conduct.

## THAT'S HE.

Is then thy knowledge of no value, unless another know that thou possessest that knowledge? But it is a fine thing to be pointed at with the finger, and to have it said, "That's he!"

## PUBLIC APPLAUSE.

Lives there the man with soul so dead as to disown the wish to merit the people's applause, and having uttered words worthy to be kept by cedar oil to latest times, to leave behind him rhymes that dread neither herrings nor frankincense.

## PRAISE.

When I write, if anything by chance be expressed correctly (though this, I must confess, is a rare bird), yet if anything be expressed correctly, I would not shrink from being praised; for my breast is not made of horn: but I deny that that "excellently" and "beautifully" of yours is the end and object of what is right.

## PRAYERS.

Thou at least dost not with mercenary prayers ask heaven for what thou wouldst not dare to game to the gods, unless in some corner. But then the greater part of the nobles offer libations

silently. I allow they do, for it is not every one that can in the temple do away with the low muttered whispers and offer up prayers in the open face of heaven. "A clear conscience, a good name, integrity," for these he prays loudly, that all at hand may hear. But in his inmost breast, and with bated breath, he murmurs, "Oh that my uncle would evaporate! What a splendid funeral! Would by the favor of Hercules that a pot of gold would ring against my rake! or, would I could wipe out my ward, to whom I am next heir! For he is scrofulous, and swollen with acrid bile."

## GOD DOES NOT FORGET THE WICKED.

Thinkest thou that God has forgiven thee, because, when He thunders, the holm-oak is rather riven with His sacred bolt than thou and thy house?

In Ecclesiastes (viii. 11) we find the same idea:—

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

## UPRIGHTNESS.

Why do we not offer that to the gods, which the blear-eyed progeny of great Messala cannot give from his high-heaped charger, Piety to God and Justice to man enshrined within the heart; the soul's inmost cell free from pollution; a bosom imbued with generous honor? Give me these to present at the altar, and I shall gain what I ask even with a little meal.

Gifford translates it thus:—

"No: let me bring the immortals, what the race  
Of great Messala, now depraved and base,  
On their huge charger, cannot:—bring a mind,  
Where legal and where moral sense are join'd  
With the pure essence; holy thoughts that dwell  
In the soul's most retired and sacred cell;  
A bosom dyed in honor's noblest grain,  
Deep-dyed; with these let me approach the fane,  
And Heaven will hear the humble prayer I make,  
Though all my offering be a barley cake."

There is a fragment in the "Mimes of Laberius" like this:—  
"God looks with complacency on pure, not full, hands."

## EDUCATION.

Thou art now clay, moist and pliant; even now must thou be hastily moulded and fashioned uninterruptedly by the rapid wheel.

## HYPOCRISY.

Show these trappings to the rabble; I know thee intimately inside and out.

## TYRANTS.

O mighty father of the gods! when once dire lust, dyed with raging poison, has fired their minds, vouchsafe to punish cruel tyrants in no other way than this, that they see virtue and pine away at having forsaken her.

This passage is thus paraphrased by Wyatt ("Ep. to Paynes"):—

"None other payne pray I for them to be,  
But, when the rage doth lead them from the right,  
That, looking backward, Virtue they may see  
E'en as she is, so goodly faire and bright!



And while they claspe their luses in arms across,  
Graunt them, good Lord, as thou maist of thy might,  
To fret inwarde for losing such a losse!"

Milton ("Paradise Lost," iv. 846) says:—

"Abashed the devil stood,  
And felt how awful goodness is, and saw  
Virtue in her own shape how lovely; saw  
And pined his loss."

#### THE PURPOSE OF HUMAN LIFE.

Meet with preventive skill the disease coming to attack you. Of what use is it to offer mountains of gold to Craterus? Learn, hapless youths, and investigate the causes of things—what we are and for what purpose born—what station of life is assigned us—how delicate the turning round the goal and whence the starting point—what bounds the love of property requires—what it is lawful to wish—how far the genuine use of wealth extends—what are the just claims of country and dear relations—what kind of being heaven would have us be, and where our stand in the human commonwealth.

#### THE MAN OF PLEASURE.

Here some shag-haired captain may bellow forth, "I have enough of wisdom to satisfy me: I care not to be what Arcesilas was and dismal Solons, with head awry and leaden eye that loves the ground, while they mutter within themselves or are moodily silent, poisoning every word on protruded lips, moping o'er sick men's dreams, 'that nothing can be generated from nothing; nothing can return to nothing.' Is it over such stuff as this that you grow pale? Is it for this that one should go without his dinner?" At this the people laugh, and with wrinkling nose the brawny youth convulsively re-echo loud peals of laughter.

#### SELF-KNOWLEDGE.

How is it that no one tries to descend into himself? But our eyes are fixed on the loaded back that walks before us.

So Romans xi. 1:—

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

#### SELF-KNOWLEDGE.

Retire into thyself, and thou wilt blush to find how poor a stock is there.

#### TRIFLES.

Air-blown trifles, fit only to give weight to smoke.

#### DIFFERENCES OF OPINION.

Countless are the various species of mankind, and the shades that separate mind from mind. Each has his will, and each pursues his own.

#### TO-MORROW.

In midnight study, seek, ye young and old, a specific object for your mind and supply for your

miserable old age. "It shall be done to-morrow." "To-morrow, thou wilt make the same answer." "What, dost thou look upon one day as such a precious gift?" "But when that other day has dawned, we have already spent yesterday's to-morrow. For see, another to-morrow wears away our years, and will always be a little beyond thee. For though it is so near thee, and guided by the self-same pole, thou wilt in vain try to overtake the fellow that revolves before thee, since thou art the hinder wheel, and on the second axle."

So Shakespeare ("Macbeth," act v. sc. 5) says:—

"To-morrow, and to-morrow, and to-morrow,  
Creeps in this petty pace from day to day,  
To the last syllable of recorded time;  
And all our yesterdays have lighted fools  
The way to dusty death."

And Cowley:—

"Our yesterday's to-morrow now is gone,  
And still a new to-morrow does come on,  
We by to-morrows draw out all our store,  
Till the exhausted well can yield no more."

#### FREEDOM.

Is any one else, then, a freeman but he that may live as he pleases?

#### HYPOCRISY.

Though thy face is glossed with specious art, thou retainest the cunning fox beneath thy rapid breast.

Milton ("Paradise Lost," bk. iii. l. 683) thus describes hypocrisy:—

"For neither Man nor Angel can discern  
Hypocrisy, that only evil that walks  
Invisible, except to God alone,  
By His permissive will, through Heaven and Earth."

Shakespeare ("Measure for Measure," act iii. sc. 2):—

"O, what may man within him hide,  
Though angel on the outward side!"

#### BRAY A FOOL IN A MORTAR.

But there is no incense offered to the gods by which thou canst gain this boon, that one short half-ounce of Right can be infixed in fools. To bray these things together is an impossibility.

#### THE MIND.

Within and in thy morbid breast there spring up masters.

#### ENJOY THE PRESENT.

Indulge thyself! let us pluck the sweets of life! that thou really livest is my boon: thou wilt soon become ashes, a ghost and a gossip's tale. Live mindful of death. Time presses: this very word I speak is subtracted from it.

So Gifford thus paraphrases the lines:—

"Oh rather cultivate the joys of sense,  
And crop the sweets which youth and health dispense;  
Give the light hours to banquets, love, and wine;  
These are the zest of life, and these are mine!  
Dust and a shade are all you soon must be;  
Live, then, while yet you may. Time presses.—See!  
Even while I speak, the present is become  
The past, and lessens still life's little sum."

## DIFFERENT DISPOSITIONS IN THE SAME FAMILY.

The star that presides over the natal hour produces twins with widely-differing dispositions.

## GREAT-GREAT-GRANDFATHER.

Well, ask me who my great-great-grandfather was! I could tell you certainly, but not very readily. Go yet a step farther back and one more: you will find *he* is a son of earth!

## PETRONIUS ARBITER.

FLOURISHED A.D. 50.

CAIUS PETRONIUS, a celebrated voluptuary at the court of Nero, is called by Tacitus (Ann. xvi. 18, 19) *arbitrarius elegantiae*. He passed his days in slumbers and his nights in revelry. He was consul A.D. 61, when he is said to have discharged his official duties with energy. He then relapsed to his former habits, and was admitted among the few chosen companions of the prince. Being suspected, however, of being implicated in the conspiracy of Scævinius, he put himself to death by opening his veins in a warm bath A.D. 66. He is believed to be the author of what bears the title of *Petronii Arbitri Satyricon*, a prose narrative interspersed with numerous pieces of poetry, a kind of comic romance, in which the adventures of certain parties enable him to hold up to ridicule the folly and dishonesty of all classes of the community in the country in which the scene is laid. The coarseness and obscenity of the descriptions, are a proof of the pollution of the age in which it was written.

## SPARE NOT THE ROD.

Parents are worthy of reproof who are unwilling to do good to their children by severe discipline.

So Proverbs xiii. 24:—

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

## LAUGHTER.

He burst his sides with immoderate laughter.

## NOT A MAN, BUT A MERE SHADOW.

A mere phantom, not a man.

This is like what Shakespeare ("Macbeth," act iii. sc. 1) says:—

*Mur.* We are men, my liege.

*Mac.* Ay, in the catalogue ye go for men."

## A PHYSICIAN.

A physician is nothing else than a satisfaction to the mind.

## NOT A MAN, BUT PEPPER ITSELF.

Pungent as pepper, and not a human being.

## ALL ARE SINNERS.

Every one of us is a sinner. We are men, not gods.

So Romans iii. 23:—

"For all have sinned, and come short of the glory of God."

## HYPOCRISY WILL BE DETECTED.

Our natural countenance returns, the assumed one passes away.

## CHANGE OF FORTUNE.

While Fortune is steady, you have a gay countenance, my friends; when she vanishes, you disappear basely in flight.

## POVERTY.

Poverty is closely allied to a sound mind.

Euripides (Fr. Polyid. 10) says:—

"Poverty is wont to acquire wisdom through misfortune."

## BEAUTY AND WISDOM.

Beauty and wisdom are rarely conjoined.

Homer (Odys. xvii. 454) expresses the same idea:—

"Thou hast not wisdom with thy fair form."

## ANGER.

In rugged and uncultivated countries the snow lies longer on the ground, but when it has been subject to the plough, it speedily disappears; whilst thou art speaking, the light hoar-frost vanishes; in the same way anger affects our breast; it fixes itself in the uneducated, but in the minds that have been under cultivation it quickly subsides.

## MIND IN SLEEP.

When repose steals over the limbs, extended in sleep, and the mind disports without restraint.

## LOST OPPORTUNITIES.

The mind longs for what it has lost, and is wholly intent upon the past.

"Can a mill go with the water that's past?"

## ENVY AND LUXURY.

The vulture, which gnaws the liver and distracts the breast, is not that which the poets imagine, but the diseases of the heart, envy and luxurious habits.

## ALL THE WORLD'S A STAGE.

Almost the whole world practises the art of the player.

So Shakespeare ("As You Like It," act ii. sc. 1) says:—

"All the world's a stage,

And all the men and women merely players.

In the Greek Anthology we have—

"This life, a theatre we well may call,

Where every actor must perform with art,

Or laugh it through, and make a farce of all,

Or learn to bear with grace his tragic part."—BLAND.

So Massinger ("The Roman Actor," act i. sc. 3):—

*Aretinus.* Are you on the stage,

You talk so boldly?

*Paris.* The whole world being one,

This place is not exempted.

FEAR FIRST MADE GODS.

It was fear that first introduced gods into the world.

BLABBERS OF SECRETS.

Men could more easily hold fire in their mouths than keep secrets. Whatever you utter at court gets abroad, and excites the world with sudden reports.

PHÆDRUS.

FLOURISHED PROBABLY ABOUT A.D. 20.

PHÆDRUS is the writer of ninety-seven fables in Latin iambic verse, divided into five books. Little of his personal history is known. He was originally a slave, being brought up from Thrace or Macedonia, and from the title of his work we may infer that he belonged to Augustus, who bestowed on him his freedom.

THE POWERFUL.

A partnership with men in power is never safe.

BRAINS.

Oh, what a rare head-piece if only it had brains!

ADVICE.

Not to attend to our own affairs, but to be employed in giving advice to our neighbors, is the act of a fool.

A CHEAT.

Whoever has once become notorious for deceit, even if he speaks the truth, gains no belief.

So Jeremiah ix. 4, 5:—

"Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity."

A BRAGGART.

A coward who brags of his courage, may deceive strangers, but is the laughing-stock of those who know him.

REPENTANCE.

He who takes pleasure in flattering words, generally pays for his folly by repentance, though it be late.

THE POOR.

In a change of government, the poor seldom change anything except the name of their master.

LIARS.

Liars are wont to pay the penalty of their guilt.

So Psalm v. 6:—

"Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man."

SMOOTH SPEECHES.

The fair speeches of the wicked are full of treachery.

Milton says:—

"All was false and hollow, though his tongue  
Drops manna, and could make the worst appear  
The better reason."

And Hood:—

"'Rogue that I am,' he whispers to himself,  
'I lie, I cheat—do anything for help,  
But who on earth can say I am not friar?'"

AN ILL-JUDGED PLAN.

An ill-judged plan is not only profitless, but also leads men to destruction.

LOST DIGNITY.

Whoever has fallen from his former high estate is in his calamity the scorn even of the base.

SUDDEN LIBERALITY.

A man that is generous all at once may dupe the fool, but it is in vain that he prepares snares for the wise.

THE POOR IMITATING THE GREAT.

The poor, when he tries to ape the powerful, comes to ruin.

Cowper says:—

"Dress drains our cellar dry,  
And keeps our larger lean."

TO GIVE BAD ADVICE TO THE WISE.

Those who give bad advice to the prudent, both lose their pains and are laughed to scorn.

PUNISHMENT.

Every one ought to bear with patience the fruits of his own conduct.

THE EXALTED.

Men, however exalted may be their sphere, ought to be on their guard against the lowly, for skill and address may enable them to take revenge.

FOOLS RAISING A LAUGH.

Fools often, while they try to raise a silly laugh, provoke by their insulting language, and bring themselves into serious danger.

SUBJECTS SUFFER.

Men of low degree suffer when the powerful disagree.

THE SUCCESS OF THE WICKED.

The success of the wicked is a temptation to many.

BUSY-BODIES.

Idly bustling here and there, with much ado doing nothing.

OUR OWN AFFAIRS.

The master (as the tale declares)  
Looks sharpest to his own affairs.

## TRUTH.

It is dangerous alike to give or withhold assent; therefore we ought to investigate strictly the truth rather than allow an erroneous impression to pervert our judgment.

## WHAT IS TRULY DISGRACEFUL.

That only is really disgraceful to a man which he has deserved to suffer.

## GLORY.

Unless what we do be useful, vain is our glory.

## APPEARANCES.

Things are not always what they seem to be; first appearances deceive many.

So John vii. 24, says:—

"Judge not according to the appearance."

## THE MOTE IN OUR OWN EYE.

Hence we are not able to see our own faults: when others transgress, we are lynx-eyed to see theirs.

## RICHES.

Riches are deservedly despised by a man of honor, because a well-stored chest intercepts the truth.

## GRIEVANCES.

It is dangerous for a man of humble birth to grumble in public.

## THE LEARNED MAN.

The learned man has always riches within himself.

## EACH MAN HAS PECULIARITIES.

Since each has a turn of thinking of his own and a tone peculiar to himself.

## ADDING INSULT TO INJURY.

What wilt thou do to thyself, who hast added insult to injury.

## BASHNESS.

Rashness brings luck to a few, misfortune to many:

## PLAUTUS.

BORN PROBABLY ABOUT B.C. 254—DIED B.C. 184.

T. MACCIUS PLAUTUS, the most celebrated comic poet of Rome, a native of Sarsina, was of humble origin, being employed at first as a workman in the service of the actors of the stage. In this way he accumulated a small sum of money, but, having lost it in trade, he was obliged to gain a livelihood by working a hand-mill, grinding corn for a

baker. He commenced to write plays a few years before the breaking out of the Second Punic War, and continued his literary labors for about forty years. We possess only twenty comedies of Plautus, though in the time of Varro there were 130 plays which bore his name.

## THE REASONABLE AND UNREASONABLE.

From the reasonable to ask what is not reasonable is not right; from the unreasonable to ask what is reasonable is mere madness.

## MERIT.

We should try to succeed by merit, not by favor. He, who acquits himself well, will always have enough of patrons.

## TIME STANDS STILL.

I believe this night the god of Night has gone to bed drunk, for neither do the Seven Stars move in any direction in the sky, nor does the moon change her position, but is where she rose; nor does Orion, or the Evening Star, or the Pleiades set. So entirely stock-still are the stars standing, and the night is yielding not a peg to the day.

## PLEASURES AND SORROW OF LIFE.

Are not the pleasures of life and of our existence scanty in comparison with our troubles? Such is the lot of man. Thus it has pleased heaven that Sorrow should tread on the heels of Pleasure and be her companion: for if aught of good befall us, more of trouble and ill forthwith attend us.

Diphilus (Fr. Com. Gr. p. 1089) says:—

"There is no life that does not meet with some evils, grief, sorrows, plundering, torture, diseases: death appearing like a physician releases the afflicted from all these, causing them to cease by sleep."

## VALOR.

Valor is the best reward; it is valor assuredly that surpasses all things else; our liberty, safety, life, estate, parents, country, too, and children are by this preserved and defended: valor comprises everything in itself; all blessings await the man who is possessed of valor.

## WOMAN'S DOWRY.

I do not consider that to be my portion which is called so, but chastity and modesty, subdued desires, reverence of the gods, affection for my parents, and friendship with my kindred—that I should be obedient to you, bounteous to the good, and ever ready to assist the virtuous.

## JEST.

If anything is spoken in jest, it is not fair to turn it to earnest.

## LIFE OF MAN.

For in the life of men many things fall out in this wise—men take their fill of pleasure, then again of misery. Quarrels spring up, and again

they are reconciled; but when these kind of quarrels arise between loving souls, if they are reconciled, they are doubly friends that they were before.

TO FOLLOW ONE'S INCLINATION.

He does right, inasmuch as he follows his inclination, a thing that all men ought to do, so long as it is done in a proper manner.

TRUSTING IS GOOD FOR NAUGHT.

I do not purchase with money day-light, water, sun, nor moon, nor night: what else we want we buy for ready money. If we want bread from the bakers, wine from the vaults, if money be sent, they give the goods. We act in the same way. Our hands are always full of eyes; they only credit what they see. It is an old saying, "Money down's the thing." Do you understand me? I'll say no more.

GAIN.

He who would seek for gain, must be at some expense.

This is our proverb: "Nothing venture, nothing win." This expression is said to have been often in the mouth of Louis XII. of France.

FORTITUDE.

He who endures misfortune with firmness, afterwards enjoys good fortune.

Tennyson says:—

"He shall find the rugged thistle bursting  
Into glossy purples, that outredden  
All voluptuous garden roses."

And Young:—

"Life's cares are comforts; such by heaven design'd;  
He that has none, must make them or be wretched."

MAN A WOLF TO MAN.

Man is like a wolf to man.

This is the German proverb:—

"One man is the devil of the other."

It is intended to recommend caution.

THE PET LAMB.

The shepherd, mother, who tends another's sheep, has some few for himself that are his pets.

ALL THINGS NOT EQUALLY SWEET TO ALL PERSONS.

Be assured that all things are not equally sweet to all persons.

MODESTY.

It well becomes a young man to be modest.

La Bruyère says:—

"Modesty is to merit what shade is to the figures in a picture: it gives it force and relief."

WOMAN.

I know that we women are all justly accounted praters; they say in the present day that there

never was in any age such a wonder to be found as a dumb woman.

Antiphanes (Fr. Com. Gr. p. 568, M.) says:—

"What dost thou say? Seeking to conceal a matter, will you really tell it to a woman? Where, pray, is the difference between this and proclaiming it by all the heralds in the market-place?"

DAGGERS.

You speak daggers.

Shakespeare ("Hamlet," act iii. sc. 2) says:—

"I will speak daggers to her, but use none."

CONTENT.

If you are but content, you have enough to live upon with comfort.

BREAD.

And so he thinks to 'tice me like a dog,  
By holding bread in one hand, and a stone,  
Ready to knock my brains out, in the other.

KINDNESS TO A POOR MAN.

I trust no rich man who is officiously kind to a poor man.

UNITE YOURSELF WITH THE VIRTUOUS.

The more closely you can unite yourself with the virtuous, so much the better.

A WOMAN WITH GOOD PRINCIPLES.

Provided a woman be well principled, she has dowry enough.

TO EQUIVOCATE.

But I understand in what way you, rich people, equivocate; an agreement is no agreement, no agreement is an agreement, just as it suits you.

FEAST TO-DAY.

Feast to-day makes fast to-morrow.

DRESS ACCORDING TO YOUR MEANS.

Those who have display proportioned to their means and splendor according to their circumstances, remember whence they are sprung.

So Shakespeare ("Hamlet," act ii. sc. 3):—

"Costly thy habit as thy purse can buy,  
But not express'd in fancy."

Montesquieu says:—

"In the matter of dress, one should always keep below one's ability."

BALLS.

The gods hold us mortal creatures but as balls to band about in sport.

UNINTENTIONAL GOOD.

And so it happens oft  
In many instances; more good is done  
Without our knowledge than by us intended.

## INSIGNIFICANCY OF MAN.

When I reflect upon it, what creatures are we men! how insignificant!

## FREEMEN RATHER THAN SLAVES.

Doubtless we all are freemen more willingly than we live the life of slaves.

## GOOD.

Then at length we come to know our good, when we have lost it.

## GREAT GENIUSES.

How greatest geniuses oft lie conceal'd!

## FORTITUDE.

Our best support and succor in distress is fortitude of mind.

## STRATAGEM.

A stratagem is no stratagem if it be not artfully planned.

## DECEITFULNESS OF MEN.

This is too oft the way with most men;—while they are suing for a favor, they are gracious; but when once they have got it, from gracious they become surly and ready to take every advantage over you.

## THE CAUTIOUS ARE OFTEN TRICKED.

And the most cautious, even when he thinks He's most upon his guard, is often trick'd.

## FORTUNE.

Fortune moulds and fashions human beings as she chooses.

## GOD.

There is indeed a God, that hears and sees what'er we do.

So Hebrews iv. 13:—

"All things are naked and open unto the eyes of Him with whom we have to do."

## LOSS AT TIMES TO BE PREFERRED TO GAIN.

I do not regard every kind of gain as serviceable to man. I know that gain has raised many to high eminence. There are times, however, when loss should be preferred to gain.

## KINDNESS TO THE GOOD.

The kindnesses that are done to the good, thanks for the same, are pregnant with blessings.

## HIS OWN DEAR TO EVERY ONE.

Mine to me is dear;

Dear is his own to every one.

## THE WRETCHED.

Wretched is the man who is in search of something to eat and finds that with difficulty, but more wretched is he who both seeks with difficulty and finds nothing at all; most wretched is

he who, when he desires to eat, has not that which he may eat.

## THE POOR.

'Tis the nature of the poor to hate and envy men of property.

Thomson says:—

"Base envy withers at another's joy,  
And hates that excellence it cannot reach."

## THE PEASANT.

For countrymen always harrow before they weed.

## DEATH.

Death I esteem a trifle, when not merited by evil actions.

## VIRTUE.

He who dies for virtue's sake, does not perish.

## SURE AS DEATH.

To die is not more certain.

## DEATH.

There is no evil I need dread in death when death is over. Though I were to survive to the utmost age of man, yet the space of time to bear the hardships, with which you threaten me, would be short.

## FATTED LAMB.

And bid them bring forthwith a fatted lamb.

## TOO LATE.

Go, fool, you come too late.

MAN REGARDLESS OF THOSE FROM WHOM NO FAVOR IS TO BE RECEIVED.

It is the usual way with men not to remember or know the man whose favor is worth nothing.

## NO RUMOR IS WITHOUT FOUNDATION.

Flame follows very close on smoke.

The Spaniards say:—

"Where fire is made, smoke arises."

## LABOR ATTENDS EVERY PURSUIT.

He who would eat the kernel, must crack the shell.

## LOVE.

It is good to love in a moderate degree; to distraction, it is not good.

## BLESSINGS.

No blessing lasts forever.

## A REASONABLE LOVER.

Find me a reasonable lover against his weight in gold.

## THE PROVIDENT.

The man who has got rich speedily, must speedily be provident or speedily will starve.

Gueudeville, in his translation, says that this was a favorite maxim of Louis XII. of France.

ABUSE.

If abuse be uttered against those who do not deserve it, that I consider to be abuse; but if it be uttered against those who are deserving, it is fair censure, in my way of thinking, at least.

So Shakespeare ("Romeo and Juliet," act ii. sc. 3):—  
"Nor aught so good, but, strained from that fair use,  
Revolts from true birth, stumbling on abuse."

AN UNLUCKY DAY.

Upon my word, this day certainly has turned out both perverse and adverse for me.

A MADMAN.

The world calls me mad, when they are all mad together.

DEATH.

Food for death.

A LOVER INSENSIBLE TO EVERYTHING BUT LOVE.

He that is in love, faith, if he be hungry, is not hungry at all.

LOVE.

Love has both its gall and honey in abundance; it has sweetness to the taste, but it presents bitterness also to satiety.

NO BLISS PERPETUAL.

Such is the state of all things human, that no bliss of man is perpetual.

SAIL SHIFTED ACCORDING TO THE WIND.

Whichever way the wind blows at sea, in that direction the sail is shifted.

WISDOM.

'Tis better for one to know more than he utters.

A FRIEND IN NEED.

The man that comforts a desponding friend  
With words alone, does nothing. He's a friend  
Indeed, who proves himself a friend in need.

USELESS TO BE BOUNTEOUS IN WORDS.

What does it signify your being bounteous in words, if all real aid be dead and gone?

I HAVE NO INTEREST IN THE MATTER.

There is neither sowing nor reaping for me in this matter.

A GOOD LAWYER.

"He will be able to take all due precautions, who understands the laws and ordinances.

THE MIND.

It were right that a man should hold up a mirror not only to his face, but to his mind; that he might see the very heart of his discretion, and judge its power and extent.

OLD MEN.

But truth it is, we old folks sometimes dote.

A FRIEND IN NEED.

There is nothing more desirable to a man than a friend in need.

MENTAL AGONY.

If there be any misery for which a man ought to be pitied, it is when the malady is in his mind. This I experience when many shapes of ill assail me: many forms of sorrow, poverty, fear, alarm my innocent mind.

SMELL.

Puppies have one smell, pigs quite another.

TO REAP EVIL FOR GOOD.

How hard it is, when you reap a harvest of evil for good that you have done.

COAXING IS MERE BIRD-LIME.

Your coaxing is mere bird-lime.

MAN PROPOSES.

Man proposes, God disposes.

A FRIEND.

A man, your friend, who is a friend such as the name imports—except the gods—nothing does excel him.

THE UNGRATEFUL.

For, by Pollux! nothing is, in my opinion, more base than an ungrateful man. It is better that a thief should escape, than that a generous friend should be forsaken. It is better to be extravagant, than to be called ungrateful. Good men will praise that, even bad men will condemn the latter.

MODESTY.

For him I reckon lost, who's lost to shame.

Diphilus (Fr. Com. Gr. p. 1093, M.) says:—

"There is no creature more bold than the shameless."

FALSE FRIENDS.

There are many of such life and manners, who, when you think them friends, are found most false, profuse in promises, sparing in deeds, of infirm faith. There are none of them, who do not envy those whom fortune prospers: by their indolence they take good care to escape all envy.

A WORTHLESS MAN.

I set little value on the esteem of a worthless man.

DEATH IN YOUTH.

He whom the gods love dies young, while he is in health, has his senses and his judgment sound.

Theognis (425) says:—

"It is indeed the best thing of all for mortals not to be born nor to see the rays of the bright sun; but if born to enter as speedily as possible the gates of Pluto, and to lie down with much earth heaped upon him."



## TROUBLES.

Know this, that troubles come on us swifter much than things we wish.

## TRUTH.

I love truth, and wish to have it always spoken to me: I hate a liar.

## THINGS UNHOPED FOR.

Things we hope not for oftener come to pass than things we wish for.

## "TO WHITEN A BLACKAMOOR."

It is the same as if you were to try to whiten ivory with ink.

This is applied to those whose design is good, but marred in the execution.

## WOMAN'S BEST SMELL.

A woman's best smell is to smell of nothing. For these your anointed hags, who still new vamp themselves, and hide their wrinkles with paint, when once the sweat and perfume mix, will stink worse than the greasy compound, when a cook pours all his broth together.

## MISCONDUCT.

Ill conduct soils the finest ornaments worse than dirt.

## PROCRASTINATION IS BAD.

It is a miserable thing to be digging a well at the moment when thirst has seized your throat.

## STEADINESS.

It does not matter a feather whether a man be supported by patron or client, if he himself wants steadiness and courage.

## GUILTY CONSCIENCE.

Nothing so wretched as a guilty conscience.

## A LIE.

By Hercules! I have often heard that your piping-hot lie is the best of lies: what the gods dictate, that is right.

## MASTERS AND SERVANTS.

As servants wish their masters to be, such is he wont to be. Masters are good to the good, severe to him who is bad.

## DANGEROUS TO GO TO LAW.

You little know what a ticklish thing it is to go to law.

## ADVICE FROM SACRED TEMPLES.

Counsels are of higher sanction when taken in sacred places.

## A HANDSOME MAN.

'Tis really a very great plague to be too handsome a man.

## WOMAN FULL OF WILES.

She has a lying tongue, a wit that is ripe for mischief, an undaunted assurance; she has at home within herself a mind fraught with false words, false actions, and false oaths. For a woman, if she is bent on ill, never goes begging to the gardener for material; she has a garden at home and a stock of her own for all mischievous contrivances.

## IGNORANCE IS SOMETIMES BEST.

Know not what you know, and see not what you see.

Kirke White says:—

"Oh Ignorance  
Thou art fallen man's best friend."

## GOOD COUNSEL.

For a well-devised plan is very often filched away if the place for speaking be not chosen with care and caution; for if the enemy learn your plans, they can tie your tongue and bind your hands with your own counsel, and do the same to you that you intended to do to them.

## JUST AND GOOD.

The sway is easy o'er the just and good.

## GREEN OLD AGE.

What though his hair be gray, he is not old in mind.

## HE WHO FINDS FAULT WITH THE GODS.

He who would blame the designs of the gods, must be foolish and ignorant.

## A GUEST.

No one can be such a welcome guest in the house of a friend, that he will not become a bore when he has stayed three continuous days.

## WISDOM.

Every man, however wise, requires the advice of some sagacious friend in the affairs of life.

## WOMAN.

If a woman has any malicious mischief to do, in that case her memory is immortal in remembering it forever; if any good or honorable deed is to be done, it will fall out that those same women become oblivious that instant and cannot remember.

## TO DROWN HIS VOICE BY TALKING.

You drown his voice by your talking.

## WHAT WE ARE ASHAMED OF.

We bear with more ease what we are ashamed of, than what we are vexed at.

## COMPLAIN TO YOUR STEPMOTHER.

Complain to your stepmother.

This is a hard hit at stepmothers.

## LABOR LOST.

All we say is just like pouring water into a sieve. Our labor is all in vain.

## TALE-BEARERS.

Your tittle-tattlers, and those who listen to slander, by my good will, should all be hanged—the former by their tongues, the latter by the ears.

## COURAGE IN A DANGEROUS CRISIS.

Courage in danger is half of the crisis got over.

## TO SEE THROUGH A CLOUD DARKLY.

There are some things respecting which we wish to question you, which we ourselves know and have heard imperfectly as through a cloud.

## THE MOTE IN YOUR OWN EYE.

Do you never look back at yourself, when you abuse another person?

## FORTUNE.

It is the goddess Fortune alone that gets the better of a hundred wise heads; and there is truth in this, that according as each takes advantage of her, he advances in life, and hence we all declare that such an one is a man of sense: when we hear of a man being successful, that, in our eyes, is a proof of wisdom; when he fails, he is a fool. Fools that we are, when we pray the gods to grant us what we wish, we know not, or if we do, it is in vain, what will be to our advantage. We lose a certainty and grasp a shadow. What follows, but that in the midst of labors and sorrows, death creeps upon us in the interim.

## WINE TRIPS US UP.

This is the great fault in wine: it first trips up the feet, it is a cunning wrestler.

## WOMAN.

The man, who wants to be fully employed, should procure a woman and a ship; for no two things produce more trouble—if perchance you begin to rig them, these two things can never be rigged enough.

## GOLDEN MEAN.

In everything the golden mean is best: all things in excess are a plague.

## EXCESSIVE OUTLAY.

For no profits can arise, if the outlay exceeds them.

## A GOOD DISPOSITION.

A good disposition I far prefer to gold; for gold is the gift of fortune; goodness of disposition is the gift of nature. I prefer much rather to be called good than fortunate.

## EVIL HABITS.

Evil habits soil a fine dress more than mud; good manners, by their deeds, easily set off a lowly garb.

## GOOD WINE REQUIRES NO BUSH.

To unsaleable wares we must try to entice the buyer; good wares easily find a purchaser, although they be hid in a corner.

## A TARDY FRIEND.

Nothing is more annoying than a tardy friend.

## YOU ARE AS SLOW AS A SNAIL.

You have surpassed a snail in slowness.

## A GUIDE.

The man who does not know his way to the sea, should always take a river for his guide.

## TO DO GOOD TO THE BAD.

To do good to the bad is a danger just as great as to do bad to the good. If thou doest good to the bad, the benefit is lost.

## RICH MEN.

But such is the disposition of all those rich people of ours: serve them, their thanks are lighter than a feather; offend them, their vengeance falls like lead.

## ILL GOT, ILL SPENT.

For what is ill got is ill spent.

## GOD.

Great Jove! who dost preserve and guard mankind, by whom we live and breathe this vital air, on whom depends the hope of human life, grant this day to be prosperous to my fortunes.

## THE GREATEST FAULT OF WOMEN.

Many are the faults of women; but of the many, this one is the greatest, to please themselves too much and to give their attention too little to pleasing the men.

## THE UNGRATEFUL.

Thou lovest nothing at all, when thou art in love with one, who does not return it.

## DISGRACE ADDED TO POVERTY.

If [disgrace be added to poverty, poverty must be more unendurable, our character more frail.

## SLANDER.

For enemies carry about slander not in the form in which it took its rise.

## DISGRACE.

Disgrace is immortal, and lives when one would think it dead.

## ATTENTION.

If thou attendest to any matter with steadiness or with good management, it usually succeeds to thy satisfaction.

## THE GODS.

The man to whom the gods are propitious, they throw some profit in his way.

## EXPERIENCE.

It is sweeter to gain wisdom from other's woes, than others should learn from ours.

## THE WORTHLESS.

For worthless is the man, who knows how to receive a kindness, and knows not how to return it.

## REGISTER OF GOOD AND EVIL DEEDS.

Jove, supreme sovereign of gods and men, scatters us among nations to mark the people's actions, manners, piety, and faith, that each may find reward according to his virtues; those who suborn false witnesses to gain a villanous suit in law, who shuffle off due payments by false swearing, their names written down, we return to Jove: each day he is informed of those that call for vengeance.

Euripides (Fr. Melan. 12) says:—

"A. Do you think that the wicked deeds of men fly on wings up to the gods, there to be written down in the portfolio of Jove, and that Jove looks at them assigning punishment for each? Why, the whole of heaven would not be able to contain the sins of mankind, so numerous are they, nor would he be able to read and affix the penalty to each; but vengeance dwells very close to us, if we will only look. B. O woman, the gods inflict punishment on those whom they hate, since wickedness is not agreeable to them."

## WICKED MEN.

Wicked men fondly imagine that they can appease Jove with gifts and sacrifice, losing both their labor and their money: this is so; because no petition of the perjured is acceptable to him. The good will sooner find pardon from above, in praying to the gods, than he that is wicked.

## OTHERS' MISFORTUNES.

The storied miseries of men's mishaps  
(How sad soe'er relation sets them forth),  
Are far less sharp than those we know and feel  
Ourselves from sore experience.

## UNEXPECTED GOOD.

For I know good oft befalls us when we least expect it: and true it is, that when we trust in hope, we are often disappointed.

## EQUANIMITY.

A well-balanced mind is the best remedy against affliction.

## THE GODS MAKE SPORT OF MEN.

In wondrous ways the gods make sport of men, and in wondrous fashions they send dreams in sleep.

## UNEXPECTED GOOD.

For I know that much good befalls many contrary to expectation.

## THE SLOTHFUL.

Most worthless is the man that is slothful, and most detestably do I hate that kind of man. It behoves him to be vigilant who wishes to do his duty in good time.

## THE SEA.

The sea is assuredly common to all.

## WHEN A WOMAN'S GOOD DISPOSITIONS ARE DISCOVERED.

When is it best discerned a woman has good dispositions? When she, who has the power of doing ill, refrains from doing it.

## THE BUSY-BODY.

For the busy-body is ever ill-natured.

## PRIDE.

High airs befit prosperous fortune.

## PROSPERITY.

According as men thrive, their friends are true; if their affairs go to wreck, their friends sink with them. Fortune finds friends.

## EVIL MANNERS.

Evil manners, like well-watered plants, have shot up in abundance.

## EVIL KNOWN IS BEST.

Keep what you've got: the evil that we know is best.

Euripides (Fr. Antiop. 7) says:—

"I feel what I suffer, and that is no small evil: for not to feel that you are ill has some pleasure: ignorance of misfortunes has some advantage."

## THE GOOD OUGHT TO KEEP SUSPICION FROM THEMSELVES.

It becomes all good men and women to be on their guard, and keep even the suspicion of guilt away.

## FRIENDS.

There are, I know are friends; there are, I think so; there are, whose dispositions and minds I cannot know, or whether to enrol them among my friends or foes. But you I hold of all my fast friends the most steadfast.

## BUSY-BODIES.

In truth there is nothing more foolish or more stupid, nothing more lying, or indeed more tattling, more self-conceited, or more forsworn, than those men of the city everlastingly gossiping about, whom they call busy-bodies. And I too should rank with them, who have been the swallower of the false tales of those who pretend that they know everything, and yet know nothing. They know, forsooth, your thoughts present and future. They know what the king whispered in the ear of the queen: that which neither is, nor is likely to be, do these fellows know.

## LOVE.

Love gives bitters enough to create disgust: love shuns the bustle of the bar, drives off relations, and drives himself away from his own contemplation. There is no man who would woo him as his friend: in a thousand ways is love to be held a stranger, to be kept at a distance, and wholly abstained from. For he, who plunges into love perishes more dreadfully than if he leapt from a rock. Love, get thou gone, then: I divorce thee from me, and utterly repudiate thee. Love, never be thou friend of mine. Go, torture those that are bound to thee. I am determined henceforth to apply my mind to my advancement in life, though in that the toil be great. Good men wish these things for themselves, gain, credit, honor, glory, and esteem: these are the reward of the upright. It is my choice, then, to herd with the upright rather than with the deceitful spreader of lies.

Shakespeare has a somewhat similar passage in "Romeo and Juliet" (act i. sc. 1):—

"But all so soon as the all-cheering sun  
Should in the further East begin to draw  
The shady curtains from Aurora's bed,  
Away from light steals home my heavy son,  
And private in his chamber pens himself;  
Shuts up his windows, locks fair daylight out,  
And makes himself an artificial night."

## BAD AND ENVIOUS MEN.

I know what the manners of this age are. The bad would fain corrupt the good and make them like themselves: our evil manners confound, disorder everything. The greedy, the envious, turn what is sacred to profane, the public good to private interest.

## PASSIONS.

If you have vanquished your inclination and not been vanquished by it, you have reason to rejoice.

## THE UPRIGHT.

He is upright who does not repent that he is upright; he who seeks only self-gratification is not the upright man, nor is he really honest: the man who thinks but meanly of himself, shows that there is a just and honest nature in him.

## WHAT IS YOURS IS MINE.

For what is yours is mine, and mine is yours.

## BE NOT OVER-GENEROUS.

I warn you before hand, that you have compassion on others in such a way that others may not have cause to have compassion on you.

## THE WISE MAN.

A wise man, in truth, is the maker of his own fortune, and unless he be a bungling workman, little can befall him which he would wish to change.

Euripides (Fr. Incert. 72) says:—

"I hate the wise man who is not wise for himself."

## EAT ONE'S CAKE AND HAVE IT.

You cannot eat your cake and have it too, unless you think your money is immortal. Too late and unwisely—a caution that should have been used before—after he has eaten up his substance, he reckons the cost.

## BEST WISHES.

Best wishes! What avails that phrase, unless Best services attend them.

## NO ONE OUGHT TO BE BASHFUL AT TABLE.

At table no one should be bashful.

## WILD OATS.

Besides that, when elsewhere the harvest of wheat is most abundant, there it comes up less by one-fourth than what you have sowed. There methinks it were a proper place for men to sow their wild oats where they would not spring up.

## LOVE.

It is with love as with a stone whirled from a balista; nothing is so swift or that flies so directly: it makes the manners of men both foolish and froward. What you would persuade him to, he likes not, and embraces that from which you would dissuade him. What there is lack of, that will he covet; when it is in his power, he will have none of it. Whoso bids him to avoid a thing, invites him to it; he interdicts, who recommends it. It is the height of madness ever to take up your abode with love.

## RELATIONS.

Never will he be respected by others who makes himself despised by his own relatives.

## THE POOR.

'Tis worthy of the gods to have respect  
Unto the poor.

## ABSENT FRIEND.

You should not speak ill of an absent friend.

## THE BELL.

The bell doth never clink of itself; unless it is handled and moved, it is dumb.

## LENDERS.

What you lend is lost; when you ask for it back, you may find a friend made an enemy by your kindness. If you begin to press him further, you have the choice of two things—either to lose your loan or lose your friend.

Axionicus (Fr. Com. Gr. p. 772. M.) says:—

"When a good man lends money to the wicked, he receives grief for interest."

## COAT NEARER THAN CLOAK.

My coat,

Dear sir, is nearer to me than my cloak.

This is the common proverb:—

"Charity begins at home."

And in the Greek proverb (Athen. ix. 389):—

"The knee is nearer than the calf of the leg."

Shakespeare ("Two Gentlemen of Verona," act ii. sc. 6) says:—

"I to myself am dearer than a friend."

#### NOTE IN OUR OWN EYE.

Because those, who twit others with their faults, should look at home.

#### THE HEART.

Your tongues and talk are steeped in honey and milk; your hearts are steeped in gall and sour vinegar. You give us sugared words.

#### THE VICISSITUDES OF LIFE.

Man's fortune is usually changed at once; life is changeable.

#### WOMAN.

Whenever a woman once begins a fraud, unless she see perfects it, she will find pain and grief and misery. If she begins to do what is right, how soon will she be weary. How few are tired with acting wrong; how very few carry it out, if they have commenced to do anything aright. A woman finds it a much easier task to do an evil than a virtuous deed.

#### SEEING IS BELIEVING.

One eye-witness weighs more than ten hear-says. Those who hear, speak of what they have heard; those who see, know beyond mistake.

#### VALOR.

The valiant profit more their country than the finest, cleverest speakers. Valor once known will soon find eloquence to trumpet forth her praise.

#### ELOQUENCE WITHOUT VALOR.

Without valor an eloquent citizen is like a hired mourner, who praises other people for that which she cannot do herself.

#### ENVY.

For to envy because it goes well with another and goes badly with yourself, is misery. Those who envy, pine in poverty; they who are envied, abound in wealth.

#### TO KICK AGAINST THE PRICKS.

If you thump a goad with your fist, your hands are hurt the most. To vent your rage against her who does not care a straw is folly.

#### THE WEAKEST GOES TO THE WALL.

Why, the weakest always goes to the wall.

#### THE MOUSE.

Consider the little mouse, how wise a creature it is, which never entrusts its life to one hole only; for when it finds one entrance blocked up, it has some other outlet.

#### NO GOOD UNMIXED.

Tell me, was ever good without some little ill? or where you must not endure labor when you wish to enjoy it?

#### OLD AGE IS SECOND CHILDHOOD.

When a man reaches the last stage of life,— "Sans sense, sans taste, sans eyes, sans everything,"—they say that he has grown a child again.

#### EVERYTHING AWRY.

Never, I verily believe, was man so miserable as myself, nor one who had more everlasting crosses. Is it not the fact, that whatever thing I have commenced falls not out as I desire? Some evil fortune comes across me still, destroying my best laid plans.

#### TO BEAT ABOUT THE BUSH.

It is a tiresome way of speaking, when you should dispatch the business, to beat about the bush.

#### A DEFORMED MAN.

Just this: bald-pated, bandy-legged, pot-bellied, Wide-mouth'd, short, blear-eyed, lanthorn-jaw'd, splay-footed.

#### BAD NEIGHBORS.

A bad neighbor brings bad fortune with him.

#### LEARN EXPERIENCE FROM OTHERS.

He gets wisdom in a fortunate way, who gets wisdom at another's expense.

This is the Scotch proverb:—

"Better learn frae your neebor's scathe than frae your ain."

This passage is from the interpolated scene in the "Mercator," supposed to have been written by Hermolaüs Barbarus.

#### LABOR IN YOUTH FOR ENJOYMENT IN OLD AGE.

When thou art young, then, when thy blood flows quickly, is the time to lay up wealth: at length when thou art old, enjoy thyself whilst thou may; that thou livest is then sufficient gain.

#### OPPOSITE PATHS.

If you would hasten in this direction, as you are hastening in that, you would be wiser; this way the wind is prosperous, only tack about. Here is a fair western breeze, and there the south heavy with rain. This spreads a peaceful calm, the other stirs up all the waves. Make towards the land, Charius! Don't you see right opposite? Black clouds and showers are coming on. Look now to the left, how full the heaven is of brightness. Don't you see right opposite?

#### NO TRICKS ON TRAVELLERS.

No, no; no tricks on travellers.

#### MEN OF RANK.

Whene'er men of rank are ill-disposed, their evil disposition stains that rank.

PLINY THE ELDER.

BORN A.D. 23—DIED A.D. 79.

CAIUS PLINIUS SECUNDUS was born at Comum, or, as others think, at Verona, A.D. 23. After being educated at Rome, he went to Germany, A.D. 48, where he served under L. Pomponius Secundus, being appointed to the command of a troop of cavalry. Towards the end of the reign of Nero he was procurator in Spain, where he was A.D. 71, when his brother-in-law died, leaving his son, the younger Pliny, to his guardianship. He returned to Rome in the reign of Vespasian, A.D. 72, when he adopted his nephew. He became the friend of the emperor, and was appointed admiral of the fleet. The circumstances of his death are graphically described in a letter of the younger Pliny to Tacitus (Ep. vi. 16). He was overwhelmed and suffocated by the sulphureous exhalations from the eruption of Vesuvius, A.D. 79, whither he had gone to examine the extraordinary phenomenon.

TO ASSIST MAN IS TO BE A GOD.

For man to assist man, is to be a god; this is the path to eternal glory.

WHAT GOD CANNOT DO ACCORDING TO THE IDEA OF THE ANCIENTS.

One of the chief comforts to man for the imperfection of his nature is, that God cannot do all things. For He cannot give death to Himself, even if He wished, the best thing He has bestowed upon man amidst the many calamities of life; nor yet can He give immortality to man, or recall them to life; nor bring it about that he who has lived, should not have lived, or he who has borne honors, should not have borne them; nor has He any power over the past except that of oblivion.

GOOD FOR MAN THAT THERE IS A BELIEF IN GOD.

It is advantageous that the gods should be believed to attend to the affairs of man, and the punishment for evil deeds, though sometimes late, is never fruitless.

MAN RETURNS TO THE EARTH.

The earth receives us at our birth, nourishes and always continues to support us during our life, embracing us at last in her bosom.

So Genesis (iii. 19):—

"In the sweat of thy face shalt thou eat thy bread, till thou return unto the ground."

NATURE A PARENT OR STEPMOTHER TO MAN.

So that it is not possible to determine whether (Nature) is a kind parent or harsh stepmother to man.

MAN PRONE TO TEARS.

No other of so many animals is more prone to tears.

A Greek proverb quoted by Eustathius (II. i. 349) says:—

"The good are prone to tears."

Shakespeare ("Much Ado about Nothing," act i. sc. 1) says:—

"Leonato. Did he break out into tears?

Messenger. In great measure.

Leonato. A kind overflow of kindness: there are no faces truer than those that are so washed."

MAN IS THE ONLY ANIMAL THAT FIGHTS WITH HIS LIKE.

Other animals live affectionately with their like; we see them crowd together and stand against those that are dissimilar; fierce lions do not fight with each other; serpents do not attack serpents, nor do the wild monsters of the deep rage against their like. But, by Hercules, very many calamities arise to man from his fellow-man.

THE MIGHTY POWER OF NATURE.

The power and majesty of the nature of things fail to receive credit at all times, if one merely looks at its parts and do not embrace the vast whole in our conceptions.

NO ONE IS WISE AT ALL TIMES.

No one is wise at all times.

BLESSINGS OF LIFE NOT EQUAL TO ITS ILLS.

The blessings of life are not equal to its ills, though the number of the two may be equal; nor can any pleasure compensate for the least pain.

But Menander (884) says:—

"In everything you will find annoyances, but you ought to consider whether the advantages do not predominate."

NOTHING BETTER THAN A SHORT LIFE.

Nature has given to man nothing of more value than shortness of life.

AN OLD HEAD ON YOUNG SHOULDERS.

That an old head on young shoulders was the sign of premature death.

MAN IS NOT IMMORTAL.

His last day places man in the same state as he was before he was born: nor after death has the body or soul any more feeling than they had before birth.

THE BRAIN.

Men have the brains as a kind of citadel of the senses: here is what guides the thinking principle.

MAN DESIROUS OF NOVELTY.

Man is by nature fond of novelty.

A MAN'S OWN.

His own pleases each, and wherever we go the same story is told.

CHANCE IS A SECOND MASTER.

Chance is a second master.

A MASTER'S EYE.

Our ancestors used to say that the eye of the master was the best manure for the field.

## WISDOM OVERSHADOWED BY WINE.

It has passed into a proverb, that wisdom is overshadowed by wine.

## PLINY THE YOUNGER.

BORN A.D. 61.

C. PLINIUS CÆCILIUS SECUNDUS was the son of C. Cæcilius and Plinia, the sister of C. Plinius, the author of the "Natural History." He was born at Comum on Lake Larius, and was educated at Rome under the care of his uncle, who adopted him after the death of his father. He filled many offices in succession, was prætor A.D. 93, and consul A.D. 100. During the reign of Trajan he was proconsul of Asia, and it was then that he consulted the emperor respecting the punishment of the Christians. It is found in the tenth book (Ep. 97), with the emperor's answer (Ep. 98). Nothing is known as to the time of his death.

## LITERARY STUDIES.

Are you enjoying the pleasures of literary study in that calm and rich retreat of yours? That should be the employment of your idle as well as serious moments; that should be at once your business and amusement; on that should be bestowed your waking as well as sleeping thoughts. Create and bring forth something which shall be really and forever your own; all your other possessions will pass from you to some other heir; this alone, if once yours, will remain yours forever.

Thomas Hood says:—

"Experience enables me to depone to the comfort and blessing that literature can prove in seasons of sickness and sorrow;—how powerfully intellectual pursuits can help in keeping the head from crazing and the heart from breaking."

## FEAR OF STRONGER EFFECT THAN LOVE.

He is feared by many, a feeling which is generally stronger than love.

## POPULARITY OF THE BAD.

The popularity of the bad is as little to be depended on as he is himself.

## REWARD OF VIRTUE.

Besides, I am convinced how much more noble it is to place the reward of good conduct in the silent approbation of one's own breast, than in the applause of the world. Fame ought to be the consequence, not the motive of our actions; and though it should not attend the worthy deed, yet it is by no means the less meritorious for not having received the applause it deserves.

Gay (Epist. iv.) says:—

"Why to true merit should they have regard?  
They know that virtue is its own reward."

## CENSORIOUSNESS.

For the disposition of men is that, if they are not able to obliterate an action, they find fault

with its vanity. Thus, whether you perform what might be passed over without notice, or draw attention to your own praiseworthy deeds, in either way you incur blame.

Addison says:—

"Censure, says an ingenious author, is the tax a man pays to the public for being eminent. It is a folly for an eminent man to think of escaping it and a weakness to be affected by it. All the illustrious persons of antiquity, and, indeed, of every age of the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph."

## SOLITUDE.

I converse only with myself and books. Honest and guileless life! sweet and honorable repose, more perhaps to be desired than any kind of employment. Thou sea and shore, solemn and solitary scene for contemplation, with how many noble thoughts hast thou inspired me!

Milton ("Paradise Lost," ix. l. 250) says:—

"Solitude sometimes is best society,  
And short retirement urges sweet return."

Byron ("Childe Harold," cant. iv. st. 178) says:—

"There is a pleasure in the pathless woods,  
There is a rapture on the lonely shore,  
There is society where none intrudes,  
By the deep sea, and music in its roar."

Sir P. Sidney ("Arcadia," b. 1) says:—

"They are never alone that are accompanied with noble thoughts."

## DOUBT.

Though you may think it more safe to pursue this maxim, to which every prudent man attends, never do anything concerning the wisdom of which you are in doubt.

## CONSCIENCE.

Such is his greatness of mind that he placed no part of his happiness in vain-glory, but referred everything to the secret approbation of his conscience, seeking the reward of his good conduct not from popular applause, but from the simple feeling of having acted virtuously.

Antiphanes (Fr. Com. Gr. p. 566, M.) says:—

"For to be conscious of no crime during one's life is a great pleasure."

Shakespeare ("Henry VIII.," act iii. sc. 2) says:—

"I feel within me  
A peace above all earthly dignities,  
A still and quiet conscience."

## A DEAR BARGAIN.

For a dear bargain is always annoying, particularly on this account, that it is a reflection on the judgment of the buyer.

## DEATH.

He died full of years and of honors, equally illustrious by those he refused as by those he accepted.

## THE LIVING VOICE.

Besides, as is usually the case, we are much more affected by the words which we hear, for



though what you read in books may be more pointed, yet there is something in the voice, the look, the carriage, and even the gesture of the speaker, that makes a deeper impression upon the mind.

#### INVITATIONS TO DINNER.

I receive all my guests with equal honor. For they are invited to supper, and not to be labelled according to rank. I make every man on a level with myself whom I admit to my table.

#### PUBLIC STATUES MEMORIALS OF GLORY.

For if our grief is alleviated by gazing on the pictures of departed friends in our houses, how much more pleasure is there in looking on those public representations of them, which are memorials not only of their air and countenance, but of the honor and esteem with which they were regarded by their fellow-citizens.

#### FRAILITY OF HUMAN MONUMENTS.

Recollect how fleeting are all human things, and that there is nothing so likely to hand down your name as a poem: all other monuments are frail and fading, passing away as quickly as the men whose memory they pretend to perpetuate.

#### THE RIGHT OF A QUESTION CANNOT BE DISCERNED IN A CROWDED MEETING.

The real gist of the question can only be clearly seen when you are separated from the clamors of a confused meeting.

#### VOTES.

The majority were swayed the other way; for votes go by numbers and not weight, nor can it be otherwise in such public assemblies where nothing is more unequal than that equality which prevails in them; for, though every individual has the same right of suffrage, every individual has not the same strength of judgment to direct it.

#### AN OBJECT IN POSSESSION.

An object in possession seldom retains the same charms which it had when it was longed for.

#### A STORY.

Give me a penny, and I will tell you a story worth gold.

#### LIFE OF MAN.

The life of man contains mysterious depths and skeleton closets.

Dickens says:—

"There are chords in the human heart—strange varying strings—which are only struck by accident; which will remain mute and senseless to appeals the most passionate and earnest, and respond at last to the slightest casual touch. In the most insensible or childish minds, there is some train of reflection, which art can seldom lead, or skill assist, but which will reveal itself, as great truths have done, by chance, and when the discoverer has the plainest and simplest end in view."

#### FAVOR REFUSED CANCELS ALL YOU HAVE CONFERRED.

For however often a man may receive an obli-

gation from you, if you refuse a request, all former favors are effaced by this one denial.

#### SENSE OF INJURY.

A strong sense of injury often gives point to the expression of our feelings.

#### THE BALLOT.

The elections have been lately carried on with excessive corruption, they have had recourse to the ballot, no doubt in the meanwhile a remedy, for it was new and suddenly adopted. Still I am afraid lest in process of time it should introduce new inconveniences; for there is danger lest shameless conduct should creep in under the cover of secret voting. For how few are there who preserve the same delicacy of conduct in secret as when exposed to the view of the world? The truth is, that many more men pay regard to the opinion of the world than to conscience.

#### MODESTY.

Modesty weakens the exertions of genius, while effrontery gives strength to the wrong-headed.

Johnson says:—

"Modesty in a man is never to be allowed as a good quality but a weakness, if it suppresses his virtue, and hides it from the world when he has at the same time a mind to exert himself."

#### GENIUS THE GIFT OF HEAVEN.

But it is no doubt true that honors bestowed by man may be conferred on me and many others, whereas genius, which is the gift alone of heaven, is both difficult to attain and even too much to hope for.

Dryden ("To Congreve on the Double Dealer") says:—

"Time, Place, and Action may with pains be wrought,  
But genius must be born; and never can be taught."

#### MEN FOND OF PRAISE EVEN FROM INFERIORS.

Those who are excited by a desire of fame, are fond of praise and flattery, though it comes from their inferiors.

#### A WIDESPREAD REPUTATION.

For I know not how it is but men are generally more pleased with a widespread than a great reputation.

#### DISEASES IN THE STATE.

It is in the body politic, as in the natural, those disorders are most dangerous that flow from the head.

#### TO NAME THE MAN.

After I have named the man, I need say no more.

#### TIME.

If you compute the time in which those revolutions have happened, it is but a few years; if you number the incidents, it seems an age; and it is a lesson that will teach us to check both our despair

and our presumption, when we observe such a variety of events rapidly revolving in so narrow a circle.

Shakespeare ("As You Like It," act iii. sc. 2) says:—

"Time travels in divers paces with divers persons. He ambles with a priest that lacks Latin, and a rich man that hath not the gout; for the one sleeps easily because he cannot study; and the other lives merrily, because he feels no pain: the one lacking the burden of lean and wasteful learning; the other knowing no burden of heavy tedious penury. These Time ambles withal. He trots hard with a young maid, between the contract of her marriage and the day it is solemnized; if the interim be but a se'nnight. Time's pace is so hard that it seems the length of seven years. He gallops with a thief to the gallows; for though he goes as softly as foot can fall, he thinks himself too soon there. He stays still with lawyers in the vacation; for they sleep between term and term, and then they perceive not how Time moves."

Euripides (Fr. Antiope. 41) says:—

"Alas, alas, how many are the varieties and forms of the miseries of mankind; one could not reach the end of them."

#### DEATH.

Death is ever, in my opinion, bitter and premature to those who are engaged on some immortal work. For those who live from day to day immersed in pleasure, finish with each day the whole purpose of their existence; while those who look forward to posterity, and endeavor by their exertions to hand down their name to future generations, to such death is always premature, as it ever carries them off from the midst of some unfinished design.

Epictetus (iii. 10) speaks in a different strain:—

"At what employment would you have death find you? For my part, I would have it in some humane, beneficent, public-spirited, noble action. But if I cannot be found doing any such great things, yet at least I would be doing what I cannot be restrained from, what is given me to do—correcting myself, improving that faculty which makes use of the phenomena of existence to produce tranquillity, and render to the several relations of life their due; and if I am so fortunate, advancing still further in the security of judging right. If death overtakes me in such a situation, it is enough for me if I can stretch out my hands to God and say, 'The opportunities I have received from Thee of comprehending and obeying Thy administration I have not neglected. As far as in me lay, I have not dishonored Thee. See how I have used my perceptions; how my convictions. Have I at any time found fault with thee? Have I been discontented with Thy dispensations, or wished them otherwise? Have I transgressed the relations of life? I thank Thee that thou hast brought me into being. I am satisfied with the time I have enjoyed the things thou hast given me. Receive them back again, and distribute them as thou wilt. For they were all Thine and thou gavest them me.'"

#### THE LIVING VOICE.

For the sense of the speaker is determined by the countenance, the gesture, and even the tone of the voice; whereas a letter, being destitute of these advantages, is more liable to the malignant construction of those who are inclined to misinterpret its meaning.

Shakespeare ("Coriolanus," act iii. sc. 2) says:—

"For in such business  
Action is eloquence, and the eyes of the ignorant  
More learned than their ears."

#### HISTORY.

It appears to me a noble employment to rescue from oblivion those who deserve to be eternally

remembered, and by extending the reputation of others, to advance at the same time our own.

#### LOVE OF FAME.

Nothing, I allow, excites me so much as the desire of having my name handed down to posterity; a passion highly worthy of the human breast, especially of his who, not being conscious of any crime, fears not to be known to future generations.

So Milton ("Lycidas," l. 70):—

"Fame is the spur that the clear spirit doth raise."

#### ORATORY AND POETRY.

Oratory and poetry are of little value, unless they reach the highest perfection; but history, in whatever way it may be executed, is a source of pleasure.

#### LIBERALITY.

Generosity, when once she is set forward, knows not how to stop, and the more familiar we are with the lovely form, the more enamoured we become of her charms.

Shakespeare ("Antony and Cleopatra," act v. sc. 2) says:—

"For his bounty.  
There is no winter in't; an autumn 'twas,  
That grew the more by reaping."

#### GRIEF.

For a fresh wound shrinks from the hand of the surgeon, then gradually submits to and even calls for it; so a mind under the first impression of a misfortune shuns and rejects all comfort, but at length, if touched with tenderness, calmly and willingly resigns itself.

#### ELOQUENCE AND LOQUACITY.

Eloquence is indeed the talent of very few, but that faculty which Candidus calls loquacity is common to numbers, and generally attends impudence.

Samuel Bishop says:—

"On Folly's lips eternal tattlings dwell:  
Wisdom speaks little, but that little well."

#### ACTION RIGHT OR WRONG ACCORDING TO SUCCESS.

It is the usual custom of the world (though a very unequitable rule of estimation) to pronounce an action to be either right or wrong, as it is attended with good or ill success; and accordingly you shall hear the very same conduct attributed to zeal or folly, to liberty or licentiousness, as the event happens to prove.

#### OPPORTUNITY AND FRIENDS REQUIRED FOR RISING IN THE WORLD.

For no man possesses so commanding a genius as to be able at once to merge from obscurity unless some subject present itself and an opportunity when he can display his talents, with a friend to promote his advancement.

#### HUMAN ACTIONS.

How much does the reputation of human actions depend upon the position of those who perform

them! For the very same acts, according as they proceed from a person of high or low rank, are either much extolled or left unnoticed.

PROSPERITY.

Time passes more speedily in proportion as it is happy.

THE OPINION OF THE MULTITUDE.

The reason, I believe, is that there is a large collective wisdom in a multitude; though individually their judgment may be of little weight, united it becomes of great importance.

PUBLIC INTEREST.

But the interest of the public ought always to supersede every private consideration, as what is eternal is to be preferred to what is mortal; and a man of true generosity will study in what manner to render his benefaction most advantageous, rather than how he may bestow it with least expense.

MODESTY.

How many of the learned are concealed from view by modesty, or an unwillingness to have their name brought before the public. Yet, when we are going to speak or recite our works in crowded assemblies, it is the judgment only of those who possess ostentatious talents of whom we stand in awe: whereas we ought rather to reverse the decisions of those who form their opinions of works of genius in their closets, undisturbed by the noise of public assemblies.

COUNTRY GENTLEMEN.

In short, his conversation has increased my solicitude concerning my works, and taught me to reverse the judgment of these studious country gentlemen, as much as that of more known and distinguished literati. Let me persuade you to consider them in the same light; for, believe me, upon a careful observation you will often find in the literary as well as military world, most powerful abilities concealed under a rustic garb.

SICKNESS.

When a man is laboring under the pain of any distemper, it is then that he recollects there are gods, and that he himself is but a man: no mortal is then the object of his envy, his admiration, or his contempt, and having no malice to gratify, the tales of slander excite not his attention.

HISTORY.

History ought to be guided by truth; and worthy actions require nothing more.

EQUITY.

I hold it particularly worthy of a man of honor to be governed by the principles of strict equity in his domestic as well as public conduct; in small, as in great affairs; in his own concerns, as well as in those of others: and if every deviation from rectitude is equally criminal, every approach to it must be equally laudable.

FOREBODING OF EVIL.

For there is very little difference between the enduring and fearing a danger, except this much, indeed, that there are some bounds to the feeling but none to the apprehending of it. For you can suffer only as much as you have actually suffered, but you may apprehend all that may possibly happen.

A WILL.

It is a mistaken maxim too generally advanced, that a man's will is a kind of mirror wherein one may clearly discern his genuine character.

THINGS NEAR AT HAND OVERLOOKED.

Those works of art or nature which are usually the motives of our travels, are often overlooked and neglected if they happen to lie within our reach; whether it be that we are naturally less inquisitive concerning those things which are near us, while our curiosity is excited by remote objects; or because the easiness of gratifying a desire is always sure to damp it; or, perhaps, that we defer from time to time viewing, whilst we have an opportunity of seeing whatever we please.

FORGIVENESS.

The highest of characters, in my estimation, is his, who is as ready to pardon the moral errors of mankind, as if he were every day guilty of some himself; and at the same time as cautious of committing a fault as if he never forgave one.

So Ephesians iv. 32:—

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

AFFECTION.

Ill, believe me, is power proved by insult; ill can terror command veneration, and far more efficacious is affection in obtaining one's purpose than fear. For terror operates no longer than its object is present, but love produces its effects when the object is at a distance, and as absence changes the former into hatred, it raises the latter into respect.

Milton ("Paradise Lost," l. 523) says to the same effect:—

"Who overcomes

By force, hath overcome but half his foes."

LIBERTY AND GOVERNMENT.

For, what is more becoming our social nature than well regulated government, or more valuable than liberty? How ignominious, then, must his conduct be, who turns the first into anarchy and the last into slavery?

HAPPINESS.

Mankind differ in their notions of supreme happiness; but in my opinion he truly possesses it who lives in the conscious anticipation of honest fame, and the glorious figure he shall make in the eyes of posterity.

EQUALITY.

However, I cannot forbear adding a caution to

my praise and recommending it to you, to conduct yourself in such a manner as to preserve the proper distinction of rank and dignity. For to level and confound the different orders of society is far from producing an equality among mankind; it is, in fact, the most unequal thing imaginable.

#### SUMMER FRIENDS.

Far different from those who love, or rather, I should more properly say, who counterfeit love to none but the living. Nor indeed even that any longer than they are the favorites of fortune: for the unhappy are no more the object of their remembrance than the dead.

G. Herbert ("The Answer") :—

"Like summer friends,  
Flies of estates and summershine."

#### DELIBERATION.

Experience having taught me never to advise with a person concerning that which we have already determined, where he has a right to expect that one shall be decided by his judgment.

#### A MEMORIAL STONE.

The erection of a monument is useless: the remembrance of us will last, if we have deserved it by our lives.

#### INQUISITIVENESS.

Nothing raises the inquisitive disposition of mankind so much as to defer its gratification.

#### MEDIOCRITY.

As it is better to excel in any single art than to arrive only at mediocrity in several, so a moderate skill in several is to be preferred where one cannot attain to perfection in any.

#### TRUE BENEFICENCE.

The first and fundamental principle of genuine beneficence is to be contented with one's own; and after that to cherish and embrace all the most indigent of every kind in one comprehensive circle of general benevolence.

#### AVARICE.

The lust of avarice has so totally seized upon mankind, that their wealth seems rather to possess them, than they to possess their wealth.

#### THE LONGEST DAY COMES TO AN END.

The longest day soon comes to an end.

#### THE LIFE OF A PRINCE.

The life of a prince is a calling of other men's lives to an account.

#### INNOCENCE.

I observe that the gods themselves are propitiated not so much by prayers as by innocence and sanctity of life; and that those are regarded with more favor who bring into their temples a pure

and chaste mind, than the man who repeats a prepared prayer.

So Matthew xv. 8:—

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."

#### VICISSITUDES.

Such is the changeful condition of mankind, that adversity arises from prosperity, and prosperity from adversity. God hides in obscurity the causes of both, and frequently the reasons of the good and evil that befalls man lies concealed under both.

Simonides of Ceos (Fr. 29, S.) thus speaks of life:—

"There is no evil that may not be expected by men: in a short time God turns all things upside down."

So 1 Corinthians ii. 7:—

"We speak the hidden wisdom of God."

#### PROSPERITY AND ADVERSITY.

Prosperity tries the fortunate, adversity the great.

Antiphanes (Fr. Com. Gr. p. 569, M.) says:—

"Riches are what test a man's character."

#### POWER OF DECEIVING.

No one has been able to deceive the whole world, nor has the whole world ever deceived any one.

### PROPERTIUS.

BORN PROBABLY ABOUT B.C. 51—DIED ABOUT B.C. 15.

SEXTUS AURELIUS PROPERTIUS was born, it is supposed, at Hispellum or Assisium, but there are no satisfactory materials for his personal history. He is believed to have been deprived of his paternal property during the civil wars, and then was thrown upon his wits for a livelihood, becoming "the man of wit and pleasure about town." He was patronized by Mæcenas, and this is probably all that can be said with certainty respecting him.

#### WHAT IS EFFECTIVE IN LOVE.

So much do prayers and generous deeds avail in love.

#### TRUE LOVE.

True love yields not to high rank.

#### GRIEF IS THE CAUSE OF LOVE ELEGIES.

I do not write so much from the impulse of genius as to soothe the cares of love, and to bewail life's unabating woe.

Petrarch seems to have had this passage in view (Sonn. 252):—

"Assuredly all my desire at that time was to relieve my heart in some way, not to acquire fame. I sought to weep, not honor from my grief."

THOU SEEKEST WATER AMIDST WATER.

Thou madly seekest water in the midst of the river.

This is the Greek proverb:—

"In the sea thou seekest water."

LOVE ENJOYS THE TEAR.

Love enjoys the falling tear.

Thus Tasso, in his "Amyntas" (i. 2) says beautifully:—

"The lamb feeds on the herbage, the wolf on the lamb; but sad love feeds on tears, nor is ever satisfied."

CYNTHIA, MY FIRST AND LAST LOVE.

I can neither love another nor depart from her: Cynthia first charmed, and last shall claim my heart.

IMPASSIONED LOVE NEVER ENDS.

Impassioned love passes over the shores even of death.

TIME SPENT WITH OUR LOVE NEVER APPEARS LONG.

Then let us enjoy short-lived pleasures while we may: an age of passion seems but as a day.

EVERY ONE TALKS OF HIS OWN TRADE.

The sailor talks of the winds; the ploughman of his bulls; the soldier counts his wounds; the shepherd his sheep.

BUSINESS.

Let every man employ himself in the business with which he is best acquainted.

THE WEAKEST ANIMAL TURNS ON ITS ASSAILANT.

Not only does the bull attack its enemy with its crooked horns, but even the sheep if injured butts its assailant.

WOMAN EASILY COUNTERFEITS WORDS AND ACTIONS.

It is easy for you to counterfeit words and actions; every woman is adapted for such work. The quicksands are not more easily changed by the wind, nor are the leaves more readily whirled by the winter's blast, than woman veers in her wrath, whether the cause of her excitement be serious or trivial.

BOLDNESS.

But if strength fail, boldness at least will be deserving of praise; in great enterprizes to have even attempted is enough.

LOVE.

Love blinds mankind.

COQUETRY.

Coquetry has always been of advantage to the beautiful.

A QUERULOUS DISPOSITION.

Never-ceasing complaining has caused hatred to many.

THE NATURAL IS LIKED.

Every form is approved, as nature has given it.

THE ABSENT.

Let no one be willing to speak ill of the absent.

CONSTANCY.

My last feeling will be like my fir

A BESETTING SIN IN EVERYTHING CREATED.

Nature has given a besetting sin to everything created.

CONSTANCY IN LOVE.

Love is benefited much by a feeling of confidence and constancy; he who is able to give much, is able also to love many things.

FUTURITY.

But you, O men, are anxious to know the hidden hour of death, and in what way you shall die,—what star is propitious, and what fatal to man.

DEATH.

Beauty is fading, nor is fortune stable; sooner or later death comes to all.

Euripides (Fr. Hypsip. 6) says:—

"There is no one of mortals not subject to grief; he buries his children and begets others; he himself dies and men grieve over him, bearing dust to dust: the life of all must be reaped like the ears of corn: this man lives and this man dies. Why grieve about things which take place according to the laws of nature? For there is nothing to which men must submit by necessity that ought to be regarded as grievous."

Aristophanes (Fr. Com. Gr. I. p. 309, M.) says:—

"For to fear death is great folly; since it is fated to all of us to die."

So Job xv. 5:—

"Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass."

EVERYTHING MAGNIFIED BY DEATH.

Time magnifies everything after death; a man's fame is increased as it passes from mouth to mouth after his burial.

THE POET IMMORTAL.

Fame obtained from the endowments of the mind will never perish; eternal honor awaits the noble.

Shakespeare ("Taming of the Shrew," act iv. sc. 3) says:—

"For 'tis the mind that makes the body rich;  
And as the sun breaks through the darkest clouds,  
So honor peereth in the meanest habit."

RICHES.

O fool, thou shalt carry no riches beyond the grave;

Thou shalt be ferried over naked in Charon's boat.

DEATH AT A SUITABLE MOMENT.

The day of death is best which comes seasonable at a mature day.

## POETRY IN YOUTH.

I am delighted that I cultivated poetry in my early youth, and joined hands with the hands of the Muses.

## MONEY.

O money, thou art the fruitful source of cares; thou leadest us to a premature grave; thou affordest support to the vices of men; the seeds of evil spring up from thee.

## ALL THINGS.

All things are not equally suited to all.

## A MAN'S OWN NATURE.

Every one follows the principles of his own nature.

## LET THIS DAY BE UNCLOUDED.

Let this day be without a cloud; the winds be hushed, and the waves lay aside their threatening appearance.

## THE SAILOR.

The sailor can predict the weather of the approaching night: the soldier has learned to dread the pain of wounds.

## GOLD.

All now worship gold to the neglect of the gods; by gold good faith is banished; justice is sold for gold, the law follows gold, and soon the modest woman will be without the protection of the laws.

## ENJOY YOUR YOUTH.

While thy blood is warm, and thou art without wrinkles, enjoy thyself.

## A GOOD CAUSE IN WAR.

It is the cause that casts down or encourages the soldier; unless it be just, shame unnerves his hands.

## SOMETHING BEYOND THE GRAVE.

There is something beyond the grave; death does not put an end to everything, the dark shade escapes from the consumed pile.

## A ROAD DIFFICULT BUT GLORIOUS.

I am climbing a difficult road, but the glory that attends success gives me strength for the labor.

## THE GATE OF DEATH.

The gloomy door of death is unlocked to the prayers of no one.

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PUBLIUS SYRUS.

FLOURISHED B.C. 45.

PUBLIUS SYRUS, a slave brought to Rome some years before the downfall of the Republic; was

designated Syrus from the country of his birth. Of his personal history nothing is known, except that at the games exhibited by Cæsar, B.C. 45, he challenged all the dramatists of the day to contend with him in improvising upon any given theme, and carried off the palm from every competitor. A compilation of pithy sayings under the title of *Publii Syri Sententiæ*, extending to upwards of a thousand lines in Iambic and Trochaic measures, is now extant. The following are a selection from these sayings.

## A DRUNK MAN.

He who contends with the drunken, injures the absent.

This is the common proverb:—

“He that is drunk is gone from home.”

## A HASTY DECISION.

He who decides hastily, will soon repent of his decision.

“Marry in haste, repent at leisure.”

## SUSPICION.

The losing side is full of suspicion.

Shakespeare (“Henry VI.” Part III. act v. sc. 6) says:—

“Suspicion always haunts the guilty mind;  
The thief doth fear each bush an officer.”

And (“Othello,” act iii. sc. 3):—

“Trifles, light as air,  
Are, to the jealous, confirmations strong  
As proofs of holy writ.”

## DEBTS.

A slight debt produces a debtor; a heavy one an enemy.

## PROPERTY.

That which belongs to another pleases us most; while that which is ours, is more pleasing to others.

## DEBT.

Debt is grievous slavery to the free born.

## LOVE.

To love, and at the same time to be wise, is scarcely granted even to a god.

## A FRIEND.

It is not allowable, even in jest, to injure a friend.

## A FRIEND.

To lose a friend is the greatest of all losses.

## LOVE.

To love is in our power, but not to lay it aside.

## PASSIONS.

The wise man is the master of his passions, the fool is their slave.

THE OLD WOMAN.

When the old crone frolics, she flirts with death.

RELAXATION.

Straining breaks the bow, and relaxation the mind.

A WOMAN.

A woman either loves or hates; she knows no medium.

UNION.

Union gives strength and firmness to the humblest.

A KINDNESS.

Accept a favor and you sell your freedom.

"He that goes a borrowing goes a sorrowing."

THE BENEVOLENT.

The beneficent ever looks out for a reason to confer favors.

TO DIE.

It is to die twice, to die at the will of another.

KINDNESS.

Spontaneous kindness is always most acceptable.

A CONQUEROR.

He conquers twice who conquers himself in victory.

GOOD THINGS.

The continuance of prosperity is prejudicial.

THE GOOD.

He hurts the good who spares the bad.

"He who spares vice wrongs virtue."

MISFORTUNES OF OTHERS.

It is good to see in the misfortunes of others what we should avoid.

DANGER.

He is most safe from danger who, even when safe, is on his guard.

Burke says:—

"Better to be despised for too anxious apprehensions than ruined by too confident a security." "The way to be safe is never to feel secure."

REPENTANCE.

Take care not to begin anything of which you may repent.

"Consideration is the parent of wisdom."

DANGER.

Danger arrives the sooner when it is despised.

"Who looks not before finds himself behind."

LOVER.

You should force a lover to be angry, if you wish her to love.

COMPANION.

A pleasant companion causes you not to perceive the length of the journey.

Shakespeare says:—

"And yet your fair discourse hath been as sugar,  
Making the hard way sweet and delectable."

RELATIONSHIP.

Unity of feelings and affections is the strongest relationship.

PRUDENCE.

You conquer better by prudence than by passion.

THE FORTUNATE.

Even God can scarcely get the better of the fortunate.

REPUTATION.

The gain which is made at the expense of reputation should be set down as a loss.

OPPORTUNITY.

While we are deliberating, the opportunity is often lost.

Young says:—

"Be wise to-day; 'tis madness to defer."

DELIBERATION.

That should be considered long which can be decided but once.

ACCUSATIONS.

We should not lend an easy ear to accusations.

DAYS.

Each succeeding day is the scholar of that which preceded.

WAR.

Preparations for war are to be made for a long time before, that you may more quickly conquer.

PAIN.

The pain of the mind is worse than the pain of the body.

TO FORGET.

It is sometimes expedient to forget what you know.

"The wise man does not hang his knowledge on a hook."

A WOUND.

Even after a wound is healed the scar remains.

DIGNITY.

It is more easy to obtain an accession of dignity, than to acquire it in the first instance.

TRIAL.

He who flies from trial confesses his crime.



## PROSPERITY.

Prosperity is the nurse of passion.

## FAITH.

Trust, like the soul, never returns when it has once gone.

## COUNTEenance.

A pleasing countenance is a silent commendation.

## FORTUNE.

Fortune, when she caresses a man too much, makes him a fool.

## FORTUNE.

Fortune is brittle as glass; at the very time she shines, she is broken.

## PATIENCE.

Patience, when too often outraged, is converted into madness.

Dryden ("Absalom and Ach.," pt. i. l. 1005) says:—  
"Beware the fury of a patient man. It's enough to make a parson swear, or a Quaker kick his mother."

## REMEDIES.

Some remedies are worse than the disease.

Seneca (Med. 435) expresses this idea thus:—  
"God has often found for us remedies worse than the dangers in which we are involved."

## HABIT.

The power of habit is very strong.

## HEIR.

The weeping of an heir is laughter under a mask.

## GLORY.

How difficult, alas! is it to maintain the glory we have inherited.

## PASSION.

A man is beside himself when he is in a passion.

## MAN.

Man has been lent to life, not given over to it.

## THE TIMES.

He who yields to the exigencies of the times, acts wisely.

## HATE.

Take care that no one hate you justly.

## FORGIVE.

Forgive others many things, yourself nothing.

## UNGRATEFUL.

One ungrateful man does an injury to all who are wretched.

## INJURIES.

The best remedies for injuries is to forget them.

Ben Jonson ("Catiline," act iii. sc. 1) says:—

"Where it concerns himself,  
Who's angry at a slander, makes it true."

## KINDNESS.

He confers a kindness twice on a poor man who gives quickly.

## MADMAN.

Every madman thinks all other men mad.

## FAULT.

He who overlooks one fault, invites the commission of another.

## THE JUDGE.

The judge is condemned when the guilty is acquitted.

## MAGNANIMITY.

Magnanimity becomes a great fortune.

## MISCHIEF.

He who wishes to do mischief is never without a reason.

## EMPIRE.

The greatest empire may be lost by the misrule of its governors.

Thus Euripides (Suppl. 190) says:—  
"For it possesses thee as an able ruler, through want of which many cities have perished from lack of a general."

## MALEVOLENT.

The malevolent have secret teeth.

## MASTER.

The master, who dreads his servants, is lower than a servant.

## FORTUNE.

That fortune is most wretched, which is without an enemy.

## TO CONCEAL.

It is miserable to be compelled to conceal what you wish to proclaim.

## DELAY.

Every delay is hateful, but it gives wisdom.

## DEATH.

It is fortunate to die before you call upon death.

## FEAR.

He who is feared by many must fear many.

## NECESSITY.

Necessity imposes law, does not herself receive it.

Simonides of Ceos (Fr. 4, 23, S.) says:—

"Not even the gods contend with necessity."

## HIGH STATION.

No one has arrived at high station without undergoing some hazard.

WICKEDNESS.

Wickedness is its own punishment.

TRUTH.

In excessive altercation truth is lost.

TO PLEASE.

Do not care how many, but whom you please.

GAIN.

There is no gain so certain as that which arises from sparing what you have.

OPPORTUNITY.

A good opportunity is seldom presented, and is easily lost.

LIFE.

O life! long to the miserable, short to the happy!

Apollodorus (Fr. Corn. Gr. p. 1108, M.) says:—

"For to the care-worn and those in grief, every night appears to be long."

WICKEDNESS.

The wickedness of a few brings calamity on all.

GOD.

God looks to pure and not to full hands.

GOOD MAN.

No good man ever became suddenly rich.

FRIENDS.

Admonish your friends secretly, praise them openly.

TO PERISH.

It is a great consolation to perish with all the world.

TO FEAR.

It is foolish to fear what you cannot avoid.

MISER.

The miser is in as much want of that which he has as of that which he has not.

HASTY COUNSELS.

Hasty counsels are quickly followed by repentance.

TO BE KNOWN.

You wish to be known to all; you will know no one.

FLATTERY.

Flattery, which was formerly a vice, is now a custom.

SHIPWRECK.

That man foolishly blames the sea who is a second time shipwrecked.

"If a man deceive me once, shame on him; if he deceive me twice, shame on me."

RANKS.

Unless ranks are observed, the highest place is safe to no one.

TO LIVE.

You should not live one way in private and another in public.

SILENCE.

I regret often that I have spoken, never that I have been silent.

Amphis (Fr. Corn. Gr. 655, M.) says:—

"There is nothing better than silence."

CONVERSATION.

The conversation is the image of the mind. As the man, so is his mode of talking.

HIGHEST.

If you wish to arrive at the highest, begin from the lowest.

QUINTILIAN.

BORN A.D. 40—DIED ABOUT A.D. 118.

MARCUS FABIVS QUINTILIANVS, the most celebrated of Roman rhetoricians, was a native of Calagurris (Calahorra), in the upper valley of the Ebro. Though educated at Rome, he seems to have returned to Spain, as we find him accompanying Galba to Rome A.D. 68. He acquired some reputation at the bar, though he was chiefly distinguished as a teacher of eloquence. Among his pupils were Pliny the younger, and the two grand-nephews of Domitian. By this emperor he was adorned with the insignia of the consulship, and was the first public instructor, who received a regular salary from the imperial exchequer. The great work of Quintilian is a complete system of rhetoric, in twelve books, entitled "*De Institutione Oratoris Libri XII.*," dedicated to his friend Marcellus Victorius.

ORATOR.

Now, according to my definition, no man can be a complete orator unless he is a good man.

GENIVS.

One thing, however, I must premise, that without the assistance of natural capacity, rules and precepts are of no efficacy.

DIVINE ORIGIN OF THE MIND.

As birds are provided by nature with a propensity to fly, horses to run, and wild beasts to be savage so the working and the sagacity of the brain is peculiar to man; and hence it is that his mind is supposed to be of divine original.

THE DULL.

The dull and the indocile are in no other sense

the productions of nature than are monstrous shapes and extraordinary objects, which are very rare.

#### YOUTH TENACIOUS OF WHAT IT IMBIBES.

By nature we are very tenacious of what we imbibe in the dawn of life, in the same manner as new vessels retain the flavor which they first drink in. There is no recovering wool to its native whiteness after it is dyed.

#### SMATTERERS.

For nothing is more nauseous than men who, having just got a smattering in learning, vainly persuade themselves that they are men of knowledge.

#### AN INDULGENT EDUCATION.

That effeminate education, which we call indulgence, destroys all the strength both of mind and body.

#### A FIRST-RATE TEACHER.

Every first-rate teacher rejoices in the number of his pupils, and thinks himself worthy of a larger audience.

#### HANDWRITING.

Men of quality are in the wrong to undervalue, as they often do, the practice of a fair and quick hand in writing; for it is no immaterial accomplishment.

#### THE SCHOOLMASTER.

A master, let him have but a moderate tincture of learning, will for his own credit cherish application and genius, wherever he finds them.

#### AMBITION.

Though ambition in itself is a vice, yet it is often the parent of virtues.

#### MIMICRY.

I have no great opinion of any boy's capacity, whose whole aim is to raise a laugh by his talent of mimicry.

#### PREMATURITY OF GENIUS.

It seldom happens that a premature shoot of genius ever arrives at maturity.

#### A BOY OF GENIUS.

Give me the boy who rouses when he is praised, who profits when he is encouraged, and who cries when he is defeated. Such a boy will be fired by ambition; he will be stung by reproach, and animated by preference: never shall I apprehend any bad consequences from idleness in such a boy.

#### EVIL HABITS.

For evil habits, when they once settle, are more easily broken than mended.

#### SHOULD CHILDREN BE WHIPPED?

I am by no means for whipping boys who are learning—in the first place, because the practice is unseemly and slavish; and in the next place, if the boy's genius is so dull as to be proof against reproach, he will, like a worthless slave, become insensible to blows likewise.

#### CUSTOM.

The common usage of learned men, however, is the surest director of speaking; and language, like money, when it receives the public stamp, ought to have currency.

#### USAGE OF LANGUAGE.

I, therefore, look upon the general practice of the learned to be the usage of language, in like manner as the general practice of the virtuous is to be considered as the usage of life.

#### MUSIC.

For every man, when at work, even by himself, has his own song, however rude it may be, that softens his labor.

R. Gifford's "Contemplation":—

"Verse sweetens toil, however rude the sound;  
All at her work the village maiden sings,  
Nor while she turns the giddy wheel around,  
Revolves the sad vicissitudes of things."

#### THE ILLITERATE.

In short it has become a proverb amongst the Greeks, that the illiterate has no acquaintance with the muses and the graces.

#### THE MIND.

Our minds are like our stomachs; they are whetted by the change of their food, and variety supplies both with fresh appetite.

#### ELOQUENCE.

But give me the reader who figures in his mind the idea of eloquence, all divine as she is, who, with Euripides, gazes upon her all-subduing charms; who seeks not his reward from the venal fee for his voice, but from that reflection, that imagination, that perfection of mind, which time cannot destroy, nor fortune affect.

Fenelon says of Demosthenes:—

"He uses language as a modest man does his coat—as clothing, not as ornament."

#### REASONS FOR SLOTH.

We make a pretext of difficulty for our sloth.

#### EXPERIENCE.

For in almost every art, experience is more serviceable than precepts.

#### TO MAKE THE WORSE APPEAR THE BETTER REASON.

For comic writers charge Socrates with makin the worse appear the better reason.

Milton ("Paradise Lost," il. 113) says:—

"Though his tongue  
Dropt manna, and could make the worse  
Appear the better reason."

#### SPEECH.

God, that all-powerful Creator of nature, and Architect of the world, has impressed man with no character so proper to distinguish him from other animals, as by the faculty of speech.

#### WHAT ART CAN EFFECT.

In short, nature supplies the material, art works upon it. Art can effect nothing without material, yet there is an inherent value in the material, though untouched by the art of man. Perfection of art is superior to the best material.

#### WHAT IS BORN.

Everything comes to an end which has a beginning.

#### A JEST.

Let all malice be removed, and let us never adopt that maxim. Rather to lose our friend than our jest.

#### A LAUGH.

A laugh is too dearly bought, when purchased at the expense of virtue.

#### RIDICULING THE MISERABLE.

For it is unfeeling to ridicule the wretched.

#### WHAT MAKES A MAN ELOQUENT.

It is the heart and mental energy that inspires eloquence.

#### BRILLIANT THOUGHTS IN ORATORY.

Brilliant thoughts are, I consider, as it were, the eyes of eloquence; but I would not that the body were all eyes, lest the other members should lose their proper functions.

#### AN OATH.

To swear, except when it is positively necessary, is unbecoming a man of honor.

So Matthew v. 34-37:—

"But I say unto you, Swear not at all: neither by heaven; for it is God's throne; nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

#### MISERY.

The prosperous can with difficulty form a right idea of misery.

#### WHAT RENDERS A MAN ELOQUENT.

For it is strength and energy that render a man eloquent. As a proof of this, we see that the most gignorant person, when his passions are sufficiently roused, has words at will.

#### A WICKED CONSCIENCE.

For there is nothing so distracted, of such different forms, so cut up and tortured by many and various apprehensions, as a wicked conscience. For while it is contriving the ruin of another, itself is under the torture of uncertainty, anxiety, and dread. Nay, even when it is successful in iniquity, it is tormented with disquiet, remorse, and the expectation of the most dreadful punishments.

#### SEARCH AFTER TRUTH.

While we are searching all things, sometimes we find the truth where we least expected it.

So Isaiah iv. 6:—

"Seek ye the Lord while He may be found, call ye upon Him while He is near."

#### TO DESTROY ONE'S NEIGHBOR.

For it would have been better that man should have been born dumb, nay, void of all reason, rather than that he should employ the gifts of Providence to the destruction of his neighbor.

#### VIRTUE MUST RECEIVE A FINISHING-STROKE FROM LEARNING.

Virtue, though she in some measure receives her beginning from nature, yet gets her finishing excellencies from learning.

#### EASY TO BE VIRTUOUS.

Nature has formed us with honest inclinations, and when we are so inclined, it is so very easy to be virtuous, that, if we seriously reflect, nothing is more astonishing than to see so many wicked.

#### OMNIPRESENCE OF GOD.

Cultivate innocence, and think not that your deeds, because they are concealed, will be unpunished; you have committed them under the canopy of heaven—there is a more powerful witness.

#### DANGER OF SUDDEN CHANGE OF FORTUNE.

Nothing is more dangerous among men than a sudden change of fortune.

#### FEAR OF THE FUTURE.

The fear of the future is worse than the fortune of the present moment.

#### FORBIDDEN PLEASURES.

Things forbidden alone are loved immoderately . . . when they may be enjoyed, they do not excite the desire.

#### SATIETY OF PLEASURE.

Satiety is close on continued pleasures.

#### SALLUST.

BORN B.C. 86—DIED B.C. 34.

C. SALLUSTIUS CRISPUS was born B.C. 86, at Amiternum, in the country of the Sabines. In

B.C. 52 we find him tribune plebis, and two years afterwards he was ejected from the senate by the censors, on account of immoral conduct. However, he seems to have been restored to his rank, as he was prætor in B.C. 47. Next year he accompanied Cæsar in his African war, and was there left governor of Numidia. Here he is accused of having amassed immense riches by the oppression of the people, and many scandalous tales are told respecting him. On returning from Africa he retired into private life, and passed quietly through the troublesome period after Cæsar's death, dying B.C. 34.

#### MIND AND BODY.

Our whole strength resides in the powers of the mind and body; while we are willing to submit to the directions of the former, we are anxious to render the body subservient to our will. The one is common to us with the gods; the other with the lower animals.

#### MIND.

The glory derived from riches and beauty is fleeting and frail: the endowments of the mind form the only illustrious and lasting possession.

Antiphanes (Fr. Com. Gr. p. 570, M.) says:—

"We must have our mind rich: the riches of this world are merely outward show, that veil the real character."

#### FORETHOUGHT.

Before one begins, there is need of forethought, and after we have carefully considered, there is need of speedy execution.

#### MIND.

All the operations of agriculture, navigation, and architecture depend for their success on the endowments of the mind.

#### ACTIVE LIFE.

He and he alone seems to me to have the full enjoyment of his existence, who, in whatever employment he may be engaged, seeks for the reputation arising from some praiseworthy deed, or the exercise of some useful talent. But in the great variety of employments, nature points out different paths to different individuals.

So Wordsworth ("Tintern Revisited"):—

"Our acts our angels are, or good or ill,  
Our fatal shadows that walk by us still."

#### CATILINE.

Greedy of the possessions of others, lavish of his own, eager in his pursuits, fluent enough in language, but possessed of little common sense.

#### MORE BLESSED TO GIVE THAN TO RECEIVE.

The Romans assisted their allies and friends, and acquired friendships by giving rather than receiving kindnesses.

Acts xx. 35:—

"And remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

#### FORTUNE.

But assuredly Fortune rules in all things; she raises to eminence or buries in oblivion everything from caprice rather than from well regulated principle.

#### AMBITION.

Ambition hath made many men hypocrites; to have one thing concealed in the breast, and another ready on the tongue; to estimate friendships and enmities not from their real worth but from motives of private advantage; and to have a fair outside rather than an honest heart.

#### THE GOOD AND THE BAD.

The virtuous and unprincipled are equally anxious for glory, honor, and command; but the one strives to attain them by honorable means, the other aims at the attainment of his object by knavery and deceit, because good arts fail him.

#### PROSPERITY.

The truth is, prosperity unhinges the minds of the wise; much less could they, with their corrupt habits, be expected to refrain from abusing their victory.

#### THE MALEVOLENT.

He was malevolent and cruel, without any views of private advantage, lest his hands should get stiff through want of practice.

#### FRIENDSHIP.

For to have the same predilections and the same aversions, that and that alone is the surest bond of friendship.

#### FORTUNE.

Behold that, that liberty, for which you have so often panted; besides, riches, honor, glory, are placed before your eyes. Fortune hath given every reward to the conquerors.

#### THE POOR.

For always in a state, those who have no resources of their own look with an evil eye on the higher classes of their fellow-citizens; elevate to office those who are the same stamp with themselves; hate old things and desire new; are anxious for change from dislike of their own; are supported by public disturbance without any apprehension for themselves, since poverty is upheld easily without loss.

#### MATTERS OF IMPORTANCE.

All who deliberate on matters of importance, ought to be uninfluenced with feelings of hatred, friendship, anger, or compassion.

#### THE LOW AND THE HIGH.

Those who pass their lives sunk in obscurity, if they have committed any offence through the impulse of passion, few know of it; their reputation and fortune are alike: those, who are in great

command and in an exalted station, have their deeds known to all men. Thus, in the highest condition of life there is the least freedom of action. They ought to show neither partiality nor hatred, but least of all resentment; that in others is called hastiness of temper is in those invested with power styled haughtiness and cruelty.

## DEATH.

Respecting punishment, we may surely say that which the case warrants; in grief and misery death is a reprieve from the sorrows of life, not a punishment; it puts a termination to all the ills of mankind: beyond the grave there is room for neither care nor joy.

Euripides (Fr. Antig. 17) says:—

"For death is the end of troubles to men, for what is better to men than this? For who wounding a rocky cliff with a spear will cause it pain! Who can dishonor the dead if they feel nothing?"

Æschyl. (Fr. Philoct.) says:—

"O Death, thou deliverer, do not slight me coming to thee: for thou alone art the physician of incurable ills: no grief reaches the dead."

## THE GODS.

The aid of the gods is procured not by vows and womanish supplications; all things turn out well by watching, activity, and good counsel. When you have given yourself up to sloth and idleness, it is in vain to implore the gods; they are angry and hostile to you.

## GOODNESS.

He preferred to be good in reality, rather than to seem so.

## THE SLOTHFUL.

The man who is roused neither by glory nor by danger, it is in vain to exhort; terror closes the ears of the mind.

Euripides (Fr. Archel. 8) says:—

"For a young man ought always to be daring: for no slothful man becomes famous; but it is labor that procures glory."

## COWARDS.

For to hope for safety in flight, when you have turned your arms, with which the body is protected, from the enemy, that indeed is folly. In battle the greatest cowards are in greatest danger; boldness is the best defence.

## MIND.

The mind is the leader and director of mankind; when it aims at glory by a virtuous life, it is sufficiently powerful, efficient, and noble; it stands in no need of the assistance of Fortune, since it can neither give nor take away integrity, industry, nor other praiseworthy qualities.

## THE MIND.

Personal beauty, great riches, strength of body, and all other things of this kind, pass away in a short time; but the noble productions of the mind, like the soul itself, are immortal. In fine, as there is a beginning, so there is an end of the advantages

of person and fortune; all things that rise must set, and those that have grown must fade away: the mind is incorruptible, eternal, the governor of the human race, directs and overrules all things, nor is itself under the power of any.

## OPPORTUNITY.

Opportunity leads even moderate men astray from the path of duty by the hope of self-aggrandizement.

## CONCORD.

Neither armies nor treasures are the bulwarks of a kingdom; but friends whom you can neither command by force, nor purchase by gold: they are gained by kind offices, and by the exercise of fidelity. Who ought to be more friendly than a brother to a brother? or what stranger will you find to be faithful, if you be an enemy to your own connections? I indeed deliver to you a kingdom, which is strong, if you are good; weak if you are bad. For a small state increases by concord; the greatest state falls gradually to ruin by dissension.

## ROME.

But after he had left Rome, he is said, often looking back in silence, to have exclaimed, "Ah venal city! destined soon to perish, could it but find a purchaser."

## A GOOD MAN.

It is better for a good man to be overcome by his opponents than to conquer injustice by unconstitutional means.

## A BOASTER.

Impatient of labor and of danger, more ready to boast of their valor than to display it.

## ANCESTORS.

The glory of ancestors sheds a light around posterity; it allows neither their good nor bad qualities to remain in obscurity.

## ANCESTORS.

But proud men are very much mistaken. Their ancestors have left all things which are in their power to them—riches, images, the noble recollection of themselves; they have not left their virtue, nor were they able: it alone can neither be presented as a gift, nor received.

## CHILDREN.

No one has become immortal by sloth, nor has any parent prayed that their children should live forever; but rather that they should lead an honorable and upright life.

## KINGS.

In general the desires of kings, though impetuous, are unstable, and often inconsistent.

## EVERY ONE THE ARTIFICER OF HIS OWN FORTUNE.

Every one is the artificer of his own fortune.

Shakespeare ("Jul. Cæs." act i. sc. 2) says:—

"Men at some time are masters of their fates:  
The fault, dear Brutus, is not in our stars,  
But in ourselves, that we are underlings."

## SENECA.

BORN ABOUT A.D. 1—DIED A.D. 65.

L. ANNÆUS SENECA, son of M. Annæus Seneca, was born at Corduba, and brought to Rome by his parents when he was a child. He was educated at Rome, and acquired distinction at an early age as a pleader of causes, exciting the hatred of Caligula from the ability he displayed in conducting a cause before him. In the first year of the reign of Claudius, A.D. 41, he was ordered to retire in exile to Corsica, where he resided for eight years, being recalled by the influence of Agrippina, A.D. 49. He then obtained the prætorship, and became tutor to the emperor Nero. His pupil did him no credit, but it would be unjust to blame him for the subsequent conduct of Nero. He did not, indeed, make him a good or a wise man; his natural disposition, however, was probably irreclaimable. For some years he was the chief minister of Nero, but, falling into disgrace, he received notice to die, and suffocated himself in a vapor bath, A.D. 65.

## NONE BUT HIMSELF EQUAL TO HIMSELF.

Do you seek a match for the descendant of Alcæus? There is no one but himself.

Louis Theobald ("The Double Falsehood") says:—

"None but himself can be his parallel."

## THE MOB.

The mob more restless than the waves of the sea.

## ENJOY THE PRESENT.

Few enjoy the pleasures of peaceful repose, who consider how swiftly time passes that is never to return. While the fates allow, eat, drink, and be merry. Life hurries forward with rapid step, and the wheel of time rolls on in its ceaseless round.

## MIGHT MAKES RIGHT.

Successful crime is dignified with the name of virtue; the good become the slaves of the impious; might makes right; fear silences the power of the law.

Wordsworth ("Rob Roy's Grave," st. 9):—

"Because the good old rule  
Sufficeth them, the simple plan,  
That they should take who have the power,  
And they should keep who can."

And Sir John Harrington ("Epig." bk. iv. Ep. 8):—

"Treason doth never prosper, what's the reason?  
Why, if it prosper, none dare call it treason."

Belby Porteus ("Death," l. 154):—

"One murder made a villain,  
Millions a hero. Princes were privileged  
To kill, and numbers sanctified the crime."

Young ("Love of Fame," Sat. vii. l. 55):—

"One to destroy is murder by the law;  
And gibbets keep the lifted hand in awe;  
To murder thousands takes a specious name,  
War's glorious art, and gives immortal fame."

## THE MISERABLE EASILY GIVE CREDIT TO FEAR.

The miserable easily give credit to that which they wish. Nay, they are apt to believe that what they fear can never be got rid of. Fear is ever credulous of evil.

## THE PITCHER GOES ONCE TOO OFTEN TO THE WELL.

Adverse fortune seldom spare men of the noblest virtues. No one can with safety expose himself often to dangers. The man who has often escaped is at last caught.

"The pitcher doth not go so often to the well, but it comes home broken at last."

## TO BOAST OF ONE'S PEDIGREE.

He who boasts of his descent, praises what belongs to another.

## SAFETY IN THE SWORD.

The sword is the protection of all.

## SOVEREIGNTY.

When thou occupiest the throne of another, thy power is insecure.

## ENVY OF THOSE IN POWER.

To be able to endure odium, is the first art to be learned by those who aspire to power.

## THE PROUD.

The avenging God follows close on the haughty.

So Psalm v. 5:—

"The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity."

## THE FURY OF WAR.

There is no moderation in arms, nor can the drawn sword easily be stopped or put into the scabbard: war delights in bloodshed.

## DIE RATHER THAN ACT AGAINST THE WILL.

The man who can be forced to act against his will knows not how to die.

## THE ASCENT TO HEAVEN IS NOT EASY.

The ascent to heaven from this earth is not easy.

So Proverbs xv. 24:—

"The way of life is above to the wise, that he may depart from hell beneath."

## MISERY THE LOT OF HUMANITY.

Whenever thou seest a fellow-creature in distress, know that thou seest a human being.



So Luke x. 37:—

"He that showed mercy on him was his neighbor."

THE WRETCHED FATE OF THE GOOD.

O Fortune, that enviest the brave, what unequal rewards thou bestowest on the righteous!

HUMBLE FORTUNE.

In humble fortune there is great repose.

THE FEAR OF WAR.

The fear of war is worse than war itself.

TRUE LOVE.

True love hates delays and does not submit to them.

NO FATE OF LIFE IS LONG.

Man's fate never continues long the same, sorrow and pleasure alternate; pleasure is more brief. A few moments raise the lowest of mankind to the highest pinnacle of honor.

THE POWER OF THE ALMIGHTY.

Every monarch is subject to a mightier power.

REMEMBRANCE OF WHAT WAS DIFFICULT IS PLEASANT.

What was difficult to endure is pleasant to call to remembrance.

THE GUILTY OVERWHELMED BY HIS OWN ACTS.

Man suffers for his deeds: crime finds out its author, and the guilty is overwhelmed by his own acts.

WE ARE DYING FROM THE FIRST MOMENT OF OUR BIRTH.

The first moment which gives us birth begins to take life from us.

THE HEAVY-LADEN.

Let the weary and heavy-laden at length enjoy repose.

ONE CRIME BEGETS ANOTHER.

While one crime is punished, it begets another.

THE ADVANTAGE ENJOYED BY A MONARCH.

This is the highest advantage to be derived by a monarch, that his people is obliged not only to submit to but to praise the deeds of their monarch.

THE HUMBLE OFTEN RECEIVE GREAT PRAISE.

The humble and lowly-born often receive true praise.

THE EXAMPLE OF THE HIGH-BORN.

The king should wish what is honorable, and every one will wish the same.

DESPOTISM.

*Atr.* Wherever a ruler is subject to the law, his power is of precarious tenure.

*Sat.* Nay, rather, where neither modesty nor respect for the law or gods, piety nor faith, hold sway, there power is unstable.

*Atr.* My opinion is, that respect for the gods, piety and faith are merely virtues of men in private stations. Let kings be unshackled in their authority.

A BAD BROTHER NOT TO BE INJURED.

Consider it impious to injure even a bad brother.

So Genesis xiii. 8:—

"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

THE YOUNG EASILY PERVERTED.

The young readily listen to evil counsels; they will practise against you, their father, what you have taught them against their uncle. Crimes have recoiled on those who gave the first lesson.

So Psalm cxvi. 10:—

"Let the wicked fall into their own nets, whilst that I withal escape."

HOW SILENCE IS TAUGHT.

Silence is taught by many misfortunes in life.

A COUNTENANCE BETRAYING FEAR.

A countenance full of fear usually betrays many crimes.

GREAT COUNSELS BETRAYED BY THE COUNTENANCE.

Great counsels betray even the man who is unwilling that his plans should be discovered.

IT IS THE MIND THAT GIVES A KINGDOM.

An honest heart possesses a kingdom.

Percy's "Reliques of English Poetry" (vol. i. p. 307):—

"My mind to me a kingdom is,  
Such perfect joy therein I find,  
As far exceeds all earthly bliss,  
That God and nature hath assign'd.  
Though much I want that most would have,  
Yet still my mind forbids to crave."

RETIREMENT TO BE PREFERRED.

He is a king who is subject to neither fears nor desires. Every one can confer this on himself. Let whosoever chooses walk along the slippery paths of the court, I prefer peaceful repose, and, resigned to the obscurity of a humble life, shall enjoy the pleasures of retirement.

WHO LIVES FOR OTHERS NOT FOR HIMSELF.

Death broods heavily over the man who dies more known to others than to himself.

THE GIVER TO BE LOOKED AT.

While you look at what is given, look also at the giver.

THE POOR ENJOY A SECURE REPAST.

What pleasure it is to stand in the way of no one, to be able to enjoy a secure repast! Crimes do not enter into the cottages of the poor; we may

eat our food with safety on an humble table; poison is quaffed from golden cups. I speak from experience: an obscure life is preferable to one spent in a high station.

Diphilus (Fr. Com. Gr. p. 1092, M.) says:—  
"No one is more fortunate than the poor man: he has no change for the worse to look for."

#### BROTHERLY AFFECTION.

Affection usually returns whence it has been removed, and love that is just repairs its lost strength.

#### CAUTION.

It is too late to be on our guard when we are in the midst of misfortunes.

So Genesis xli. 9:—  
"I do remember my faults this day."

#### AFFECTION.

There is no power greater than true affection.

#### TRUE AFFECTION.

Whomsoever true affection has possessed, it will continue to possess.

#### TO-MORROW.

Nobody has ever found the gods so much his friend that he can promise himself another day.

#### LOVE OF LIFE.

That man must be enamoured of life, who is not willing to die when the world reaches its last day.

#### THE MISERABLE.

This is the peculiarity of the wretched, that they can never believe that happiness will last. Even though good fortune returns, yet they rejoice in fear and trembling.

#### PASSIONS ENCOURAGED BY YIELDING.

He who has fostered the sweet poison of love by fondling it, finds it too late to refuse the yoke which he has of his own accord assumed.

#### PANGS OF A GUILTY CONSCIENCE ARE NEVER AT REST.

What never-ending pain are the pangs of a guilty conscience, a mind o'erburdened with crimes, and fearful of itself? Some may sin without suffering from man, none may do so and feel secure.

Shakespeare ("Henry VI., Part III., act v. sc. 6):—  
"Suspicion always haunts the guilty mind;  
The thief doth fear each bush an officer."

#### WHAT PASSION CAUSES.

Passion forces man to follow the worse course. His mind knowingly leads him to a precipice and again draws back, in vain desiring what is good.

#### THE PROSPEROUS.

Whoever is too proud of his prosperous circumstances and abounds in luxury, is always desirous of what is unusual.

#### THE GREAT IN POWER.

The high in power are often desirous of impossibilities.

#### A REMEDY.

It is some part of a cure to feel a desire to be cured.

#### REPORT.

Report seldom adheres to the truth, favorable to the man who deserves the worst and unfavorable to the good.

#### THE COUNTENANCE BETRAYS THE FEELINGS.

Angry feelings are betrayed by the countenance, though they are concealed.

#### MODES OF DEATH.

How many kinds of death hurry off and gradually destroy mankind—the sea, the sword, and treachery! But say we were not subject to these laws of fate, yet of ourselves we hasten to our life's end, to the dark shades of Styx.

Massinger ("A Very Woman," act v. sc. 4) says:—  
"Death hath a thousand doors to let out life,  
I shall find one."

#### THE ADVANTAGES OF A COUNTRY LIFE.

There is no mode of life more independent and free from vice, following more closely the ancient manners, than that which, abandoning cities, loves the woodlands.

#### THE HAPPY LIFE OF THE LOWLY.

A more undisturbed sleep attends the man who reclines securely on a hard couch.

#### A BAD EXAMPLE.

No wickedness has been without a precedent.

#### A TIMID BEGGAR COURTS A DENIAL.

He who begs timorously courts a refusal.

#### SUCCESSFUL CRIMES.

Success gilds some crimes with an honorable title.

Ben Jonson says:—

"Let them call it mischief;  
When it is past and prosper'd 'twill be virtue."

And Thomson:—

"It is success that colors all in life,  
Success makes fools admir'd, makes villains honest."

"Nation" newspaper:—

"Where crime is crowned, where guilt is glory"

#### LIGHT GRIEFS.

Trifling annoyances find utterance, deeply-felt pangs are dumb.

Spenser in his "Faerie Queen" (l. 7, 41) thus expresses the same idea:—

"'Oh! but,' quoth she, 'great grief will not be told,  
And can more easily be thought than said.'"

And Byron ("The Corsair," cant. iii. st. 22):—

"No words suffice the secret soul to show,  
For truth denies all eloquence to woe."

In the Hesperus (12) of Franz Paul Richter is found the following beautiful paragraph:—

"For those wounds which can be disclosed are not deep: that grief which a man's friendly eye can discover, a soft hand alleviate, is but small; but the woe which a friend must not see, because he cannot take it away—that woe which sometimes rises into our eye in the midst of blessedness, in the form of sudden trickle, which the averted face smothers—this hangs in secret more and more heavily on the heart, and at last breaks it and goes down with it under the healing sod; so are iron balls tied to man, when he dies on the sea, and they sink with him more quickly into his vast grave."

Wilhelm von Humboldt (Lett. ii. 18) has the same idea:—  
"The sorrow which calls for help is not the greatest, nor does it come from the depths of the heart."

Thucydides (vii. 75) in his description of the sorrowful departure of the Athenian forces from Syracuse uses the expressions:—"Having suffered greater sorrows than can be expressed by tears," which is sorrow but resembling what Herodotus (iii. 14) says of the woes of Psammenitus: "Greater woe than tears can express."

This is thus paraphrased by Bode:—

"The sad philosophy of grief,  
Taught in misfortune's school,  
Hails the eye's dew a sweet relief,  
The burning heart to cool.

"For common sorrows tears may flow,  
Like these that stain my cheek;  
But, prince, there is a depth of woe,  
That tears can never speak.

"To see my comrade's cheerless state,  
The friend of happier years,  
I weep—but oh! my children's fate  
Lies all too deep for tears.

"Far in the heart's most secret shrine,  
Those springs of sorrow sleep:  
Who bends 'neath woes as dark as mine  
Must *grieve*—he cannot weep."

Shakespeare describes silent grief forcibly when he says in "Winter's Tale":—

"There is a grief which burns  
Worse than tears drown."

And Ford's "Broken Heart":—

"They are the silent griefs that cut the heart-strings."

Talfourd gives an echo of this in "Ion":—

"They are the silent sorrows that touch nearest."

#### ENORMOUS WICKEDNESS.

What waters of the Don will cleanse me? or what sea of Asoph with its barbarous waters bending over the Black Sea? Not Neptune himself with his multitudinous waters will be able to expiate such wickedness.

#### CRIME.

One crime has to be concealed by another.

#### BEAUTY.

Beauty, a doubtful good to man, the fleeting gift of a short-lived hour, how swiftly dost thou flit away! Not so quickly do the hot rays of summer despoil the fresh meadows of the green with which the late spring has clothed them, when the meridian sun rages at the solstice, and short nights wheel rapidly past, when the pale lilies

languish and the sweet rose droops, not so quickly, I say, as beauty, which beams from tender cheeks, vanishes, from which every day steals some spoil away. Beauty is a fleeting joy; what wise man would place his trust in such a frail toy? Whilst thou mayest, enjoy it. Time, with silent march, will undermine thee, and each succeeding hour is worse than what is past.

Shakespeare in his poem entitled "The Passionate Pilgrim" (st. 11) thus speaks of Beauty:—

"Beauty is but a vain and doubtful good,  
A shining gloss that fadeth suddenly.  
A flower that dies, when first it 'gins to bud,  
A brittle glass that's broken presently.  
A doubtful good, a gloss, a glass, a flower,  
Lost, faded, broken, dead, within an hour."

#### SECRECY.

If you would wish another to keep your secret, first keep it yourself.

#### THE HUMBLE.

Fortune rages less against the lowly, and heaven strikes with gentle hand the humble.

#### THE SWIFTNESS OF TIME.

The swift hour flies on double wings.

#### DEATH AND LIFE.

Any one may take life from man, but no one death: a thousand gates stand open to it.

So 1 Samuel xx. 3:—

"There is but a step between me and death."

#### ENDURE RATHER THAN COMMIT WICKEDNESS.

When it is necessary to deceive or to be deceived by our friends, we should endure rather than commit wickedness.

So Matthew v. 39:—

"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

#### SLAVERY.

To sink from a throne into slavery is misery.

#### WAR.

The fortune of war is always doubtful.

#### A GOVERNMENT HATED.

A government that is hated seldom lasts.

#### FORTUNE.

It is not manly to turn our back on Fortune.

#### THE UNCERTAINTIES OF LIFE.

When the joyful mingled with the sad leaves us in doubt, the uncertain mind, when it desires to know, is overwhelmed with fear.

#### THE AFFLICTED.

He who offers doubtful safety to the afflicted refuses it.

## THE BLIND.

A great part of what is real is concealed from the man, who is blind.

## DESPERATE MISFORTUNES.

Evils that are desperate usually make men safe.

## THE POWER OF SILENCE.

The power of silence is often more injurious to a king and his kingdom than even the use of language.

## MODERATION TO BE SHOWN BY THOSE WHO ASPIRE TO SUPREME POWER.

To the man who aspires to supreme power, it is the wisest policy to show himself enamoured of moderation, and to speak of nothing but the pleasure of quiet retirement. Rest is often assumed by the restless.

## VAIN FEARS.

He, who dreads vain fears, deserves those that are real.

## TERROR IS THE PROPER GUARD OF A KINGDOM.

He, who dreads hatred too much, knows not how to reign. Terror is the proper guard of a kingdom.

## LET BYGONES BE BYGONES.

Leave in concealment what has long been concealed.

## THE TRUTH.

Truth hates any delay in its disclosure.

## EXCESS HAS AN UNSTABLE FOUNDATION.

Everything that exceeds the bounds of moderation has an unstable foundation.

## SUFFERINGS OF MANKIND FROM ON HIGH.

Whatever mankind suffers or does, comes from on high.

## WHAT AWAITS MAN.

Many have reached their fated end, while they are dreading their fate.

## GUILT.

Nobody becomes guilty by fate.

## SORROW.

There is no day without sorrow.

## MODERATION MAKES A THRONE STAND SURE.

We must first learn that whatever the conqueror chooses to do, to that the conquered must submit. No one has long maintained power, if exercised with violence; moderation ensures its continuance; and the higher Fortune has lifted and placed the power of man, the more ought he to conceal his happiness, to dread the turns of chance, ever

fearing that heaven may be too propitious. I have learnt that in a moment the greatest state may be brought low by conquest.

## A CRIME.

He, who does not prevent a crime, when it is in his power, encourages it.

So 1 Timothy v. 20:—

"Them that sin rebuke before all, that others also may fear."

## MERCY SOMETIMES IN GIVING DEATH.

Mercy is often shown in inflicting death.

## A KING.

A king ought to prefer the good of his country to that of his children.

## MORAL FEELINGS.

Man is restrained by moral feelings from doing that against which there may be no legal enactment.

So Matthew v. 8:—

"Blessed are the pure in heart: for they shall see God."

## HOW GREAT POWER OUGHT TO BE USED.

One who possesses great power, ought to use it with gentle hand.

## DOES THE SOUL PERISH WITH THE BODY?

Is it a truth? or fiction binds

Our fearful mind?

That when to earth we bodies give,

Souls yet to live?

That when the wife hath closed with cries

The husband's eyes,

When the last fatal day of light

Hath spoil'd our sight,

And when, to dust and ashes turn'd,

Our bones are urn'd—

Souls stand yet in no need at all

Of funeral,

But that a longer life with pain

They still retain?

Or die we quite? nor aught we have

Survives the grave?

When like to smoke unmix'd with skies

The spirit flies;

And funeral tapers are applied

To the naked side.

As smoke, which springs from fire, is soon

Dispersed and gone;

Or clouds which we but now beheld,

By winds dispell'd;

The spirit, which informs this clay,

So fleets away.

Nothing is after death; and this,

Too, nothing is:

The goal or the extremest space

Of a swift race.

The covetous their hopes forbear;

The sad, their fear.

Ask'st thou, whene'er thou com'st to die,

Where thou shalt lie?

Where lie the unborn? Away, time rakes us,

Then chaos takes us.

Death's individual: like kind  
 To body or mind.  
 Whate'er of Tænarus they sing,  
 And hell's fierce king,  
 How Cerberus still guards the port  
 O' th' Stygian court;  
 All are but idle rumors found,  
 And empty sound;  
 Like the vain fears of melancholy,  
 Dreams and fabulous folly.

## TO FEAR.

It is the worst of ills still to fear when hope has left us.

## NOBILITY.

High rank, a heavy burden, weighs him down.

## THE FIRST CHARGE.

The first charge of the victor's fury is the worst.

## GRIEF.

Grief is an unjust valuer of things.

## FEAR OF DEATH.

Death, when brought near, puts an end to vaunting words.

## NECESSITY.

Necessity has greater power than affection.

## TRUTH.

Truth never perishes.

So Matthew xxiv. 35:—

"Heaven and earth shall pass away, but my words shall not pass away."

## IMPRESSIONS ONCE MADE ARE NOT EASILY ERASED.

The mind is slow to unlearn what it has been long in learning.

"It is not easy to straighten in the oak the crook that grew in the sapling."

## TO EXTEND OUR CHARITY TO THE MISERABLE.

Whatever we give to the wretched, we lend to fortune.

## GRIEF.

Great grief does not of itself put an end to itself.

## TO DIE WITHOUT FEAR OF DEATH IS DESIRABLE.

To die without fear of death is to be desired.

## TO BE COMPELLED TO COMMIT A CRIME.

The guilt of enforced crimes lies on those who impose them.

## SLAVERY.

I am ashamed of the master, not of servitude.

## NONE MISERABLE BUT BY COMPARISON.

Nobody refuses to submit to the fate to which all are subject. In a common woe no one thinks himself unfortunate, though he be so. Take

hence the happy, lay the rich aside, remove those who plough wide fields with a hundred oxen, the poor will raise their drooping heads. There is no one miserable except by comparison. To those who are seated amidst the ruins of their fortune, it is pleasant to see none wearing a cheerful look.

## THE MOB.

Most of the giddy vulgar hate the act they come to see.

## THE MOB.

The vulgar stand in stupid amazement, and almost all praise most those things they are going to lose.

## THE BRAVE.

All are moved by the brave spirit, ready to face death.

## ANGER CONCEALED IS DANGEROUS.

Resentment concealed is dangerous; hatred avowed loses the opportunity of revenge.

## THE GRIEF IS SLIGHT WHICH CAN TAKE COUNSEL.

The grief is slight which can take counsel and conceal itself; great evils cannot be hid.

## FORTUNE TRAMPLES ON THE COWARD.

*Med.* Fortune fears the valiant, but tramples on the coward.

*Nurse.* Then valor is to be approved of when there is room for its display.

*Med.* There is always room for valor.

*Nurse.* Hope points out no path in adverse circumstances.

*Med.* He who hopes nothing, should despair of nothing.

So Luke x. 36, 37:—

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him."

## FORTUNE.

Fortune may deprive us of wealth, but not of a firm mind.

So Matthew vi. 20:—

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt."

## A JUDGE.

If thou be a judge, investigate; if thou be a ruler, command.

## POWER FOUNDED ON INJUSTICE.

A kingdom founded on injustice never lasts forever.

So Isaiah xxxii. 1:—

"Behold a king shall reign in righteousness, and princes shall rule in judgment."

## HEAR THE OTHER SIDE.

He who decides a question without hearing the other side, though he decide with justice, cannot be considered just.

This is probably the origin of the common expression, "Audiatur et altera pars."

## THE PREROGATIVE OF KINGS.

This noble and grand prerogative kings possess, of which they cannot be deprived, to aid the unfortunate and protect the suppliant.

## THE BAD.

No time is too short for the wicked to injure their neighbors.

## TRUE LOVE.

True love can be afraid of no one.

So 2 Timothy i. 7:—

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

## THE POWERFUL NOT TO BE ATTACKED WITH SAFETY.

None can with safety attack the powerful.

## A DESPOT'S WRATH.

The wrath of kings is heavy.

## THE GAINER IS THE AUTHOR OF THE ILL.

He who profits by the villany, is the author of it.

This is the "Cui bono?" of Cassius:—  
"The receiver is as bad as the thief."

## THE GUILTY.

Let that man be innocent in thy eyes who does commit a crime in thy defence.

## THE MISFORTUNES OF KINGS.

Fortune turns on her wheel the fates of kings.

## THE COURTS OF KINGS.

Laws and modesty and the sacred pledge of wedlock fly from royal courts.

## THE GOLDEN MEAN.

The higher the pinnacle to which fortune raises man, he falls with a heavier crash. Things moderate are of longer duration. Happy the man who quietly, in the midst of the crowd, passes along the shore with a safe breeze, and, fearful to trust his bark to the sea, hugs the shore.

## MODESTY NEVER RETURNS.

Pure morals, justice, honor, piety, and faith have disappeared, and modesty, which never returns, when it has once gone.

## ONE CRIME LEADS TO ANOTHER.

The sure way to wickedness is always through wickedness.

## TIME OFTEN HEALS.

Time often heals what reason cannot.

## EXTREME REMEDIES.

No one has ever tried extreme remedies in the first place.

## REPENTANCE NEVER TOO LATE.

It is never too late to turn from the error of our ways:

He who repents of his sins is almost innocent.

So Matthew xx. 6, 7:—

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard."

And 1 John i. 9:—

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

## THE COURT.

Faith never enters within the threshold of kings.

## FIDELITY.

Fidelity that is bought with money may be overcome by money.

## DELAY.

Every delay, however trifling, seems too long to a man in haste.

## DEATH.

Fear of death drives the wretched to prayer.

## CARES.

Those whom secret cares torment suffer most.

## PROSPERITY.

Prosperity asks for fidelity, but adversity imperatively demands it.

## DEATH.

That tyrant is foolish who inflicts death as a punishment.

*El.* Is there anything beyond death?

*Ægisth.* Life, if you desire to die.

## MISERY OF DEATH.

He is equal to the gods whose life and fortune close at the same moment; he feels the misery of death whose life is protracted amidst misery. Whosoever has trampled under foot Fate and the boat of Charon, will not allow his arms to be bound in chains, nor to be led in triumph. That man can never be miserable, who finds it easy to die.

## DEATH.

O Death! thou followest the happy and fliest the wretched.

Antiphanes (Fr. Com. Gr. p. 512, M.) says:—

"No one ever, O master, being anxious to die has died, but those who are eager to live Charon drags by the legs unwillingly to his ferry-boat, and carries them off in the full enjoyment of all the good things of life. But hunger is the means to induce a man to gain immortality."

## VICISSITUDES.

Happy the man who can endure the highest and the lowest fortune. He, who has endured such vicissitudes with equanimity, has deprived misfortune of its power.

THINGS UNLAWFUL ARE PREFERRED.

What is unlawful is preferred; whatever one may do is little cared for. Misfortune only inflames love the more.

Moore says:—

"Bliss itself is not worth having  
If we're by compulsion blest."

ANGER OF THE GODS.

Those whom the anger of Heaven attacks it renders miserable.

So Romans i. 18:—

"For the wrath of God is revealed from heaven against all ungodliness."

THE SPLENDOR OF A COURT.

Few pay homage to kings and not to their power. It is the splendors of a court that excite the desires of most.

THE BREASTS OF THE RICH.

Golden palaces break man's rest, and purple robes cause watchful nights. Oh, if the breasts of the rich could be seen into, what terrors high fortune places within!

THE POOR.

The poor lives securely.

THE PROSPEROUS.

When God has once begun to throw down the prosperous, He overthrows them altogether: such is the end of the mighty.

THE WRETCHED.

The wretched hasten to hear of their own miseries.

THE GUILTY.

He is not guilty who is not guilty voluntarily.

DEATH.

Sometimes death is a punishment, but often a gift: it has been a matter of favor to many.

VIRTUE.

Virtue advances to heaven, fear to death.

THE SHADE OF A GREAT NAME.

Preserved for grief alone, I remain the shade of a great name.

FORTUNE.

Why, O Fortune, did you allure me on by your deceitful countenance, and raise me aloft when I was satisfied with my own humble lot? Was it that I might fall with a heavier crash, and be the subject of many fears?

THE VICES OF PAST AGES.

The vices collected through so many ages for a long time past flow in upon us.

FATHER OF HIS COUNTRY.

It is higher praise for the father of his country to preserve his fellow-citizens.

THE INDOLENT.

It is the act of the indolent not to know what he may lawfully do. It is praiseworthy to do what is becoming, and not merely what is lawful.

"Do not all you can; spend not all you have; believe not all you hear; and tell not all you know."

FAITH.

The sword protects the prince.  
Sen. Faith better.

HIGHEST VIRTUE.

It is honorable to excel amongst illustrious men, to consult for the good of one's country, to spare the afflicted, to refrain from savage slaughter and anger, to give peace to the world. This is the highest virtue: by this heaven is reached.

THE VIRTUES OF THE MIND.

The virtues of the mind and soul, subject to none, alone remains forever.

THE NOBLE.

The people always require the best example to be set by the noblest in station.

THE MOB.

That government is ill conducted, when the mob rules its leaders.

THE FAVOR OF THE MOB.

Fatal and cruel has been the favor of the people to many!

THE POOR AND THE RICH.

Contented poverty lies hid happily in a humble cottage. Storms shake often, or Fortune overturns lofty palaces.

THE COUNTENANCE BETRAYS THE PASSIONS.

Nor am I ignorant that other affections also are scarcely concealed—that lust, fear, and boldness show themselves, and may be known beforehand. For there is no strong inward thought that does not betray itself in the countenance.

So Romans xii. 19:—

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

MAN BORN TO ASSIST EACH OTHER.

Man has been born to assist each other.

THE BEGINNINGS OF THINGS.

The beginnings of some things are in our power; those that are farther from us hurry us forward by their own force, and allow no return.

THE SINNER.

He, who has committed a fault, is to be corrected



both by advice and by force, kindly and harshly, and to be made better for himself as well as for another, not without chastisement, but without passion.

#### WHAT HAS GROWN WITHOUT FOUNDATION.

The things that have grown up without foundation, are ready to sink in ruin.

#### LIFE IS LIKE A SCHOOL OF GLADIATORS.

Life is like a school of gladiators, where men live and fight with each other.

#### MAN SUBJECT TO DISEASES OF THE MIND AS WELL AS OF THE BODY.

We have been born under these conditions, that we should be animals liable to no fewer diseases of the mind than of the body.

#### FEAR.

He must necessarily fear many, whom many fear.

#### THE POWER OF THE HUMAN MIND.

There is nothing so difficult and arduous, which the mind of man does not overcome, and which continued meditation does not bring into familiarity.

#### PERSEVERANCE.

An obstinate resolution gets the better of every obstacle, and shows that there is no difficulty to him who has resolved to be patient.

#### A HAPPY LIFE.

The path leading to a happy life is easy: only enter upon it boldly with the favor of the gods.

So Psalm xxv. 10:—

"All the paths of the Lord are mercy and truth."

#### THE EDUCATION OF THE YOUNG.

Education requires great diligence, which will be very profitable. For it is an easy matter to fashion tender minds; evil habits are with difficulty rooted out, which have grown up with our growth.

#### A LITTLE PLEASURE.

Moderate pleasure relaxes the spirit and moderates it.

#### NATURE.

It is difficult to change nature.

#### TRUTH.

Time discovers truth.

#### FALSE THINGS.

Some things false bear the appearance of truth.

#### ANGER.

What is more mad than to vent the wrath which has been collected against men on things devoid of sense?

#### MAN NOT THE CAUSE OF THE REVOLUTION OF SUMMER AND WINTER.

For we are not the cause why summer and winter return in regular succession: these seasons have their own laws, and have their order arranged by heaven.

#### INNOCENCE.

What a slight foundation for innocence it is, to be good only from fear of the law!

So Romans xiii. 10:—

"Love is the fulfilling of the law."

#### VICES OF OTHERS.

Other men's sins are before our eyes; our own, behind our back.

#### MEN ANGRY WITH THE SINNER, NOT WITH THE SIN.

The greater part of mankind are angry with the sinner and not with the sin.

#### TIME.

Time is the greatest remedy for anger.

#### PUNISHMENT LOOKS TO THE FUTURE.

We will not punish a man because he hath offended, but that he may offend no more; nor does punishment ever look to the past, but to the future; for it is not the result of passion, but that the same thing may be guarded against in future.

#### REVENGE.

Revenge is an inhuman word.

So Deuteronomy xxxii. 35:—

"To me belongeth vengeance and recompence."

#### THINGS CONTRARY TO HOPE.

We are most affected by those things which have happened contrary to hope and expectation.

#### TO DISSEMBLE.

It has often been better to pretend not to see an insult than to avenge one's self.

#### HATRED.

Those minds, whom fortune hath made insolent, have this bad quality, that they hate those whom they have harmed.

#### IT REQUIRES TWO SIDES FOR A QUARREL.

A quarrel is quickly settled when deserted by the one party: there is no battle unless there be two.

#### INJURY.

He who has injured thee was either stronger or weaker—if weaker, spare him; if stronger, spare thyself.

#### FORTUNE.

Fortune is not so bound to any man that it everywhere answers his expectations if he engages in much business.

MEASURE YOUR OWN STRENGTH.

As often as thou engagedst in any enterprise, measure thyself with those things which thou attemptest and to which thou addresshest thyself.

A MAN IS KNOWN BY HIS COMPANY.

Manners are acquired from those with whom we live familiarly: and as the body receives disease from contagion, so the mind is affected by the vicious propensities of others.

PATIENCE.

There is one alleviation in misfortunes to endure and to submit to necessity.

TIME.

When time is lost, it is a great loss in great affairs.

REPENTANCE A SEVERE PUNISHMENT.

The severest punishment a man can receive who has injured another, is to have committed the injury; and no man is more severely punished than he who is subject to the whip of his own repentance.

"THERE IS NO ONE RIGHTEOUS, NO, NOT ONE."

We are all wicked. Therefore, whatever we blame in another, we shall find in our own bosom. Let us then be forgiving to one another, for, being of evil inclinations ourselves, we live in an evil world. One thing alone can enable us to live at peace, mutual forgiveness.

Solon (Fr. 13, Schneidewin) says:—

"There is no man happy, but all are wicked, whom the sun shines upon."

WE ARE ANGRY WITH THE GODS BECAUSE ANY ONE SURPASSES US.

We are angry with the gods because any one is superior to us, forgetting how many are beneath us.

IT IS A PLEASURE TO HAVE SOMETHING TO HOPE FOR.

Among other pleasures it is no small one to see that there is something remaining for which thou mayest hope.

ART.

Life is short, but art is long.

Hipparchus (Fr. Com. Gr. p. 1097, M.) says:—

"By far the most precious possessions to all men is skill in the art of living; for both war and the changes of fortune may destroy other things, but skill is preserved."

Longfellow ("A Psalm of Life") says:—

"Art is long and Time is fleeting."

LIFE SHORT AND UNCERTAIN.

With the exception of a very few, life deserts the rest at the very entrance of life.

LIFE IS LONG ENOUGH.

Life, if thou knowest how to use it, is long enough.

SHORTNESS OF LIFE.

Short is that part of life which we really live.

So Genesis xlviii. 9:—

"Few and evil have the days of the years of my life been."

LENGTH OF LIFE.

And, therefore, never say that this man hath lived long, as his white head and wrinkled face show: he hath not lived long, but has only been long in existence.

Prince Metternich, in a letter to Alexander Von Humboldt (17th Sept., 1849), congratulating him on reaching his eightieth year, says:—

"Naitre est peu de chose; utiliser la vie est beaucoup. Vous comptez parmi les plus riches et vous avez fait un bien noble usage de votre fortune morale."

TIME PAST NEVER RETURNS.

No one will restore the years gone past, no one will return thee to thyself. Thy days will go on as they have done hitherto, nor canst thou recall nor cause them to halt: they will move on without noise and without warning thee of their speed: they will glide on with silent step.

WE MUST MAKE USE OF TIME.

Thou must strive against the swiftness of time by the speed in using it, and draw from it as thou wouldst water from a rapid torrent, which is not always to flow.

GREAT FORTUNE.

How much does great prosperity overspread the mind with darkness!

WISDOM.

Those things, which wisdom has consecrated, cannot be injured: no time present can consume them, nor time to come diminish them.

A HUNGRY PEOPLE.

A hungry people listens not to reason, nor cares for the laws of equity, nor can be bent by any prayer.

THE ERROR OF ONE MAN CAUSES ANOTHER TO ERR.

As often happens in a great crowd of men, when the people press against each other, no one falls without drawing another after him, and the foremost are the cause of the ruin of those that follow: so it is in common life; there is no man that erreth to himself, but is the cause and author of other men's error.

A MULTITUDE.

Human affairs are not so happily arranged that the best things please the most men. It is the proof of a bad cause when it is applauded by the mob.

WHO ARE THE VULGAR?

The vulgar are found in all ranks, and are not to be distinguished by the dress they wear.

## NATURE IS THE BEST DIRECTRESS.

Wisdom consists in not wandering from the nature of things, and in forming ourselves according to her law and example.

## ADMIRE THOSE ATTEMPTING GREAT THINGS.

If thou art a man, admire those who attempt great enterprises, even though they fail.

## CONSCIENCE.

I will do all things, not for opinion, but for conscience' sake: I shall believe that it is done in the sight of all men, whatsoever I do with my own knowledge.

## KINDNESS TO MAN.

Wherever a man is, there is an opportunity for doing a kindness.

So 1 Corinthians iv. 20:—

"For the kingdom of God is not in word, but in power."

## NOT AN EASY MATTER TO GIVE.

He deceives himself who thinks it an easy thing to give. There is great difficulty in it, provided it is given with judgment and not scattered by chance and rashly.

## INJURIES LEAVE A DEEPER IMPRESSION THAN KINDNESSES.

It has been so provided by nature that injuries make a more lasting impression than kindnesses, and while the latter quickly are forgotten, the former are retained with a most tenacious memory.

## A KINDNESS.

A benefit is acknowledged according to the intent with which it is given.

## GOOD DEEDS.

Nobody registers his good deeds in his book of debtors.

## TO BESTOW A FAVOR.

To bestow a favor in hope to receive another is a contemptible and base usury.

## IN WHAT A BENEFIT CONSISTS.

A benefit consists not in that which is done or given, but in the intention of the giver or doer.

## A CHEERFUL GIVER.

Disagreeable is the kindness which has long stuck betwixt the fingers of the man who bestows it, so that he seems with difficulty to part with it and to give it as if he were robbing himself.

So 2 Corinthians ix. 7:—

"God loveth a cheerful giver."

## NOTHING COSTS SO MUCH AS WHAT IS BOUGHT BY PRAYERS.

Nothing costs so much as what is bought with prayer.

## THE TIME BEFORE PUNISHMENT.

The time that precedes punishment is the severest part of it.

## BENEFITS.

We ought never to disclose that which we have given: he that upbraids a courtesy asks it back. We must not importune; we ought never to refresh the memory by a former kindness, except it be to second it by another.

## A BENEFIT.

Let him that hath done the good office conceal it; let him that hath received it disclose it.

So 1 Thessalonians v. 18:—

"In everything give thanks."

## THE GRATEFUL.

Let the man who is about to be grateful think about repaying the kindness even at the moment he is receiving it.

## THE GOODNESS OF GOD TO MAN.

Whoever thou art that dost so undervalue man's fortune and chance, consider what great blessings our sovereign parent hath given us. So many virtues have we received, so many arts, such a mind and spirit, that at the very instant wherein it intends a thing, it attains it; finally, such a plenty of fruit, such store of wealth, and such abundance of things heaped one upon another. The gods love us most dearly.

## THE UNGRATEFUL.

He is ungrateful who denies that he has received a kindness which has been bestowed upon him; he is ungrateful who conceals it; he is ungrateful who makes no return for it; most ungrateful of all is he who forgets it.

## THE NOBLE.

It is the property of a generous and noble mind to aid and do good to others; he who conferreth benefits, imitates the gods; he who demands them back is like the usurers.

So Luke vi. 36:—

"Be ye therefore merciful, as your Father also is merciful."

## VIRTUE TO BE FOUND IN ALL CLASSES.

Virtue is shut out from no one; she is open to all, accepts all, invites all, gentlemen, freedmen, slaves, kings, and exiles: she selects neither house nor fortune: she is satisfied with a human being without adjuncts.

So Luke xiv. 16, 23:—

"A certain man made a great supper, and bade many: Go out into the highways and hedges, and compel them to come in, that my house may be filled."

## THE SUN SHINES ON THE WICKED.

The sun shines even on the wicked.

So Matthew v. 45:—

"For He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

THE ORIGIN OF ALL THE SAME.

All men have the same beginning and the same origin: no one is more noble than another except the man of lofty genius, with talents fitted for the successful pursuit of the higher objects of life. Those who range their ancestral images in their halls, and engrave in the entrance of their palaces the names of their illustrious forefathers in a long line and their pedigree in all its ramifications, may be regarded as known to the world rather than noble. The world is the parent of us all, whether we trace our origin through a series of nobles or plebeians.

THE KINDNESS OF GOD.

Who is so wretched, so forgotten by heaven, who is of so hard a fate and born to trouble that he has not experienced the great liberality of the gods? Look on those very men who are constantly bewailing their misfortunes and are discontented. Thou shalt find not one of the whole of these destitute of the favors of heaven, and that there is no man on whom have not fallen some drops from this gracious fountain.

So Psalm lxi. 2:—  
 "Truly my soul waiteth upon God: from Him cometh my salvation. He only is my rock and my salvation; He is my defence: I shall not be greatly moved."  
 And Psalm x. 17:—  
 "Lord, thou hast heard the desire of the humble."

NATURE IS GOD.

What else is nature but God, and divine reason residing in the whole world and its parts?

FATE.

As Fate is an immutable ordinance, which holds all causes chained together, God is the first cause of all, he on whom all the rest depend.

GOD AND NATURE THE SAME.

Wherefore it availeth thee nothing, thou most ungrateful of men, to avow that thou art in no way indebted to God, but art under obligation to nature; for neither is nature without God nor God without nature: both these are the same and differ in nothing. If thou shouldst confess that thou owest to Annæus or Lucius that which Seneca had lent thee, thou wouldst only change the name but not the creditor. For whether thou callest him by his name or surname, he would be the same man. Call him as thou pleasest, nature, fate, or fortune, it matters not, because they are all the names of the self-same God, who makes use of His divine providence diversely.

THE HUMAN RACE.

God has given certain gifts to the whole human race, from which nobody is excluded.

THE GOOD AND BAD.

It is better to bestow kindnesses even on the bad for the sake of the good than to be wanting to the good on account of the bad.

GOD SENDETH RAIN ON THE JUST AND THE UNJUST.

Neither was a law able to be imposed on the falling showers, that they should not water and overflow the fields of the wicked and unjust.

GREAT VIRTUES.

It is not without reason that there is a sacred recollection of great virtues.

THE USE OF ADVERSITY.

Many benefits have a sad and rough countenance, as to burn and cut in order to healing.

So Shakespeare ("As You Like It," act vi. sc. 1):—

"Sweet are the uses of adversity,  
 Which like the toad, ugly and venomous,  
 Wears yet a precious jewel in his head."

A TEACHER.

Thou buyest from thy instructor in the liberal arts an inestimable treasure, liberal studies, and the cultivation of thy mind. Therefore, he is paid not the price of the thing, but of his labor, because he is withdrawn from his own business, and devotes himself to thy service. He receives the reward, not of his merits, but of his occupation.

So Hebrews xlii. 17:—

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account."

GOD NEVER REPENTS.

God never repents of what He has first resolved upon.

So Numbers xxiii. 19:—

"God is not a man, that He should lie; neither the son of man, that He should repent: hath He said and shall He not do it? or hath He spoken, and shall He not make it good?"

THE GODS.

There is nothing external to them that can constrain the gods, their eternal and inviolable will is a law to them. They have established that which they do not intend to alter. Doubtless they cannot stand still or run a contrary course, because it is not possible for them to err from the best course, and because they have determined so to go.

WHAT IS TO MAKE US BETTER LIES BEFORE US.

Whatever is to make us better and happy, God has placed either openly before us or close to us.

TO HAVE AT COMMAND A FEW PRECEPTS OF WISDOM.

It is more profitable for thee, if thou hast a few precepts of wisdom, that they should be ready at thy command rather than thou shouldst learn many things, but shouldst not have them for immediate use.

MAN A SOCIAL ANIMAL.

Man is a social animal, and born to live together so as to regard the world as one house.

So John xiv. 2:—

"In my father's house are many mansions."

## TRUTH.

Truth lies wrapped up and hidden in the depths.

Dr. Walcott ("Birthday Ode") says:—

"The sages say, Dame Truth delights to dwell—  
Strange mansion—in the bottom of a well.

## THE GOODNESS OF GOD TO MAN.

Like the best of parents, who smile at the passionate words of their children, the gods cease not to heap kindnesses on those who look with suspicion on their author; but having alone the power to do good, they scatter with an impartial hand their kindnesses on all peoples and nations. They pour rain on the fields at the proper time, they raise the waves of the sea with the wind, mark the seasons by the rising and setting of the stars, moderate winter and summer by a gentler temperature.

So Acts xiv. 17:—

"Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

## AN OLD MAN.

There is nothing more disgraceful than that an old man should have nothing to produce as a proof that he has lived long except his years.

## A GOOD CITIZEN.

The aid of a good citizen is never without a beneficial effect; for he assists by everything he does, by listening, by looking on, by his presence, by his nod of approbation, even by obstinate silence, and by his very gait.

## TO LABOR AGAINST NATURE IS VAIN.

Where the mind is acting under constraint the results are seldom good: when nature is reluctant the labor is lost.

## A TRUSTY FRIEND A REMEDY FOR A TROUBLED MIND.

What a great blessing is a friend, with a breast so trusty that thou mayest safely bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor, and whose very look gives comfort to thee!

Xenophon (Memor. II. iv. 1) says:—

"For what horse or what chariot is so useful as a useful friend."

## BOOKS.

A large library is apt to distract rather than to instruct the learner; it is much better to confine thyself to a few authors than to wander at random over many.

Milton ("Paradise Regained," iv. 310) says of books:—

"However, many books,

Wise men have said, are wearisome, who reads

Incessantly, and to his reading brings not

A spirit and judgment equal or superior,

(And what he brings what needs he elsewhere seek?)

Uncertain and unsettled still remains

Deep versed in books and shallow in himself."

## CUSTOM.

The greatest blessing we have received from nature is that, foreseeing to what sorrows we would be subject in this world, she found out habit as a remedy to soothe us, making thereby the greatest calamities quickly familiar and supportable. No one could endure it, if adversity continued to be as bitter as it is at its first approach. We are all chained to fortune; some of us have a golden and loose chain, others a tight and base one.

## PATIENCE UNDER SUFFERINGS.

There is nothing so disagreeable for which a patient mind may not find some comfort.

So Jeremiah xxxi. 13:—

"I will turn their mourning into joy."

And 2 Corinthians iv. 8:—

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair."

## SOME RELAXATION TO BE GIVEN TO THE MIND.

Some relaxation must be given to our minds: rest makes them better and more active. As we must not overwork our fertile fields, for in that way we shall soon exhaust them, so uninterrupted labor destroys the power of men's minds.

## NO GREAT WIT WITHOUT A SPICE OF FOLLY.

No great wit has ever existed without a spice of madness.

So Dryden ("Absalom and Achitophel," Part I. l. 163):—

"Great wits are sure to madness near allied,  
And their partitions do their bounds divide."

Aristotle (Problemata xxx. 1) says:—

"Why, all who are born illustrious either in philosophy, political life, poetry or arts, appear to have a spice of madness in them."

## A GREAT FORTUNE IS A GREAT SERVITUDE.

A great fortune is a great servitude.

## THE SOUL.

Now the soul of my brother, released as it were from a lengthened imprisonment, at length rejoices to be its own master, enjoying the view of the nature of things, and looking down from on high on all human things, while it looks more closely at divine things, the reason of which it had long sought in vain.

## FIRMNESS OF SPIRIT.

Not to feel our misfortunes is not to be a man, and not to submit to them is not to be a man of spirit.

## PROOF OF A CREATOR.

It would be labor lost to show at present that this mighty frame of the world could not be maintained without some governor, and that this regular course of the stars is not directed by chance.

So Psalm lxxiv. 16:—

"The day is Thine, the night also is Thine: Thou hast prepared the light and the sun."

## THE PATERNAL AFFECTION OF GOD.

Between good men and God there is a friendship which virtue conciliates; a friendship, do I say? yea, a kindred and similitude; for that a good man is God's disciple and imitator, and His true offspring, whom that magnificent Father, no softly exacter of virtue, doth after the manner of severe parents educate hardly.

## VIRTUE.

Virtue withers away if it has no opposition.

## THE CHASTISEMENT OF GOD.

Are you surprised if God, who is most loving of the good, and who wishes that they should be as good and excellent as possible, gives them that kind of fortune by which they are tried?

So Hebrews xii. 6:—

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

## A MAN STRUGGLING WITH ADVERSITY.

Behold a spectacle to which God may worthily turn his attention; behold a match worthy of God, a brave man hand-in-hand with adverse fortune, at least if he has challenged the combat.

## TO CONQUER WITHOUT DANGER.

He knows that the man is overcome ingloriously, who is overcome without danger.

Cornelle (Cid. ii. 2) says:—

"We triumph without glory when we conquer without danger."

## THE MAN UNTRIED BY ADVERSITY.

There is no one more unfortunate than the man who has never been unfortunate, for it has never been in his power to try himself.

So Proverbs i. 32:—

"The prosperity of fools shall destroy them."

## CALAMITY.

Calamity is an opportunity to show one's virtue.

So 2 Timothy iii. 12:—

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."

## ADVERSITY.

Great men rejoice in adversity just as brave soldiers triumph in war.

So 2 Corinthians vii. 4:—

"I am exceeding joyful in all our tribulation."

## CONTEMPT OF DANGER.

Constant exposure to danger will inspire contempt for it.

## MISERY.

Fire tries gold, misery tries brave men.

Beaumont and Fletcher ("The Triumph of Honor," sc. 1) says:—

"Calamity is man's true touchstone."

So Sirach ii. 5:—

"For gold is tried in the fire, and acceptable men in the furnace of adversity."

## THE FATE OF ALL APPOINTED BY GOD.

He that is the former and creator of all has appointed their fates.

So Psalm cxxxix. 16:—

"Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them."

## CLEMENCY BECOMES A PRINCE.

Clemency becomes no one more than a king or prince.

## A GREAT MIND.

A great mind becomes a great fortune.

## SIN.

Although a man has so well purged his mind that nothing can trouble or deceive him any more, yet he reached his present innocence through sin.

## THE POWERFUL.

Even as lightning causes danger to few, but fear to all; so the punishments of mighty potentates are more full of fear than of evil, and not without reason. For in him that has power, all men consider not what he does, but what he may do.

## THE AFFECTION OF SUBJECTS.

The love of subjects is an invincible protection.

## SEVERITY.

Severity, if it be too frequently used, loses its authority, which is its chief use.

## THE DIVINITY.

The divinity requires no aid, and is not able to be injured.

## THE LIFE OF MAN.

The whole life of man is nothing else than a journey towards death.

So Jeremiah xxi. 8:—

"I set before you the way of life and the way of death."

## A BEGINNING AND END TO EVERYTHING.

Whatever begins also ends.

So 1 Corinthians vii. 31:—

"The fashion of this world passeth away."

## AVARICE.

Nothing is too much to the avaricious mind, even a little is enough for nature.

So Ecclesiastes v. 10:—

"He that loveth silver shall not be satisfied with silver."

## WHAT IS MAN?

What is man? A weak and frail body. What is man? Only a broken vessel, and easily broken by the slightest movement.

So Psalm viii. 4:—

"What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"

## DEATH.

Death is the close and release from all the pains of life.

So 2 Timothy iv. 8:—

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

## DEATH.

Death is to be wished for by the most prosperous.

## THE PAST.

In the great inconstancy and crowd of events nothing is certain except the past.

## TIME.

Some portion of our time is taken from us by force; another portion is stolen from us; and another slips away. But the most disgraceful loss is that which arises from our own negligence; and if thou wilt seriously observe, thou shalt perceive that a great part of life flits from those who do evil, a greater from those who do nothing, and the whole from those who do not accomplish the business which they think that they are doing.

So Psalm xc. 9:—

"We spend our years as a tale that is told."

## TIME.

While life is frittered away, it is passing on.

## WHEN ECONOMY IS TOO LATE.

When we have reached the end of our property, it is too late then to become economical.

Hesiodus (*Ἔργα*, 369) says:—

"Sparingness is too late at the bottom."

## THE MAN THAT IS REALLY POOR.

It is not the man who has little, but he who desires more, that is poor.

## A FREQUENT CHANGE IS NOT GOOD.

The plant which is often transferred does not prosper.

## THE MAN WHO IS EVERYWHERE.

The man who is everywhere is nowhere.

## WHAT TO ADMIRE.

Let the man, who shall enter our house, admire ourselves rather than our furniture.

## NO SATISFACTION WITHOUT A COMPANION.

There is no satisfaction in any good without a companion.

## PRECEPTS CONTRASTED WITH EXAMPLE.

The road by precepts is tedious, by example short and efficacious.

So 2 Corinthians ix. 2:—

"Your zeal has provoked very many."

## MEN LEARN BY TEACHING OTHERS.

Men, while they teach, learn.

## THE WEAKNESS OF MAN.

I indeed acknowledge my weakness. What happens to the sick, that befalls us whose souls are recovered after a long disease.

So Psalm xxxii. 5:—

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

## LOVE.

If thou wishest to be loved, love.

So Proverbs viii. 17:—

"I love them that love me."

## THE MIND.

My all I carry with me.

## HOW TO LIVE.

Live with men as if God saw you; converse with God as if men heard you.

## WITHOUT EVIL DESIRES.

Then know that thou art freed from all evil desires, when thou hast reached that point that thou askest nothing of God except what thou canst ask openly.

So Romans xii. 2:—

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

## THE EXAMPLE OF THE GOOD.

We must choose some good man, and place him always before our eyes, that we may live as if he were looking at us, and do all as if he saw us. We should have some one to whose manners we may conform our own.

So 1 Peter ii. 21:—

"Leaving us an example that ye should follow His steps."

## VICES NOT TO BE REMOVED BY WISDOM.

No wisdom can remove the natural vices of the body or mind; what is infixed or inbred may be allayed by art, not subdued.

## WE CANNOT BE DEPRIVED OF PAST ENJOYMENT.

When we retire to rest, let us joyfully and contentedly say: "I have lived and finished the course which Fortune had given me." If God grant us to-morrow, let us receive it with thankfulness. Thrice happy is he, and thoroughly master of himself, who can look forward to to-morrow without anxiety. Whoever has said, "I have lived," rises daily to the acquisition of gain.

## "SUFFICIENT TO THE DAY IS THE EVIL THEREOF."

Be not wretched before the time; since the things which thou thinkest to be impending perhaps will never happen, at all events have not yet happened. Therefore some things torment us more than they ought; some things torment us before they ought; some things torment us when they ought not to do it at all.

So Matthew vi. 34:—

"Take therefore no thought for the morrow; for the morrow shall be anxious about its own things."



row shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

FOLLY.

Among other ills, folly has this also, that it is always beginning to live.

HOW TO LIVE.

If thou live according to nature, thou wilt never be poor; if according to the opinions of the world, thou wilt never be rich.

DEBT.

A slight debt makes a man a debtor, a heavy one an enemy.

MEN OF GENIUS.

There will come after us a long course of ages; a few men of great genius will raise their heads, and though by and by about to sink into the same silent tomb, they will resist the forgetfulness of mankind, and keep themselves a long time in reputation.

Of men of genius, Lowell in his poem "An Incident in a Railroad Car," written in 1842, thus speaks:—

"It may be glorious to write  
Thoughts that shall glad the two or three  
High souls, like those far stars that come in sight  
Once in a century;  
But better far it is to speak  
One simple word, which now and then  
Shall waken their free nature in the weak  
And friendless sons of men."

BEGINNING TO LIVE.

It is a tedious thing to be always beginning life: they live badly who always begin to live.

DECEIT.

It is base to speak one thing and to think another: how much more base is it to write one thing and think another.

SELF-RESPECT.

When thou hast profited so much that thou respectest even thyself, thou mayest let go thy tutor.

Pope ("Essay on Man," Ep. iv. l. 255) speaks thus of self-respect:—

"One self-approving hour whole years outweighs  
Of stupid starers and of loud huzzas."

DEATH.

It is uncertain in what place death may await thee: therefore expect it in every place.

TRUTH.

Truth is open to all men, she is not yet altogether laid hold of; much is still left to futurity.

FRIENDSHIP.

Friendship always does good, love also sometimes is injurious.

AN OLD MAN.

It is an absurd and base thing to see an old man at his A, B, C. We should lay up in our youth what we are to make use of in our old age.

MANNERS.

Fortune has no power over manners.

PRECEPTS.

Precepts are much the same as seed; though small at first, they effect much.

So Matthew xiii. 31:—

"The kingdom of heaven is like a grain of mustard seed."

THE NOBLE-MINDED.

A noble mind has this excellence in it, that it is incited to honorable deeds. There is no high-minded man that is delighted with base and contemptible things; the very appearance of mighty objects invites him and rouses his faculties.

So Ezekiel xxxvi. 26, 27:—

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

A VICIOUS AGE.

What were vices once are now the fashion.

THAT WHICH IS HASTY.

Nothing is well ordered which is hasty and precipitate.

GOD IS IN US.

God is nigh to thee, He is with thee, He is in thee; I tell thee, O Lucilius, a holy spirit resideth within us, an observer and guardian of our good and our bad doings, who, as He hath been dealt with by us, so He dealeth with us; no man is good without God.

So Romans viii. 9:—

"If so be that the Spirit of God dwell in you."

THE MIND.

A great and sacred spirit talks indeed within us, but cleaves to its divine original.

So 1 John iv. 16:—

"God is love, and he that dwelleth in love, dwelleth in God, and God in him."

PUNISHMENT OF WICKEDNESS.

There is no greater punishment of wickedness than that it is dissatisfied with itself and its deeds.

NOTHING GREAT IN ITSELF.

Whatever is high in the places near it is great there where it rises up: for greatness has no certain measure, comparison either raises or depresses it.

GOOD CONSCIENCE.

A good conscience may have a crowd around, a bad is even in solitude anxious and care-worn. If thou dost what is honorable, all may know; if thou actest basely, what boots it that no one knows, when thou thyself knowest. O miserable man, if thou despisest such a witness.

## PEDIGREE.

If there is anything good in philosophy, it is this, that it does not regard nobility. All, if we look back to their first origin, are sprung from the gods.

## THE GENTLEMAN.

Who is the gentleman? He that is well prepared by nature for virtue. It does not make a nobleman to have his court full of smoky images. No man lived for our glory, neither is that which was before us ours. The mind makes the nobleman, which enables us to rise from the basest condition above fortune.

Spenser, in his "Faerie Queen" (vi. 3, 1), thus speaks of the man of gentle manners:—

"True is, that whilome that good poet said,  
The gentle mind by gentle deeds is known,  
For a man by nothing is so well bewray'd  
As by his manners."

Tennyson ("In Memoriam," cant. x.) says:—

"The grand old name of gentleman  
Defamed by every charlatan,  
And soil'd with all ignoble use."

## BOOKS.

It is not how many books thou hast, but how good; careful reading profiteth, while that which is full of variety delighteth.

Milton (Areopagitica) says:—

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."

## VICES UNDER THE NAME OF VIRTUES.

Vices creep upon us under the name of virtues.

So Ephesians vi. 11:—

"To stand against the wiles of the devil."

## TO-MORROW.

Examine each individual, and consider the whole world, and you will find that there is no man's life that is not aiming at to-morrow.

## DRESS.

He is very silly who values a man either by his dress or by his condition, which is wrapped about him like a garment.

## MANNERS.

Each giveth himself manners: chance bestoweth his office in life.

## THE GOOD AND THE BAD.

Good habits have this advantage among other things, that they give pleasure to those who possess them, and are an enduring possession; whereas the evil-inclined are fickle, often changing, never for the better, but to something else.

## LOVE.

Love cannot be mingled with fear.

## THE SELFISH.

No man can live happily who regards himself alone, who turns everything to his own advantage;

thou must live for another if thou wishest to live for thyself.

So Galatians v. 14:—

"Thou shalt love thy neighbor as thyself."

## SWIFTNESS OF TIME.

The swiftness of time is infinite, as is still more evident when we look back upon the past.

Young says:—

"We take no note of time  
But from its loss."

## LANGUAGE OF TRUTH.

The language of truth is simple.

Æschylus (Fr.) says:—

"For the words of truth are simple."

## ORIGINAL SIN.

To no man comes a good mind before an evil.

## LIBERTY.

Thou inquirest what liberty is? To be slave to nothing, to no necessity, to no accidents, to keep Fortune at arm's length.

## SELF-SUFFICIENT.

Nobody is sufficient of himself to escape from the difficulties of life; some one must lend a helping hand, some one must bring us out.

So Matthew viii. 17:—

"Himself took our infirmities, and bare our sicknesses."

And Luke xix. 10:—

"For the Son of man is come to seek and to save that which was lost."

## THE STRUGGLE OF THE FLESH AND THE SPIRIT.

What is this, Lucilius, that draggeth us one way when we wish to go another, and urges us to the point whence we wish to recede? What is it that struggles with our souls, and does not allow us to will anything once?

So Romans vii. 18:—

"For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

## OLD AGE.

None of us is the same in old age that we were in youth.

## FORTUNE.

Fortune cannot take away that which she has not given.

## SELF-INSPECTION.

The ancients thought that self-inspection was particularly necessary for repentance, particularly as without it the life of man was not possible.

So Psalm cxxxix. 23, 24:—

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

## DEATH.

Before old age I took care to live well, in old age I took care to die well; but to die well is to die willingly.

## TO DO A THING WILLINGLY.

I maintain that he who willingly submits to another man's command has escaped from the most cruel part of servitude,—that is to say, to do that which he is unwilling to do. The most miserable man is not he that has a command put upon him, but the man that does it against his will.

## RICHES.

The shortest road to riches is by the contempt of riches.

So Matthew vi. 33:—

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

## NOT LOST, BUT GONE BEFORE.

Let us think, therefore, dearest Lucilius, that we shall soon arrive at that place whither we grieve that he has reached. And perhaps (if only the idea of the wise is correct and some place or other receives us) he, whom we imagine to be lost, has only gone before us.

## OUR PREDECESSORS.

Those who have been before us have done much, but have not finished anything; yet they are to be looked up to and worshipped as gods.

## A GREAT MAN MAY ISSUE FROM A COTTAGE.

A great man may spring from a cottage; a virtuous and great soul may be enclosed in a deformed and mean body.

## VIRTUE LOOKS NOT BACK.

It is not allowed to virtue to go back.

So Luke ix. 62:—

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

## TO LIVE.

Mere life is not a blessing, but to live well.

## FEAR OF DEATH.

It is folly to die from fear of death.

## THE ERRORS OF THE HUMAN MIND.

Our mind is darkened to perceive the truth.

So Ephesians iv. 18:—

"Having the understanding darkened because of the blindness of their heart."

## WISDOM NOT TO BE ACQUIRED EASILY.

As wool imbibes at once certain colors and others it does not, unless it has been frequently soaked and doubly-dyed: so there are certain kinds of learning which, on being acquired, are thoroughly mastered; but philosophy, unless she sinks deeply into the soul and has long dwelt there, and has not given a mere coloring but a deep dye, performs none of the things which she has promised.

## TEACHERS.

The young venerate and look up to their teachers.

So Hebrews xiii. 7:—

"Remember them that have the rule over you."

## GOD IN MAN.

The gods stretch out their hand to those that ascend. Dost thou wonder that man goes to the gods? God comes to men, nay, what is nearer, comes into men. There is not any soul that is good without God.

## THY WILL BE DONE.

Let that please man which has pleased God.

So Matthew vi. 10:—

"Thy will be done in earth as it is in heaven."

## SINCERITY.

Let us speak what we feel, let us feel what we speak, let our conversation be in accordance with our life.

## TAKE CARE LEST THOU FALL.

There is nobody outside the danger of vice, except the man who has wholly driven it from him.

So 1 Corinthians x. 12:—

"Wherefore, let him that thinketh he standeth take heed lest he fall."

## TO LEARN.

Thou must learn as long as thou art ignorant, and, if we give credit to the proverb, so long as thou livest.

## WISDOM.

It has happened to no one to be wise by chance.

## TRUTH AND FALSEHOOD.

Truth will never be tedious to him that travels through the nature of things; it is falsehood that gluts us.

## OUR GENIUS.

To each of us a god is given to be our guide through life, not indeed of the higher kind, but one of a lower degree.

So Matthew xvii. 10:—

"Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

## FALSEHOOD.

Falsehood is of slight texture; it is pellucid, if thou lookest closely at it.

## GOODNESS.

It is not goodness to be better than the very bad.

## WE SHALL ALL MEET AGAIN.

There will come some time, which will join and place us together.

So John v. 28, 29:—

"For the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life."

## WHAT IS HONORABLE.

If what thou doest be honorable, let all know it.

So Matthew v. 15 :—

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

## THE DIVINITY OF THE SOUL.

Our soul will have wherewith to congratulate itself, when, emerging from this darkness in which it is involved, it shall behold no dim light, but the brightness of day, and be restored to its own heaven, recovering the place which it enjoyed at the moment of its birth. Its first origin summons it aloft.

So John xvii. 5 :—

"And now, O Father, glorify Thou me with thine own self with the glory which I had with Thee before the world was."

## TRUTH ALWAYS THE SAME.

Truth is always the same in every part of it.

## THE POOR MAN.

The poor man laughs oftener and more securely.

## THE WIDOW'S MITE.

Often what is given is small, the result from it is great.

So Mark xii. 43 :—

"This poor widow hath cast more in than all they which have cast into the treasury."

## A GOOD MAN.

No man expresses such a respect and devotion to virtue as he does, who forfeits the repute of being a good man, that he may not lose the consciousness of being such.

## RETIREMENT.

Retirement without study is death, and the grave of a living man.

## GOD IS EVERYWHERE PRESENT.

Of what consequence is it that anything should be concealed from man? nothing is hidden from God: He is present in our minds and comes into the midst of our thoughts. Comes, do I say?—as if He were ever absent!

So Deuteronomy xxxi. 21 :—

"I know their imagination."

## DRUNKENNESS.

Drunkenness is nothing else than voluntary madness.

## HIGH HONORS.

The path to the honors of life is rough and stormy.

## NATURE.

Nature does not bestow virtue; to become good is an art.

## THE WORLD.

The world is the mighty temple of the gods.

So Isaiah lxvi. 1 :—

"The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"

## THE WORSE TO BE GOVERNED BY THE BETTER.

For it is the arrangement of nature that the worse should be ruled by the better.

## TIME.

Time will destroy all traces even of those states, which thou now callest magnificent and noble.

So Matthew xxiv. 2 :—

"There shall not be left here one stone upon another, that shall not be thrown down."

## FATES.

It is tedious to recount all the ways of the fates.

## FOLLY.

It is rashness to condemn that of which thou art ignorant.

## THE FREEMAN.

No man is free who is a slave to the flesh.

So Romans vi. 12 :—

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

## LIFE.

This man lived not, but merely had an abode in this life: he died not lately, but long ago.

## THE POWERS OF THE MIND.

The powers of the mind are nourished and increased by precepts.

## THE EFFECTS OF PROSPERITY.

We become wiser by adversity, prosperity destroys the idea of what is right.

## NOBODY ERRS FOR HIMSELF.

Nobody errs for himself alone, but scatters his folly among his neighbors and receives theirs in return.

So Luke vi. 39 :—

"Can the blind lead the blind? shall they not both fall into the ditch?"

## GOOD PRECEPTS.

Good precepts, if they are often found in thy mind, are equally profitable as good examples.

## RESPECT OF PARENTS.

Respect of parents curbs the spirit and restrains vices.

So Proverbs x. 1 :—

"A wise son maketh a glad father: but a foolish son is the heaviness of his mother."

## LOVE CASTETH OUT FEAR.

It is enough for God that He is worshipped and loved; love cannot be mingled with fear.

So 1 John iv. 18:—

"There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not perfect in love. We love Him, because He first loved us."

HOW GOD IS TO BE PROPITIATED.

Dost thou wish to propitiate the gods? Be good. Whoever has imitated them, has shown sufficient reverence.

So 1 Samuel xv. 22:—

"Behold to obey is better than sacrifice, and to hearken than the fat of rams."

And Ephesians v. 1:—

"Be ye therefore followers of God, as dear children."

And Hosea vi. 6:—

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings."

GOD REQUIRES NOT SERVANTS.

God requires not servants; He is the servant of mankind, is everywhere, and assists all.

So Jeremiah xxiii. 23:—

"Am I a God at hand, saith the Lord, and not a God afar off."

THE UNION OF THE HUMAN RACE.

The society of man is like a vault of stones, which would fall if the stones did not rest on one another; in this way it is sustained.

So Ephesians ii. 20, 21:—

"And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth into an holy temple in the Lord."

"DEAL THY BREAD TO THE HUNGRY."

It is praiseworthy for a man to be kind to his fellow-men. Shall we command him to succor the shipwrecked, to show the wanderer his road, to share his bread with the hungry?

So Isaiah lviii. 7:—

"Is it not to deal thy bread to the hungry, and that thou bring the poor that art cast out to thy house."

LIFE IS A WARFARE.

But life is a warfare.

So Æschylus (Eum. 149) says:—

"Reproach springing from my dreams has struck deep into my heart and soul, like the charioteer's firmly-grasped whip; I feel horror, chill horror, creep over me from the never-pitying scourge."

VICE.

Thou art mistaken if thou thinkest the vices are born with us; they have supervened, they have come upon us.

EVERY AGE WILL PRODUCE A CLODIUS.

We shall find Clodii in every age, seldom Catos. We are prone to evil, because we are never without a leader or companion on our downward way.

WHAT IS THE PUNISHMENT OF TRANSGRESSORS?

The first and severest punishment of sinners is the feeling of having sinned; the second is to be always afraid, to be in constant dread, to have no feeling of security. We must confess that evil deeds are lashed by conscience, and that the

greatest torture arises on this account, because never-resting remorse oppresses and scourges the mind, no confidence being placed in the vouchers of its security.

THE GUILTY.

It belongs to the guilty to tremble.

So Job xv. 20:—

"The wicked man travaileth with pain all his days."

VICE ALWAYS EXISTS.

Thou art mistaken if thou thinkest luxury and the neglect of good manners, and other things, which every man finds in the age in which he lives, are the imperfections of our age. It is the men, not the times, that are the cause of this. No age has been free from vice.

So Romans v. 13:—

"Sin is not imputed when there is no law."

PROSPERITY IS A FEEBLE REED.

He leans on a feeble reed who takes pleasure on what is external to himself.

A MIND ANXIOUS ABOUT THE FUTURE.

The mind that is anxious about the future is wretched.

Swain says:—

"Let to-morrow take care of to-morrow,  
Leave things of the future to fate;  
What's the use to anticipate sorrow?  
Life's troubles come never too late."

And Moore:—

"Round, round, while thus we go round,  
The best thing a man can do.  
Is to make it at least a merry-go-round,  
By—sending the wine round too."

THE MIND IS SUPERIOR TO EVERY KIND OF FORTUNE.

The mind is the master over every kind of fortune: itself acts in both ways, being the cause of its own happiness and misery.

ANTICIPATION OF EVIL.

There is nothing so wretched or foolish as to anticipate misfortunes. What madness is it in your expecting evil before it arrives?

THE FRAILTY OF MAN.

Every day, every hour, shows how insignificant we are, and by a fresh proof warns us if we forget our frailty.

DIGNITY.

Dignity increases more easily than it begins.

LIFE.

What a foolish thing it is to promise ourselves a long life, who are not masters of even to-morrow! How mad are they who live on long hopes!

MAKE HASTE TO LIVE.

Make haste to life, and consider each day as a life.

## THE HUMAN MIND.

The mind of man is great and noble; it allows no bounds to be put to it except what is common and with God.

## THE EXAMPLE OF THE GOOD.

Think what advantage there is in a good example; thou wilt know that the presence not less than the memory of good men is useful.

So John viii. 12:—

"He that followeth me shall not walk in darkness, but shall have the light of life."

## TIME.

This day, which thou fearest as thy last, is the birthday of eternity.

So 1 Peter i. 3:—

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead."

## EVERY AGE FERTILE IN GENIUS.

No age is shut against great genius.

## DIFFICULT THINGS.

It is not because things are difficult that we do not dare to attempt them, but they are difficult because we do not dare to do so.

## HOW TO GET RID OF OUR EVIL PROPENSITIES.

If thou wishest to get rid of thy evil propensities, thou must keep far from evil companions.

So Proverbs i. 10:—

"My son, if sinners entice thee, consent thou not."

## A BAD CONSCIENCE.

In a bad conscience some things may make a man safe, but nothing secure.

So Isaiah lvii. 21:—

"There is no peace, saith my God, to the wicked."

## RECONCILIATION.

Let thy reconciliation be both easy and undoubted.

So Matthew v. 25:—

"Agree with thine adversary quickly, whilst thou art in the way with him."

## HOW TO ESCAPE ENVY.

Thou shalt escape envy if thou makest no show, if thou boastest not of thy fortunes, if thou knowest how to enjoy them thyself.

## WHY WE LEARN.

We acquire learning not that we may improve our lives, but for the sake of learned disputation.

## THE NOBLE-MINDED.

The noble spirit is that which gives itself up to God, whereas he is recreant and mean who struggles against and thinks ill of the government of the world, and prefers to amend the gods than himself.

So 1 Peter iv. 19:—

"Wherefore, let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator."

## FATE LEADS THE WILLING.

Fate leads the willing and drags the unwilling.

This idea of Seneca is found in a fragment of Cleanthes:—

"Lead me, O Jupiter, both thou and Fate; wheresoever I am directed by you I shall follow without hesitation. Even if I am unwilling, being recalcitrant, nevertheless I shall be obliged to follow."

## OLD AGE.

Old age is an incurable disease.

## SOME PASSIONS ARE MORE EASILY CUT OFF THAN REGULATED.

Some passions cannot be regulated but must be entirely cut off.

## LIKE SPEECH, LIKE LIFE.

Men's conversation resembles their kind of lives.

## THE UNCERTAINTY OF LIFE.

Nothing will assist thee more in acquiring temperance in all things than the constant recollection how short-lived thou art, and how uncertain too life is.

## LOVE OF MONEY.

From the time that money began to be regarded with honor, the real value of things was forgotten.

Plato says of the rich (Leg. v. 743):—

"To be very good and very rich is impossible; the very rich are not good."

So Luke xviii. 24:—

"How hardly shall they that have riches enter into the kingdom of God."

## CARE OF OUR HEALTH.

Nature has committed to us the care of what belongs to us, but if thou attendest too much to this it is a fault.

So Ephesians v. 29:—

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church."

## YOUNG MEN OUT OF A BAND-BOX.

You know some young men, with beard and hair so trimmed, as if they had stepped out of a band-box, but you could expect nothing great from such parties. The conversation is the index of the mind.

## MONEY FROM ANY SOURCE.

They do not inquire why and whence, but only how much thou possessest.

## THE BEING OF GOD PROVED.

We are wont to attribute much to what all men presume; with us it is an argument of truth that anything seems true to all, as that there are gods, we hence collect, for that all men have engrafted in them an opinion concerning gods, neither is there any nation so void of laws or good manners, that it does not believe that there are some gods.

## THE BODY.

This body is not a home, but a place of entertainment, and that for a short period.

So Psalm cxix. 19:—

"I am a stranger in the earth."

## NATURE.

Nature has given to us the seeds of knowledge, not knowledge itself.

## TO STRIVE AGAINST NATURE.

The life of those who strive against nature is no otherwise than theirs who strive against the stream.

## THE CAUSE OF OUR MISFORTUNES.

One of the causes that leads us to misfortune is, that we live according to the example of others, and are unwilling to submit to reason, but are led astray by custom.

So Jeremiah xlii. 23:—

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

## TALE-BEARERS.

Tale-bearers were reputed the worst sort of men; but some there are who spread vices. The speech of these sort of men is productive of much mischief; for although it hurts not instantly, yet it leaves some seeds in the mind, and it follows us even when we have left them, likely hereafter to enkindle in us a new evil.

## VOYAGE TO INDIA WESTWARD.

The inquisitive examiner who looks around him despises the narrow limits of this world in which he dwells. For how short, after all, is the distance that intervenes between the remote shores of Spain and the Indies! a space passed over in a very few short days if a favorable wind fills his sails.

## PROOF OF THE DIVINITY OF THE SOUL.

The soul has this proof of its divine origin, that divine things delight it.

## TRUTH AND ERROR.

There is an end to truth: error is never-ending.

## DISEASE NOT REMOVED BY THE SPLENDOR AROUND.

It matters not whether you place the sick man on a wooden bed or one of gold; wherever you lay him, he carries his disease along with him.

## GOD LOVETH NOT TEMPLES MADE WITH HANDS.

God is not to be worshipped with sacrifices and blood: for what pleasure can He have in the slaughter of the innocent? but with a pure mind, a good and honest purpose. Temples are not to be built for Him with stones piled on high: God is to be consecrated in the breast of each.

## GOD.

The same being whom we call Jupiter, the wisest men regard as the keeper and protector of

the universe, a spirit and a mind, the Lord and Maker of this lower world, to whom all names are suitable. Wilt thou call him Destiny? Thou wilt not err. On him depend all things, and all the causes of causes are from him. Wilt thou call him Providence? Thou wilt say well. For it is his wisdom that provides for this world that it be without confusion and proceed on its course without change. Wilt thou call him Nature? Thou wilt not commit a mistake. For all things have had their beginning from him, in whom we live and move and have our being. Wilt thou call him the World? Thou wilt not be deceived. For he is all that thou seest, wholly infused into his parts and sustaining himself by his own power.

The following is the *scholium* annexed to the *principia* of Newton (Cambridge, 1713), which may be considered as the germ of the celebrated argument *a priori* for the existence of God:—

"God is eternal and infinite, omnipotent and omniscient; that is, He endures from everlasting to everlasting, and is present from infinity to infinity. He is not eternity nor infinity, but eternal and infinite. He is not duration or space, but he endures and is present. He endures always and is present everywhere, and by existing always and everywhere, constitutes duration and space."

## ALL MUST DIE.

We are all reserved for death. All this people, whom thou seest, whom thou thinkest to be anywhere, nature will speedily recall and bury; nor is there any question about the thing, but about the day.

## FATE.

Fate goes its round, and if it has missed one thing for a long time, it at last finds it out. It afflicts some more rarely, others more often, but leaves nothing exempt and free from evil.

## FEAR.

If you wish to fear nothing, think that everything is to be feared.

## NO TEMPEST OF LONG DURATION.

No tempest continues for a long time: the more strength storms have, the less time they last.

## THE DEEP THINGS OF GOD.

It was the act of a lofty spirit to examine the hidden places of the nature of things, and not content with their exterior to look into, and descend into, the deep things of God.

So 1 Corinthians ii. 10:—

"The Spirit searcheth all things, yea the deep things of God."

## SILIUS ITALICUS.

BORN A.D. 25—DIED A.D. 100.

C. SILIUS ITALICUS, born about A.D. 25, became famed at an early age as a pleader at the bar. He was raised to the consulship A.D. 65, the year in



which Nero perished. He passed through a prosperous life amidst very exciting scenes, and at last determined to retire from the busy world that he might enjoy the tranquillity of a literary life. He passed his time chiefly near Puteoli, at the favorite villa of Cicero, called Academia. Here he lived happily for many years, till falling into an incurable disease he determined to leave life, which he did by starving himself A.D. 100. He wrote an heroic poem in seventeen books, entitled "Punica," which has reached us entire.

## DILIGENCE IN WAR.

In time of war we must be speedy in execution, and advance to honor through the path of danger.

## SENATE OF ROME.

The consul summons a solemn council; men distinguished by unstained poverty, whose names are known for triumphs in war, a senate that equals the gods in virtue. Valiant deeds and a sacred regard of right raise them aloft; unshorn hair, a simple diet, hands familiar with the crooked plough; content with little, hearts whom no desire of wealth torments, who often retired to their small cottage in triumphal cars.

## FAITH.

Nowhere does faith remain long to mortals when fortunes fails them.

## TRUE VIRTUE.

True virtue advances upwards through difficulties, go on to obtain that praise which is not easily gained by the bulk of mankind, and is little known.

## DEATH MUST COME IN PEACE OR WAR.

In peace as well as war an end to life must at last come; our first day gave being to our last; a mighty spirit bestows on few a never-ending name, on those only whom the father of the gods destines for the blessed abodes above.

## SLOTH.

Valor, when it has been gradually overpowered by the delicious poison of sloth, grows torpid.

## ADVERSE FORTUNE IMPROVES MAN.

Adversity tries men, and virtue undaunted climbs by rough paths upward to glory.

## SHORT IS THE CHANCE OF SUCCESS.

Away with delay; short-lived is the chance of high fortune.

## THE WHEEL OF TIME.

The wheel of time rolls downward through various chances.

## GLORY.

Glory is a torch to kindle the noble mind, and confidence in the uncertain results of Mars is foolish.

## PATIENCE.

It is not so honorable to avoid misfortunes by

our vigilance as to overcome them by noble patience.

Euripides (Aiol. Fr. 20) says:—

"Distresses must be endured; whoever bears with patience the inflictions of the gods, that man is wise."

## MISERY REMINDS MAN OF GOD.

When we are in misery then springs up a reverence of the gods: the prosperous seldom approach the sacred altar.

## TO INJURE OUR COUNTRY.

Hear and keep this fixed forever in thy breast; to be incensed against thy country is impious, nor is there any sin more heinous that conducts man to the grave.

## THE GAULS.

Besides the Gauls began to look toward home, a people fierce at the first onset, but unsteady; a race boastful in words, and of a light, inconstant mind; they grieved to see a war carried on without slaughter (a thing to them unknown), and that their right hands, while they stood in arms, should grow stiff and dry from blood.

## ADVERSITY GROWS GREATER THROUGH FEAR.

The frowns of fortune are deepened to the timid when there is no resistance, and adverse circumstances go on increasing by yielding to fear.

## ADVERSITY.

For brave men ought not to be cast down by adversity.

## FAITH TO BE KEPT IN DISTRESS.

It is noble, and regarded as the noblest both among nations and individuals, to keep faith in adversity.

## TRUE KINDNESS.

Then is the time to give proof of kindly feelings, when prosperity has fled, and misfortunes call for aid: for to show kindness to the fortunate in no way does honor to the noble.

## PEACE.

Peace is the best of things known to mortals; peace brings greater honor than innumerable triumphs: peace that is able to keep the common safety, and to make all citizens equal to each other.

## DEATH.

Every honor is ended by death.

## LABORS OF LIFE.

Overcome every labor by virtuous conduct.

## VIRTUE HER OWN REWARD.

Virtue herself is her noblest reward; yet it is pleasant in the world to come, when life continues among the gods, and oblivion does not destroy glory.

## BE DARING IN WAR.

Supineness in war is disgraceful. It is by dar-

ing that thou mayest bring wars to a successful result. Sloth never yet raised herself to the stars. Hasten on thy mighty deeds; black death impends over thee in the midst of thy labors.

THE JOYS OF LIFE.

How many things God has formed for joyous purposes, and has distributed pleasures with a full right hand.

SECOND BIRTH.

A man cannot be born twice.

So John iii. 4:—

"How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

THE DWELLING OF VIRTUE.

My house is chaste and my household gods stand on a lofty hill; a steep path up a rocky declivity leads to it: at first toilsome labor attends it, for I will not deceive: he who wishes to enter must exert all his energy: by and by high above thou shalt behold beneath thee the race of men.

This is not unlike the following passage from Milton "On Education":—

"I will point out to you the right path of a virtuous and noble education; laborious, indeed, at the first ascent, but also so smooth, so green, so full of goodly prospects and melodious sounds on every side, that the harp of Orpheus was not more charming."

So Psalm xxxvii. 34:—

"Wait on the Lord and keep His ways."

STATIUS.

BORN ABOUT A.D. 61—DIED ABOUT A.D. 96.

P. PAPINIUS STATIUS was the son of P. Papinius Statius, the preceptor of Domitian, being born at Naples. Of his personal history little is known, as he is mentioned by no ancient author except Juvenal. He gained the prize three times at the Alban games (Suet. Dom. 4). He is said to have been stabbed with a stilus by Domitian. Several of his works are extant.

THE DEMAGOGUE.

Then one whose nature was to attack the noble with the poisonous slander of his tongue, and who was unwilling to submit to the leaders placed over him, rose up to speak.

A TIGER.

As the tiger, when he hears the sound of the approaching huntsmen, rustles his spotted skin, shaking off his lazy sleep; he wakes to the combat, expands his jaws and points his claws; then bounds into the midst of the bands, and bears off his reeking prey, food for his bloody whelps.

THE DESERVING.

A just fortune awaits the deserving.

ENVY.

There is one above all others, who always acts

opposed to the rest of the world, and therefore with difficulty reaches the gods above, prone to insult and sickening at another's joys.

Thomson ("The Seasons"—"Spring," l. 233) says:—

"Base envy withers at another's joy,  
And hates that excellence it cannot reach."

AMBITION.

O blinded counsels of the guilty! O wickedness, always full of fearful forebodings!

FEAR.

Then fear, the very worst prophet in misfortunes, anticipates many evils.

TO-MORROW.

It is unlawful for men to know what may be to-morrow.

Simonides of Ceos (Fr. 23, S.) says much to the same effect:—

"Being a mortal, do not pretend to say what to-morrow will bring forth, nor when you see a man happy, how long he will be so; for the change is quicker than that of a long-winged fly."

BLINDNESS OF MAN.

O Chance, and the minds of men blind to futurity!

MERCY.

It is a noble act to bestow life on the vanquished.

PEACE.

Peace is sought for by the cruelty of war.

LOVE OF LIFE.

The love of life, the last that lingers in the human breast.

SLEEP.

Beside the cloudy confines of the western night and the distant Ethiopians, there is a musty grove, impenetrable to the brightest star, and under the hollow rocks an immense cave descends into the bowels of the mountain, where sluggish Nature has placed the halls of lazy Sleep and the drowsy god. Motionless Rest and dark Oblivion stand on guard, and torpid Sloth with never wakeful eye. At the porch sits Ease, and speechless Silence with close contracted wings, driving the murmuring winds from the roof, forbidding the foliage to rustle, or the birds to twitter: here no roaring of the ocean, though all the shores resound, no crashing of the thunder: the stream itself, gliding along the deep valleys close to the grotto, rolls silently between the rocks and cliffs: the sable herds and flocks recline at ease on the ground: the newly-sprung grass withers, and the vapor makes the herbage languid. Glowing Vulcan had formed a thousand statues of the god within: close by it is wreathed Pleasure; here, in attendance, is Toil inclined to rest: here the same couch receives Love and Wine: deep, deep within, he lies with his twin-brother Death, a sad image to none. Beneath the dew-bespangled cavern, the god himself, released from cares, crowned with drowsy flow-

ers, lay on tapestry: his dress sends forth exhalations, his couch is warm with his lazy body, and above the bed a dark vapor rises from his half-shut mouth. The one hand sustains his hair hanging over his left temple, the other has dropped the horn unheeded.

#### TAKE TIME.

Give not reins to your inflamed passions: take time and grant a little delay: impetuosity manages affairs badly.

#### MUSING ON THE BELOVED DEAD.

Do thou soothe thy troubled breast, do thou forbid tears to flow down thy cheeks, and fill the blessed night with pleasing musings, and thy countenance if still alive.

Tennyson (In Mem. cxv.) imitates this:—

"The face will shine  
Upon me, while I muse alone;  
And that dear voice I once have known,  
Still speaks to me of me and mine!"

#### THE GODS ARE SUBJECT TO LAW.

The gods also are subject to law, the rapid choir of stars, the moon is subject, nor does the sun follow its appointed course without having been so ordained.

So Sophocles (Ajax, 669) says:—

"For all that is dreadful and all that is mightiest gives way to law. First snow-faced winters yield to fruitful summers, and the orb of murky night gives place to the day with his white steeds to kindle his light, and the blast of the dreadful winds hath lulled the roaring main, nay, all o'erpowering sleep looses where he has bound, nor always holds us captive."

Again Shakespeare ("Troilus and Cressida," act i. sc. 3) says:—

"The heavens themselves, the planets, and this centre,  
Observe degree, priority, and place,  
Insisture, course, proportion, season, form  
Office, and custom, in all line of order."

### TACITUS.

BORN ABOUT A.D. 59—DIED ABOUT A.D. 120.

P. CORNELIUS TACITUS is supposed by some to have been born at Interamna, the modern Terni, but this is doubtful. We find him advanced to office by Vespasian, and to have been a favorite of his sons Titus and Domitian. He married the daughter of C. Julius Agricola, who was consul A.D. 77. He was prætor A.D. 88, and in the reign of Nerva, A.D. 97, he was appointed consul suffectus in the place of T. Verginius Rufus, who had died in that year. He was the intimate friend of Pliny the younger, and in the collection of Pliny's Letters we find eleven addressed to Tacitus. The precise time of his death is unknown, nor is it certain whether he left any family, though the Emperor Tacitus claimed to be descended from the historian.

#### PRIVATE HATRED.

It is lawful to bury private hatred when it is for the public advantage.

So Romans (xiv. 19):—

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

#### TRAITORS.

Traitors are hateful even to those who gain by their treason.

#### HATRED.

Sowing the seeds of hatred, which would lie hid for a long period, and gathering strength would spring up at some distant day.

#### INSTABILITY OF HUMAN AFFAIRS.

Alleging the instability of human affairs, and the danger always increasing in proportion to the eminence which a man reaches.

#### PRUDENCE.

We accomplish more by prudence than by violence.

#### DOMESTIC EXPENSES.

In domestic expenses, such as slaves, plate, and what is necessary for life, there is nothing in itself excessive, nothing mean but what is made so by the circumstances of the parties. The only reason why the fortune of a senator should differ from the qualification of a knight is not that they are different in nature, but that they should excel each other in station, rank, and honors, and those other things which are for the recreation of the mind and the health of the body. Unless perhaps you are inclined to maintain that the most illustrious ought to submit to weightier anxieties and greater dangers, while they are without the means to soothe their anxieties and dangers.

#### FALSE COMPASSION.

If we yield to false compassion, industry will go to ruin, sloth will predominate, if man has nothing to hope or fear from his own exertions; all being secure of subsistence, will look to their neighbors for support, being idle in their own business and a burden to the public.

#### TRUTH.

Truth is brought to light by time and reflection, while falsehood gathers strength from precipitation and bustle.

#### HOW THE DEAD ARE TO BE REVERENCED.

The chief duty of friends is not to attend the remains of the dead with unavailing lamentation, but to remember his wishes and execute his commands.

So Proverbs (x. 7):—

"The memory of the just is blessed."

#### FALSE GRIEF.

None grieve with so much ostentation as those who in their hearts rejoice at the event.

## DAY OF MOURNING.

On the day that the remains of Augustus were conveyed to the tomb, there was dreary desolation with passionate sorrow.

## THE COMMONWEALTH.

Whatever be the fate of noble families, the commonwealth is immortal.

## FORTUNE TURNS EVERYTHING TO A JEST.

When we review what has been doing in the world, is it not evident that in all transactions, whether of ancient or of modern date, some strange caprice of fortune turns all human wisdom to a jest?

## LAWS IN A CORRUPT STATE.

When the state is most corrupt, the laws are most numerous.

## PEACE.

Even war is preferable to a wretched and dishonorable peace.

Franklin (Letter to Quincy, Sept. 11, 1773) says:—"There never was a good war or a bad peace."  
And S. Butler (Speeches in the Rump Parliament) says:—"It hath been said that an unjust peace is to be preferred before a just war."

## DISTEMPERS OF THE BODY AND MIND.

Chronic diseases of the body thou canst not cure except by harsh and violent remedies; the heart, too, sick to the very core with vice, corrupted and corrupting, requires an antidote as strong as the poison that inflames our passions.

So Matthew (xviii. 8):—"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

## SAYING OF TIBERIUS.

We are informed by tradition that Tiberius, as often as he went from the Senate-house, used to exclaim in Greek, "Devoted men, how they rush headlong into bondage!"

## CONSPICUOUS BY ABSENCE.

He shone with the greater splendor because he was not seen.

This expression is the French—

"Briller par son absence."

## CHASTITY.

When a woman has lost her chastity, she will shrink from no crime.

Scott says:—

"We hold our greyhound in our hand,  
Our falcon on our glove;  
But where shall we find leash or band  
For dame that loves to rove?"

"Where the heart is past hope, the face is past shame."

## KINDNESSES.

Obligations are only then acknowledged, when it seems in our power to requite them; if they

exceed our ability, gratitude gives way to our hatred.

## INFORMERS.

In this way informers, a race of men the bane and scourge of society, never having been sufficiently curbed by punishment, were drawn forth by the wages of iniquity.

## THINGS SLIGHT IN APPEARANCE MEET ATTENTION.

It would be not without advantage to examine these things, slight indeed in appearance, but which are often the secret springs of the most important events.

## THE BRITISH CONSTITUTION.

In all nations the supreme authority is vested either in the people, the nobles or a single individual. A constitution composed of these three simple forms may, in theory, be praised, but can never exist in fact, or if it should, it will be but of short duration.

## EXAMPLE.

Few are able by their own reflection to draw the line between vice and virtue, or to separate the useful from that which is the opposite; many learn experience by what happens to others.

## THE LAST OF THE ROMANS.

Cremutius Cordus is accused of a new and, till that time, unheard-of crime, that, having published a series of annals, he eulogized Brutus, he had styled C. Cassius the last of the Romans.

## CALUMNY.

Calumny when disregarded is soon forgotten by the world; if you get in a passion, it seems to have a foundation of truth.

## POSTERITY.

Posterity gives to every man his true value and proper honor.

## TALENTS PROSCRIBED BY TYRANTS.

Wherefore we may well laugh at the folly of those who think that they are able by an arbitrary act to extinguish the light of truth and prevent it reaching posterity. For genius triumphs under oppression; persecute the author and you enhance the value of his work. Foreign tyrants, and all who have adopted this barbarous policy, have done nothing but record their own disgrace, and give the author a passport to immortality.

So Matthew xxiv. 35:—

"Heaven and earth shall pass away, but my words shall not pass away."

## PRAYER OF A GOOD MAN.

Piles of stones when the judgment of posterity rises to execration are mere charnel houses. I now, therefore, address myself to thy allies of the empire, the citizens of Rome, and the immortal gods: to the gods it is my prayer that, to the end

of life, they may grant the blessing of an undisturbed, clear, collected mind, with a due sense of laws, both human and divine. Of mankind I request, that, when I am no more, they will do justice to my memory, and with kind acknowledgments, record my name and the actions of my life.

#### A MIND ENFEEBLED.

When the mind of man is enfeebled by misfortunes, he bursts into tears.

#### TYRANTS.

So true is the saying of the great philosopher, the oracle of ancient wisdom, that if the minds of tyrants were laid open to our view, we should see them gashed and mangled with the whips and stings of horror and remorse. By blows and stripes the flesh is made to quiver; and in like manner, cruelty and inordinate passions, malice and evil deeds, become internal executioners, and, with increasing torture, goad and lacerate the heart.

#### PLANS OF REFORMATION.

Like most plans of reformation, it was embraced at first with ardor; but the novelty ceased, and the scheme ended in nothing.

#### THE MOB.

Things are neither good nor bad, as they appear to the judgment of the mob.

#### MAN OF FORTITUDE.

There are many who encounter adversity, that are happy; while some in the midst of riches are miserable: everything depends on the fortitude with which the former bear their misfortune, and on the manner in which the latter employ their wealth.

#### CAPACITY FOR BUSINESS.

Not for any extraordinary talents, but because he had a capacity of a level for business, and not above it.

#### DEMOCRACY.

A regular democracy holds too much of civil liberty; while the domination of the few differs but little from absolute monarchy.

#### PRECEDENTS.

The measure which I now defend by examples will, at a future day, become another precedent. It is now a new regulation; in time it will be history.

#### EMBELLISHMENT OF A STORY.

A story embellished merely to create astonishment.

#### STOLEN WATERS.

Things forbidden have a secret charm.

#### POPULAR OPINION.

In human affairs there is nothing so unstable

and fluctuating as the fancied pre-eminence which depends on popular opinion, when there is no solid foundation to support it.

#### LOVERS' QUARRELS.

Then there is the usual scene when lovers are excited with each other, quarrels, entreaties, reproaches, and then fondling reconciliation.

#### HOW PROJECTS OF GREAT IMPORTANCE ARE FRUSTRATED.

Projects of great importance are frequently frustrated by envy and fear.

#### THE APPEARANCE OF NATURE REMAINS.

The everlasting hills are not changed like the faces of men.

#### DOING EVIL THAT GOOD MAY COME.

Every striking example has some injustice mixed up with it: individuals suffer while the public derive benefit.

#### THE AGENTS IN EVIL ACTIONS.

The assistants in the commission of crimes are always regarded as if they were reproaching the act.

#### NEW BROOMS.

Magistrates discharge their duties best at the beginning, and fall off at the conclusion.

#### THE DESIRE OF PERSONAL SAFETY.

The desire of personal safety is always against every great and noble enterprise.

#### LUST OF POWER.

The lust of power is the strongest in the human breast.

Shakespeare ("Henry VIII.," act iii. sc. 2) says:—

"Fling away ambition;  
By that sin angels fell."

#### THE DESIRE OF POWER.

The desire of power is stronger than all other feelings.

#### THE BOLD.

Even the bravest men are not proof against a surprise.

#### THE SLOTHFUL.

Many enterprises succeed by trying, which seem impracticable to little minds.

#### CUTTING JOKES.

He had often made the prince the subject of his raillery; and raillery, when seasoned with truth, never fails to leave a sting that festers in the memory.

#### EFFECT OF INDOLENCE.

While other men have been advanced to eminence by industry, this man succeeded by mere sluggishness and indolence.

## ARBITER OF TASTE.

Being in favor at court, and cherished as the companion of Nero in his select parties, he was allowed to be the arbiter of taste and elegance.

## CALUMNY.

Spleen and calumny are devoured with a greedy ear. Flattery wears a badge of servitude; while in detraction and invective there appears an unreal kind of liberty.

## NO CENSORSHIP OF THE PRESS.

Through the rare felicity of the times, you are permitted to think what you please, and to publish what you think.

So John xviii. 23:—

"If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

## SELF-INTEREST.

Self-interest, the bane of all true affection.

## ROMAN PEOPLE.

For it is not here as in other nations subject to monarchy that a hereditary despotism exists in a single family and slavery in all the rest; but you are destined to bear sway over a nation, who are equally incapable of entire slavery and of entire freedom.

## A SUCCESSOR.

The man whom the public voice has named for the succession is sure to be suspected by the reigning prince.

## THE MOB READY TO APPLAUD ANY PRINCE.

The mob have neither judgment nor principle, ready to bawl for the reverse of what they desired in the morning. To be ready with shouts and vociferations, let who will be the reigning prince, has been in all ages the zeal of the vulgar.

## CRIMES.

Crimes succeed by sudden despatch, honest counsels gain vigor by delay.

So Romans vi. 12:—

"Let not sin therefore reign in your mortal body."

## TO MEET DANGER WITH FORTITUDE.

If a man must fall he should manfully meet the danger.

## THE COWARD IS A BOASTER AFTER BATTLE.

Every coward, who showed his timidity in the hour of danger, was lavish of words and playing the braggart with his tongue after the battle.

## DELAY.

There is no room for hesitation in any enterprise which cannot be justified unless it be successful.

## FOREBODING OF A STORM.

A deep and sullen silence prevailed. The very rabble was hushed. Amazement sat on every face. Their eyes watched every motion, and their ears caught every sound. The interval was big

with terror; it was neither a tumult nor a settled calm, but rather such an awful stillness as always indicates mighty terror and mighty fury.

## NOT TO COME UP TO EXPECTATIONS.

While no higher than a private citizen, his merit was thought superior to his rank; and the suffrages of mankind would have pronounced him worthy of empire, had he never made the experiment.

Shakespeare ("All's Well that Ends Well," act ii. sc. 1) says:—

"Oft expectation fails, and most oft there  
Where most it promises."

## THE WICKED.

The wicked find it easier to coalesce for seditious purposes than for concord in peace.

## DANGEROUS ENTERPRISES.

Each man, as is usual in dangerous enterprises, expecting the bold example of his comrades, ready to second the insurrection, yet not daring to begin it.

## FICKLENESS.

He had the address to soothe the minds of the soldiers, who (such is the nature of the multitude) are easily inflamed, and with a sudden transition shift to the opposite extreme.

## PROSPERITY.

In the hour of prosperity, even the most illustrious generals become haughty and insolent.

## THE ELEVATION OF NEW MEN.

Such is the nature of the human mind, disposed at all times to behold with jealousy the sudden elevation of new men, and to demand that he who has been known in an humble station should know how to rise in the world with temper and modest dignity.

## A DISSOLUTE SOLDIERY.

A slothful and listless soldiery, debauched by the circus and theatres.

## THE TIMID AND THE BRAVE.

The brave and energetic stand a siege even against adversity, the timid and the cowards rush to despair caused by their fears.

So Jeremiah xlviii. 10:—

"Cursed be he that doeth the work of the Lord deceitfully."

## CONTEST FOR EMPIRE.

When the contest is for sovereign power, there is no middle course.

## POPULACE.

The populace as usual, knowing neither truth nor falsehood, and indifferent about both, paid their tribute of flattery with noise and uproar. They pressed him to accept the title of Augustus; he declined it for some time; but the voice of the rabble prevailed. He yielded to their importu-

nity; but the compliance was useless, and the honor was of short duration.

So 1 Thessalonians ii. 5:—

"For neither at any time used we flattering words."

#### POWER.

Power is never stable when it exceeds all bounds.

#### CHANGE.

New men succeeded, but the measures were still the same.

#### QUALITIES OF A GENERAL.

The proper qualities of a general are forethought and prudence.

#### INCONSIDERATE ACTIONS.

All enterprises which are begun inconsiderately are violent at the beginning, but soon languish.

#### TUMULT.

In seasons of tumult and public distraction the bold and desperate take the lead; peace and good order are the work of virtue and ability.

#### RETALIATION.

So true it is that men are more willing to retaliate an injury than to requite an obligation; obligation implies a debt, which is a painful sensation; by a stroke of revenge, something is thought to be gained.

So 1 Thessalonians v. 13:—

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

#### LOVE OF FAME THE LAST TO BE RESIGNED BY THE WISE.

The love of fame is the last weakness which even the wise resign.

Thus Milton in "Lycidas" (l. 70):—

"Fame is the spur that the clear spirit doth raise  
(That last infirmity of noble mind)  
To scorn delights and live laborious days."

Massinger ("A Very Woman," v. 4) says:—

"Though the desire of fame be the last weakness,  
Wise men put off."

Plato ("Athen." xi. 507, D.) says:—

"The love of fame is the last virtue which we throw off at death."

#### LIBERTY.

Liberty, that best gift, dealt out by the impartial hand of Nature, even to the brute creation.

#### PROVIDENCE ON THE SIDE OF THE GREAT BATTALIONS.

That the gods were on the side of the stronger.

So Voltaire to M. le Riche (Feb. 6, 1770):—

"It is said that God is always for the big battalions." Some one in presence of Napoleon asserted this, but the Emperor remarked, "Nothing of the kind, Providence is always on the side of the last reserve."

#### THE COWARD.

The most forward in seditious proceedings are cowards in action.

#### THE POOR.

The populace who have never more than one day's provision dreaded an approaching famine. Of all that concerns the public, the price of grain is their only care.

#### FAMILY UNION.

Fleets and armies are not always the strongest bulwarks; the best resources of the sovereign are in his own family. Friends moulder away; time changes the affections of men; views of interest form new connections; the passions fluctuate; desires arise that cannot be gratified; misunderstandings follow, and friendships are transferred to others; but the ties of blood still remain in force; and in that bond of unity consists the security of the emperor. In his prosperity numbers participate; in the day of trouble, who, except his relations, takes a share in his misfortunes?

#### CONTESTS BETWEEN RELATIVES.

The hatreds of relatives are most violent.

"The greatest hate springs from the greatest love."

#### RIGHTS OF MAN ALWAYS A SPECIOUS PRETEXT FOR DEMAGOGUES.

But the rights of man and such specious language are the pretext; this has always been the language of those who want to usurp dominion over them.

#### AN ARMED PEACE IS THE BEST GUARANTEE AGAINST WAR.

For the repose of nations cannot be maintained without arms, arms without pay, nor pay without taxes.

#### VICES AS LONG AS THERE ARE MEN.

There will be vices as long as there are men.

#### THE JEWS.

The Egyptians worship various animals, and also certain symbolical representations, which are the work of men. The Jews acknowledge one God only, and Him they see in the mind's eye, and Him they adore in contemplation, condemning as impious idolators all who, with perishable materials, wrought into the human form, attempt to give a representation of the Deity. The God of the Jews is the great governing Mind that directs and guides the whole form of nature, eternal, infinite, and neither capable of change nor subject to decay. In consequence of this opinion, no statue was to be seen in their city, much less in their temple.

#### VIRTUOUS CHARACTERS.

Thus virtuous characters are most valued in those times to which they are most congenial.

#### EASIER TO DESTROY THAN REVIVE THE LOVE OF LETTERS.

Yet from the infirmity natural to man, the remedies are slower in operation than the disease; and



as the growth of bodies is slow and progressive, their destruction rapid and instantaneous, so you will much more easily destroy genius and the love of letters than you will recall them into existence. For even idleness itself possesses charms, which insensibly grow upon us; and sloth at first disliked is afterwards embraced with affection.

## FAME.

Fame, in which even the good often indulge.

## FAME.

Common fame does not always err: it sometimes even points out the man to be elected.

## A HOUSEHOLD.

Beginning with himself and his friends, he first reformed his own household—a work often attended with not less difficulty than the administration of a province.

## THE EVILS OF A LUXURIOUS AGE.

By degrees man passes to the enjoyments of a vicious life, porticoes, baths, and elegant banquets: this by the ignorant was called a civilized mode of living, though in reality it was only a form of slavery.

## PLACABILITY.

His passion soon passed away and left no trace behind: you had no reason to fear his concealed ill-will. He thought it more honorable to give open offence than to indulge in secret hatred.

## DEFEAT AND SUCCESS.

And those who had lately prided themselves on their prudence and wisdom, were after the successful result ardent and full of boasting. This is the unfair tax which commanders of armies must always pay—all claim a share of success, while a bad result is ascribed to the commander alone.

## THE UNKNOWN.

Everything unknown is magnified.

Longfellow says:—

"The mighty pyramids of stone  
That wedge-like cleave the desert airs,  
When nearer seen, and better known,  
Are but gigantic flights of stairs."

## PEACE.

To rob, to ravage, and to murder, in their imposing language, are the arts of civil policy. When they have made the world a solitude, they call it peace.

## FEAR.

Fear and awe are only weak chains to secure love; when these fetters are broken, the man who forgets to fear will begin to show the effects of his hatred.

## INJURIES.

It is the property of the human mind to hate those whom we have injured.

Dryden ("The Conquest of Granada," Part II. act I. sc. 2) says:—

"Forgiveness, to the injured does belong;  
But they ne'er pardon who have done the wrong."

Herbert ("Jacula Prudentum") says:—

"The offender never pardons."

## GLORY.

And he, though carried off in the prime of life, had lived long enough for glory.

## DOMITIAN.

Even Nero had the grace to turn away his eyes from the horrors of his reign. He commanded deeds of cruelty, but never was a spectator of the scene. Under Domitian it was our wretched lot to behold the tyrant, and to be seen by him, while he kept a register of our sighs and groans. With that fiery visage, of a dye so red that the blush of guilt could never color his cheek, he marked the pale languid countenance of the unhappy victims who shuddered at his frown.

## THE DEAD.

If in another world there is a pious mansion for the blessed; if, as the wisest men have thought, the soul is not extinguished with the body, mayest thou enjoy a state of eternal felicity! From that station behold thy disconsolate family; exalt our minds from fond regret and unavailing grief to the contemplation of thy virtues. Those we must not lament; it were impiety to sully them with a tear. To cherish their memory, to embalm them with our praises, and if our frail condition will permit, to emulate thy bright example, will be the truest mark of our respect, the best tribute thy family can offer.

Young ("Night Thoughts," Night II. l. 21):—

"He mourns the dead who lives as they desire."

## THE MIND.

For in the mind as in a field, though some things may be sown and carefully brought up, yet what springs naturally is most pleasing.

## ENVY.

From the maliciousness of human nature we are always praising what has passed away, and depreciating the present.

## ELOQUENCE.

It is of eloquence as of a flame; it requires matter to feed it, motion to excite it, and it brightens as it burns.

## TERENCE.

BORN B.C. 195—DIED B.C. 159.

P. TERENTIUS AFER, born at Carthage, B.C. 195, became the slave of P. Terentius Lucanus, a Roman senator. He gave him a good education, and subsequently manumitted him, upon which

he assumed, according to the usual practice, his patron's name. The success of his play "The Andria," B.C. 166, introduced him to the most refined and intellectual circles of Rome. He is said to have received assistance in the composition of his plays from Scipio and Lælius, who treated him more as a friend than a dependent. As he was a foreigner, and the pure idioms of the Latin language could be little known to him, it is not at all improbable that his plays should have been submitted to the revision of his friends. The calumnious attacks of his rivals are said to have driven him from Italy, when he took refuge in Greece, from which he never returned. According to one story, after embarking at Brundisium, he was never heard of more; according to others, he died in some city of the Peloponnesus. He left a daughter, but nothing is known of his family.

#### IGNORANCE.

Faith! by too much knowledge they bring it about that they know nothing.

#### OBSCURE DILIGENCE.

He prefers to emulate the negligence of the one, rather than the obscure diligence of the other.

#### KINDNESS.

But this annoys me; for this reminding me of your kindness is as it were a reproaching me of ingratitude.

Shakespeare ("Troilus and Cressida," act iii. sc. 3) says:—

"Time hath, my lord, a wallet at his back,  
Wherein he puts alms for oblivion,  
A great-sized monster of ingratitudes:  
Those scraps are good deeds past; which are devour'd  
As fast as they are made, forgot as soon  
As done."

#### EXCESS.

For I hold this to be the golden rule of life,  
"Too much of anything is bad."

#### COMPLIANCE.

Obsequiousness procures friends, plain dealing breeds hatred.

#### BAD HEART.

From bad dispositions arise bad designs.

#### A SIMPLETON.

I am a simple Davus, who can understand plain talk very well, but I have not the sagacity of an Ædipus to fathom the enigma which you propose.

#### DOTARDS.

This is a beginning of dotards, not of doting.

This has been shortened to "amantes, amentes." "in love, a fool." It is translated alliteratively thus in an old translation (1611):—"For they are fare as they were lunaticke and not love-sick."

"By biting and scratching cats and dogs come together."

#### A WISH.

Since the thing you wish cannot be had, wish for that which you can have.

#### THE SICK.

We all, when we are well, give good advice to the sick.

Sophocles (Trachin. 731):—

"Not he who shares in the grief may suggest comfort, but he to whom there is no anxiety at home."

Shakespeare ("Much Ado About Nothing," act iii. sc. 2) says:—

"Every one can master a grief but he that has it."

And ("Romeo and Juliet," act ii. sc. 2):—

"He jests at scars that never felt a wound."

#### THANKS.

I do not by any means think it the act of an honorable man, when he has done nothing to merit favor, to require that thanks should be given him.

#### SELF-LOVE.

Is there no faith in the affairs of men! It is an old saying, and a true one too, "Of all mankind, each loves himself the best."

Menander says:—

"No one loves another better than himself."

#### SAFETY.

My vessel is in harbor, reckless of the troubled sea.

#### LOVERS.

Quarrels of lovers but renew their love.

#### MALICE.

Is it to be believed or told that there is such malice in men as to rejoice in misfortunes, and from another's woes to draw delight?

Menander says:—

"Never rejoice at the misfortunes of your neighbor."

#### CHARITY AT HOME.

Here, then, is their shameless impudence: they cry, Who, then, are you? What are you to me? Why should I give my property to you? Harkye, I have a right to be my own best friend.

#### INCLINATION.

I know it; thou art constrain'd by inclination.

#### FROM THE HEART.

Dost thou think that there is little difference whether thou dost a thing from the heart, as nature suggests, or with a purpose?

#### AS WE CAN.

As we can, according to the old saying, when we cannot, as we would.

#### SAFETY.

All is now secure.

## GRAVITY.

A grave severity is in his face,  
And credit in his words.

## TO HEAR WHAT IS DISPLEASING.

If he persists in saying whatever he pleases, he will hear what is displeasing.

This seems to be a translation of a line of Alcæus (Fr. 62, S.):—

"If thou sayest what thou wishest, thou wilt hear what thou wishest not."

Or of Homer (Il. xx. 250):—

"Whatever words thou shalt say, the same shalt thou hear."

## ILLS OF LIFE.

It happens, as is usual among men, that my ills should reach thy ears before thy joys reach mine.

Milton ("Samson Agonistes," l. 1538) expresses the same idea:—

"For evil news rides post, while good news bates."

## NOTHING NEW.

Nothing's said now, but has been said before.

St. Jerome relates that his preceptor Donatus, explaining this passage, railed severely at the ancients for taking from him his best thoughts, saying:—

"Pereant, qui ante nos nostra dixerunt."

See Wharton in his "Essay on Pope," in a note l. 88 Tennyson says:—

"And on her lover's arm she leant,  
And round her waist she felt it fold,  
And far across the hills they went,  
In that new world that is the old."

## LOVE.

In love there are all these ills: wrongs, suspicions, quarrels, reconcilements, war, and peace again. If thou wouldst try to do things thus uncertain by a certain method, thou wouldst act as wisely as if thou wert to run mad with reason as thy guide.

## FLATTERERS.

There is a kind of men who wish to be at the head of everything, and are not: these I attend; not to make them laugh, like the buffoon, but I laugh with them, and wonder at their parts. Whatever they say, I praise: if they refuse the praise, I praise that also. Does any deny? I too deny; affirm? I too affirm. In a word, I have brought myself to assent to everything. That now is the best of all professions.

## CHANGE.

There is, alas, a change

In all things.

## MEN OF WIT.

They, who have the wit that is in you, often transfer to themselves the glory got by others' care and toil.

## SILENCE.

This is illustrated by the sublime saying of Soanen, Bishop of Senz, when he was proceeding to exile:—

"La silence du peuple est la leçon des rois."

## LOVE.

Without good eating and drinking love grows cold.

## THE WAYS OF WOMEN.

Nay, certainly, I know the ways of women: they won't, when thou wilt, and when thou won't, they are passionately fond.

Shakespeare ("Hamlet," act l. sc. 2) says:—

"Frailty, thy name is woman!"

## NEIGHBORHOOD.

Yet either thy austere life, or else near neighborhood, which I consider to be the first step to friendship, causes me to warn thee boldly and as a friend, that thou seemest to me to be acting in a way unsuited to thy age, and otherwise than thy income requires.

## HUMANITY.

Me. Chremes, hast thou such leisure from thy own affairs that thou canst lavish time on those of others, and on matters which don't concern thee?

Ch. I am a human being: I consider none of the incidents which befall my fellow-creatures to be matters of unconcern to me.

## THE MIND.

What now prevents his having every earthly blessing that man can possess? Parents, a prosperous country, friends, high birth, relatives, riches? Yet all these take their value from the color of the mind. To him who knows their proper use, they are blessings: to him who misuses them, they are curses.

Spenser, in his "Faerie Queen" (vi. 2, 30) speaks thus of the mind of man:—

"It is the mind that maketh good or ill,  
That maketh wretch or happy, rich or poor:  
For some, that hath abundance at his will,  
Hath not enough, but wants in greatest store;  
And other, that hath little, asks no more,  
But in that little is both rich and wise;  
For wisdom is most riches: fools therefore  
They are, which do by vows devise:  
Sith each unto himself his life may fortune."

## EXPERIENCE FROM OTHERS' MISFORTUNES.

Remember this maxim, to draw from others' misfortunes a profitable lesson for thyself.

## WOMEN TAKE TIME FOR ADORNMENT.

Dost thou not know that her house is a long way off. And then thou knowest the ways of women: while they are setting themselves off and tricking out their persons, it is an age.

## SIMPLICITY IN DRESS.

We found her dressed without gold or trinkets, as ladies who are dressed only for themselves, set off with no female paints and pastes.

## NO FAMOUS DEED WITHOUT DANGER.

No great and famous deed is accomplished without danger.

## A LOVER.

I know thee, how little command thou hast over thyself; no double meanings, turning thy neck round to leer, sighs, hems, coughs, or tittering.

## LICENSE.

Ah! what an opening for profligacy thou wilt make! so that in process of time life itself will be a burden. For we all become worse from too much liberty. Whatever comes into his head, he will have, nor will he consider whether it be right or wrong.

## NATURE OF MANKIND.

Gods! that the nature of mankind should be such that they have more wisdom, and determine better in the affairs of others than in their own! Does this superior wisdom arise because, where our own interest is concerned, we are prevented from judging properly either by excessive joy or grief? How much more wisely does my neighbor here think for me than I do for myself.

## TRIFLES.

She'll take mighty pains  
To be delivered of some mighty trifle.

## INDUSTRY.

Nothing so difficult but may be won by industry.

Herrick ("Seek and Find") says:—

"Attempt the end, and never stand to doubt;  
Nothing's so hard but search will find it out."

Antiphanes (Fr. Com. Gr. p. 500, M.) says:—

"Everything yields to industry."

## AN IF.

Suppose, as some folks say, the sky should fall?

## STRICT LAW.

For 'tis a common saying and a true,  
That strictest law is oft the highest wrong.

## AGAINST THE GRAIN.

There is nothing so easy in itself but grows difficult when it is performed against one's will.

## HABIT.

How many unjust and wicked things are done from mere habit!

## HOPE.

So we do but live,  
There's hope.

## A FATHER'S FEARS.

What a world of fears now possess me, because my son has not returned! And with what apprehensions am I even now distracted lest he should have taken cold, or had a fall, or broken a limb! That any human being should entertain in his mind, or by his acts provide, a thing which should be dearer than he is to himself.

## CHILDREN.

For he who has acquired the habit of lying or deceiving his father, will do the same with less remorse to others. I believe that it is better to bind your children to you by a feeling of respect and by gentleness than by fear.

## KINDNESS.

The man is very much mistaken, in my opinion at least, who fancies that authority is more firm and stable that is founded on force than what is built on friendship. This is my way, this is my idea; he who does his duty, driven to it by severity, while he thinks his actions are observed, so long only is he on his guard; if he hopes for secrecy, he goes back to his own ways again. He whom you have made your own by kindness, does it of good will, is anxious to make a due return, acting present or absent evermore the same. This, then, is the duty of a father, to make a son embrace a life of virtue rather from choice than from terror or constraint.

Ben Jonson ("Every Man in his Humor," act i.) thus expresses the idea:—

"There is a way of winning more by love,  
And urging of the modesty than fear;  
Force works on servile natures, not the free.  
He that's compell'd to goodness may be good;  
But 'tis but for that fit; where others, drawn  
By softness and example, get a habit."

## TO DESPISE MONEY IS GAIN.

To seem upon occasion to slight money,  
Proves, in the end, sometimes the greatest gain.

## HOPE.

*San.* I never purchase hope with ready money.

*Syr.* Thou'lt never make a fortune: away with thee, thou dost not know how to ensnare men, Sannio.

*San.* Well, perhaps thy way is best; yet I was never so cunning, but I had rather, when it was in my power, receive prompt payment.

## TRUE WISDOM.

That is to be wise to see not merely that which lies before your feet, but to foresee even those things which are in the womb of futurity.

## WISDOM.

Thou, from head to foot, art nought but wisdom's self: he a mere dotard. Wouldst thou ever permit thy boy to do such things?

*Dem.* Permit him? I? Or should I not much rather smell him out six months before he did but dream of it?

## CHILDREN.

As fathers form their children, so they prove.

Euripides (Fr. Antio. 17) says:—

"I announce to all men, that noble children are sprung from noble sires."

## HOME EDUCATION.

He need not go from home for good instruction.

## EDUCATION.

I spare no pains, neglect no means; in a word, I bid him look into the lives of all, as into a mirror, and thence draw from others an example for himself. "Do this."

*Syr.* Good.

*Dem.* "Fly that."

*Syr.* Very good.

*Dem.* "This deed is highly commendable."

*Syr.* That's the thing.

*Dem.* "That's reprehensible."

*Syr.* Most excellent.

## EDUCATION.

I perceive that the things which we do are silly: but what can one do? According to men's habits and dispositions, so one must yield to them.

## LAW.

Grant her, then, freely what law else will claim.

## RESULT OF INDULGENCE.

But this immoderate indulgence must assuredly produce some terrible misfortune in the end.

## SPEAK OF THE DEVIL.

The wolf i' th' fable.

## I AM A FRAIL MAN.

Do you not remember that I am a frail human being? and therefore I have erred.

This is probably the origin of the phrase "*errare humanum est*," which first appears in the "*Antilucetius sive de deo natura*," a didactic poem of the Cardinal de Polignac (Paris, 1747). It is found in bk. v. l. 59.

## THE POOR ARE SUSPICIOUS OF NEGLECT.

All whose fortunes are less prosperous, are, I know not how, the more suspicious; they take everything as if insult were intended: on account of their peculiar state of indigence, they always think themselves to be slighted.

## A BLUSH.

He blushes. All's safe, I find.

Diphilus (Fr. Com. Gr. p. 1091, M.) says:—

"The man that neither blushes nor fears, has the initiative to every kind of shamelessness."

Young ("Night Thoughts" Night vii. 496):—

"The man that blushes is not quite a brute."

## LIFE OF MAN LIKE A GAME AT DICE.

The life of man is like a game at dice: if the favorable throw be not cast, that which chance sends you must try to amend by skill.

Alexis (Fr. Com. Gr. p. 697, M.) says:—

"Such a life is like dice: the same throws do not always turn up, nor does the same form remain to life, but it has changes."

## PROVIDENCE UNABLE TO SAVE SOME MEN.

'Tis not in the power  
Of Providence herself, howe'er desirous,  
To save from ruin such a family.

## TWO DOING THE SAME THING.

When two persons do the self-same thing, it oftentimes falls out that in the one it is criminal, in the other it is not so,—not that the thing itself is different, but he who does it.

## RULE OF LIFE CHANGED BY EXPERIENCE.

Never did man lay down so wise a rule of life but fortune, age, experience made some change in it, and taught you that those things which you thought you knew you did not know; and the things which you deemed your chief perfections from experience you threw by.

## GENTLENESS.

I have found by dear experience that there is nothing so advantageous for man as mildness and a forgiving disposition.

So Zechariah vii. 9:—

"Show mercy and compassions every man to his brother."

## OLD MEN.

It is the common failing of old men  
To be too much intent on worldly matters.

## TO FOIL A MAN AT HIS OWN WEAPONS.

I foil him at his own weapons.

## MISFORTUNE.

For when mischance befalls us, all the interval between its happening and our knowledge of it may be esteemed clear gain.

## WOMEN ARE WEAK OF SOUL.

For often a trifling cause, which would not move another's spleen, makes the choleric man your most bitter enemy. For how slight causes children squabble! Why? Because they are governed by a feeble mind. Women, like children, are impotent and weak of soul. A single word perhaps has kindled all this enmity between them.

## WE RISE OR FALL ACCORDING TO OUR FORTUNE.

All of us, according as our affairs prosper, are elated or cast down.

## MEN OF PLEASURE.

He was his whole lifetime a man of pleasure, and those who are so do not much enrich their heir; yet they leave this praise behind them, "While he lived he lived well."

## PAYMENT OF DEBTS.

As times go now, things are come to such a pass that, if a man pays you what he owes, you are much beholden to him.

## MOUNTAINS OF GOLD.

Promising mountains of gold.

This proverbial expression is found in Sallust (Cat. 23), being derived from the Persians boasting of mountains of gold, as that metal abounded with them.

## TO KICK AGAINST THE PRICKS.

For what a foolish task  
To kick against the pricks!

## PATIENCE.

Whate'er chance brings, I will patiently endure.

Alexis (Fr. Com. Gr. p. 753, M.) says:

"For it is the part of a wise man to bear the buffets of fortune with patience."

And Hurd is says:—

"The noblest fortitude, is still to bear  
Accumulated ills and never faint."

## DISCONTENT.

We are almost all of this disposition, that we  
are never satisfied with our own.

## FORTUNE FAVORS THE BRAVE.

Fortune favors the brave.

## ALL ALIKE.

*De.* See all alike! the whole gang hangs together:  
know one, and you know all.

*Ph.* Nay, it is not so.

*De.* One is in fault, the other is at hand to bear  
him out: when the other slips, he is ready; each  
in their turn.

## BORROWING EASILY SAID.

*Ge.* It was not the reckoning, but money that  
was wanting.

*De.* He might have borrowed.

*Ge.* Have borrowed it! easily said.

## FLEECE THE SIMPLE.

Because the net is not stretched to catch the  
hawk or kite, who do us wrong: it is laid for those  
who do us none at all. In them there is some-  
thing to be got, in these it is mere labor lost.

## FIRST ATTACK.

The first attack's the fiercest.

## PEDIGREE.

If he had left behind him a property of some  
ten talents.

*De.* Out upon you.

*Ph.* Then you would have been the first to trace  
your descent from grandsire and great-grandsire.

## A MATTER SETTLED.

Oh! that matter is all settled:  
Think on't no more.

## MANY MEN, MANY MINDS.

Many men, many minds.

Euripides (Fr. Rhadam. 1) says:—

"Various are the inclinations of man: this one longs for  
high descent: to this other there is no such thought, but he  
wishes to be called the master of much wealth in his house:  
this other, who can speak nothing sensible, tries to persuade  
his neighbors with sheer shamelessness: some men seek  
base gain before what is honorable, in such various ways do

men stray. I, however, wish none of these, but would desire  
to have the glory of high fame."

## TO HARP ON THE SAME STRING.

You are harping on the same string.

## GIVE PLACE TO YOUR BETTERS.

I have found a ready paymaster, no sniveller:  
give place then to your betters!

## WORDS TO THE WISE.

A word to the wise.

## TWO STRINGS TO MY BOW.

I think it better to have two strings to my bow.

## A HANGING MATTER.

Nothing indeed remains for me but that I should  
hang myself.

## A TALE.

Many a tale is spoilt in telling, Antipho.

## FORTUNE.

How often Fortune blindly brings about  
More than we dare to hope for!

## KNAVERY.

Knavery's now its own reward

## TIBULLUS.

## BORN ABOUT B.C. 59—DIED ABOUT B.C. 18.

ALBIUS TIBULLUS was born about B.C. 59, of  
equestrian rank, but of his youth and education  
we know nothing. His property was situated at  
Pedum, between Tibur and Præneste, and, like  
many others, in consequence of the civil wars, he  
was deprived of a large portion of it. He accom-  
panied his patron, Messala, when he was de-  
spatched by Augustus to suppress a formidable  
insurrection which had broken out in Aquitania, a  
province of Gaul, and subsequently proceeded  
with Messala on his way to the East, whither he  
was sent to reorganize that part of the empire.  
Being taken ill, he was obliged to remain at Cor-  
cyra (Corfu), whence he returned to Rome, and  
thus ended the active life of Tibullus. He spent  
the remainder of his short life in composing those  
poetical effusions which have come down to us.

## LOVE.

Delia, be not afraid to elude thy guards: thou  
must be courageous: Venus herself aids the ad-  
venturous maiden.

## PERJURIES OF LOVERS.

Fear not to swear; the winds carry the perjuries  
of lovers without effect over land and sea, thanks  
to Jupiter; the father of the gods himself has de-

nied effect to what foolish lovers in their eagerness have sworn.

## PASSAGE OF TIME.

But if thou delayest, thou wilt be wrong: how swiftly time passes! the day moves not sluggishly nor goes back. How quickly the earth loses its gay colors! how quickly the white poplar its leafy honors! how slothfully lies the horse, which flew when young in the Olympic course, when it is unnerved by age! I have seen the youth, whom age has come upon, bewail the days he has passed in folly. Ye cruel gods! the serpent strips off his years and renews his youth: fate allows no delay to beauty. Apollo and Bacchus are the only gods that know no change: their locks are ever unfading.

## WINE.

Bacchus causes country swains oppressed with cares to forget themselves in joys: Bacchus gives respite to the wretch's pains, though his legs be galled with rattling chains.

Pindar (Fr. Incert. 61) says something to the same effect:—"When the wearying cares of men fly from their breasts, and we all alike sail in the sea of gold-abounding plenty to a false shore: the poor become rich, the rich abound still more, with their minds under the influence of wine."

## BE DILIGENT IN YOUTH.

But thou, while the summer of life is in bloom, enjoy it, it passes away with rapid step.

So Ecclesiastes (xi. 6):—

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

## DECEIT.

Ah wretch! even though one may be able at first to conceal his perjuries, yet Punishment creeps on, though late, with noiseless step.

## DECEIT.

When thou art preparing to commit a sin, think not that thou wilt conceal it; there is a God that forbids crimes to be hidden.

Plutarch (Dem. 42) says:—

"There is nothing so becoming a king as just dealing."

Deuteronomy (xvi. 19):—

"Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous."

1 Peter ii. 1:—

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings."

## EARLY AGES.

This vice proceeds from greedy thirst of gold: there were no wars when draughts were quaffed from beechen cups; then there were no towers, no ramparts; the shepherd slept secure amidst his numerous flocks.

## PLEASURES OF COUNTRY LIFE.

How much more wise the man who, surrounded by his children, spends his old age in some small cottage! He tends the sheep, his son the lambs; while his wife prepares warm water for his weary

feet. Such may I be, and may I with hoary locks relate in my old age the deeds of earlier times.

## DEATH.

What madness is it to summon gloomy death by wars? It is always impending and advancing secretly with noiseless step. In the regions below there are no corn-fields, no clustering vines, but fierce Cerberus and the filthy ferryman of the stygian waters.

## PEACE.

Meanwhile may Peace cultivate the fields. It was auspicious Peace that first instructed the oxen to draw the crooked plough. It was Peace that planted the vines and gave juice to the grapes, that the paternal jar may furnish wine to cheer the son. In piping times of Peace the rake and the plough ply with diligence, while rust eats into the gloomy arms of the fierce soldiers in darkness.

Aristophanes (Fr. Com. Gr. I. p. 284 M.) says:—

"A. The faithful nurse, housekeeper, co-operator, guardian, daughter, sister of Peace, the friend of all men, all these names are used by me. B. What is your name? A. What? Agriculture."

## AN EPITAPH.

And at departure he will say, "Mayest thou rest soundly and quietly, and may the light turf lie easy on thy bones."

## HAPPY FAMILY.

Warmed by wine, he will kindle heaps of light straw and leap across the sacred flames: the mother will bring forward her children, and the child, seizing his father by the ears, will snatch kisses. And the grandsire will delight to watch his little grandchild, and in his old age will hush words to the boy.

## HOPE.

I would long ere this have quenched my sorrows in death, had not flattering hope cherished life, and always whispered that to-morrow would be happier day. It is hope that cheers the peasant, hope that intrusts the seed to the furrows to be returned with abundant interest. It is hope that catches birds with gins, fishes with the rod, when the bait has conceal'd the slender hook. Hope also comforts the prisoner bound in chains; his legs rattle with the fetters, but he sings in the midst of his work.

Shakespeare ("Richard III.," act v. sc. 2):—

"True hope is swift, and flies with swallows' wings,  
Kings it makes gods, and meaner creatures kings."

## WINE.

The joyous god enlarges the soul: he subdued the stubborn hero (Hercules), and made him subservient to his mistress. He overcame Armenian tigresses and tawny lionesses, giving a soft heart to the ungovernable.



## FORCED LAUGHTER.

Ah, me! how difficult it is to imitate false mirth; how difficult to mimic cheerfulness with a sad heart: a smile suits not well a countenance that belies it; nor do drunken words sound well from an anxious mind.

## WOES OF ANOTHER.

Happy thou who canst learn to guard against thy own ills by observing those of another.

## PERJURIES OF LOVERS.

Though she shall boldly swear by her eyes, by Juno and her Venus, there is nothing in it: Jupiter laughs at the perjuries of lovers, and throws them idly to the winds.

## A LOVER'S PRAYER.

How could I, blest with thee, long nights employ?  
And how with thee the longest day enjoy!

## THE WILL FOR THE DEED.

Let the will be taken for the deed, nor refuse the gift of my humble muse.

## VARRO.

BORN B.C. 116—DIED B.C. 28.

M. TERENTIUS VARRO, the most learned of the Romans, was born B.C. 116, being ten years younger than Cicero. He received his early education from L. Ælius Stilo Præconinus, who was fond of antiquarian pursuits, and from him no doubt he imbibed his literary tastes, which makes St. Augustine remark, "That he had read so much that it is astonishing he should have found time to write anything, and he wrote so much that it is difficult to believe that any one could find time to read all that he had written." In what way he rose in the service of the State has not been handed down to us, but he was employed in the wars against the pirates and Mithridates. He was attached to the party of the senate, and shared its fortunes at the battle of Pharsalia, B.C. 48. He submitted to the clemency of the conqueror, and was received into favor by Cæsar, though not before Antony had plundered and destroyed his villa, with all his books, at Casinum, which Cicero bitterly laments. He was proscribed in the second triumvirate, though he was more lucky than Cicero, as he contrived to conceal himself till he had secured the favor of Augustus. From this time he devoted himself to the seclusion of literary life, and employed himself in composing works, which amounted at last to four hundred and ninety books. They are nearly all lost.

## TO PACK UP OUR BAGGAGE AT END OF LIFE.

For my eightieth year warns me to pack up my baggage before I leave life.

## THAT MAN OUGHT TO BE COGNOSCED.

He who overlooks a healthy spot for the site of his house is mad, and ought to be handed over to the care of his relations and friends.

## GOD MADE THE COUNTRY, MAN THE TOWN.

Nor is it surprising, because it is Providence that has given us the country and the art of man that has built the cities.

Cowper ("The Task," l. 745) has appropriated this idea:—

"God made the country, and man made the town."

Cowley ("The Garden," Essay v.):—

"God the first garden made, and the first city Cain."

And Bacon ("Essays,"—"Of Gardens"):—

"God Almighty first planted a garden."

## "HE WHO RUNS MAY READ."

Thou hast read what I have written, I may say, running and playing.

Habakkuk ii. 2, says:—

"Write the vision, and make it plain upon tables, that he may run that readeth it."

## THE CHILD.

For the midwife delivers the child, the nurse brings it up, the attendant slave forms its manners, and the master teaches it.

## EVERY FAMILY OUGHT TO WORSHIP GOD.

As a state ought to acknowledge God in its public capacity, so ought each individual family.

So Joshua xxiv. 15:—

"As for me, and my house, we will serve the Lord."

## VIRGIL.

BORN B.C. 70—DIED B.C. 19.

P. VIRGILIUS MARO was born on the 18th or October B.C. 70, at Andes, a small village near Mantua in Cisalpine Gaul. His father had a small estate which he cultivated; his mother's name was Maia. Virgil was educated at Cremona and Mediolanum (Milan), and is said to have studied subsequently at Naples under Parthenius, a native of Bithynia. It is evident from his writings that he had received a learned education, but his health was feeble, and he did not attempt to rise to eminence by any of those means by which a Roman earned distinction. After the defeat of Brutus and Cassius, B.C. 42, the inhabitants of the north of Italy were deprived of their property that the victorious soldiery might be provided with land, and among others Virgil suffered. Through the intervention, however, of his friends at Rome, his property was restored, and the first eclogue is supposed to have been written to commemorate his gratitude to Augustus. When Augustus was returning from Samos, where he had spent the winter of B.C. 20, he met Virgil at Athens. It is said that the poet had intended to make

a tour of Greece, but he accompanied the emperor to Megara and thence to Italy. His health, which had been long declining, was now completely broken down, and he died soon after his arrival at Brundisium, on the 22d September *n.c.* 19. His remains were transferred to Naples, which had been his favorite residence, and placed on the road from Naples to Puteoli, where his tomb is still shown.

## EXILE.

We are leaving our country and its sweet fields.

Euripides (*Fr. Aiol.* 23) says :—

"But yet it is a sad life to leave the fields of our native country."

So Shakespeare ("*Richard II.*," act i. sc. 3) says :—

"Then England's ground, farewell ! sweet soil, adieu ;  
My mother, and my nurse, that bears me yet !  
Where'er I wander, boast of this I can,  
Though banish'd, yet a true-born Englishman."

## ENVY.

For my part I have no feeling of envy at your fortune ; I rather am surprised at your luck.

## COMPARISONS.

Thus I knew that whelps were like to their sires, kids to their mothers ; so I used to compare great things with small.

## BRITAIN.

And Britons wholly separated from the rest of the world.

## CIVIL DISCORD.

Shall some barbarian plant and sow these fields ?  
See to what a state civil discord has brought  
wretched citizens !

## COUNTRY LIFE.

This night, at least, you might remain with me on the green leaves ; we have plenty of excellent apples, soft chestnuts, with curds and cream ; see, too, the curling smoke is rising from the cottages, and the lofty mountains are throwing out their lengthening shadows.

## TRUST NOT TO BEAUTY.

Though he was black and thou art heavenly fair, O fair boy, trust not too much to thy beauty.

## EACH FOLLOWS HIS OWN PLEASURE.

Alexis, thou art chased by Corydon ; every one pursues his own pleasure.

## EVENING.

See, the steers are bringing back the ploughs suspended from the yoke ; and the setting sun is doubling the lengthening shadows ; yet still I am burned by love ; what bounds can be set to love ?

## SERVANTS.

What would their masters do when their knavish servants prate at such a rate !

## SPRING.

And now every field is clothed with grass, every

tree with leaves ; now the woods put forth their blossoms ; now the year assumes its gayest attire.

So Shakespeare ("*Winter's Tale*," act iv. sc. 3) says :—

"O Proserpina,

For the flowers now that, frightened, thou lett'st fall  
From Dis's wagon ! daffodils,  
That come before the swallow dares, and take  
The winds of March with beauty ; violets, dim,  
But sweeter than the lids of Juno's eyes,  
Or Cytherea's breath ; pale primroses,  
That die unmarried, ere they can behold  
Bright Phoebus in his strength, a malady  
Most incident to maids : bold oxlips, and  
The crown imperial ; lilies of all kinds,  
The flower-de-luce being one !"

Spenser ("*Faerie Queen*," vi.) :—

"So forth issued the seasons of the year ;  
First lusty spring all dight in leaves of flowers,  
That freshly-budded and new blooms did bear,  
In which a thousand birds had built their bowers,  
That sweetly sung to call forth paramours.

## BAD TASTE.

Let him who does not hate Bavius love thy verses, Mævius ; and let him join foxes in the yoke and milk he-goats.

## THE SECRET SNAKE.

Ye boys, who are gathering flowers, and low-growing flowers, fly hence, a cold snake is lurking among the grass.

## DECISION DIFFICULT.

It does not belong to us to settle such a mighty dispute.

## POET.

O divine poet, thy poetry is as charming to our ear as sleep to the weary swain, as to the feverish traveller the crystal stream with which he quenches his thirst.

Theocritus (*Idyl.* viii. 77) says to the same effect :—

"Sweet is it in summer to sleep in the open air beside running water."

## POET'S FAME.

While the boar delights in the mountain tops, the fish in the rivers, while the bees feed on thyme, so long will the glory of thy name and thy praise remain.

## TO SEEM IS ENOUGH.

Loose me, boys ; it is enough that you have seemed able to overpower me.

## ARCADIANS.

Both in the flower of their age, both Arcadian swains, able to sing and to answer in alternate verses.

Byron ("*Don Juan*," cant. iv. st. 93) thus uses the expression :—

"Arcades ambo," id est.  
Blackguards both.

## BEAUTIES OF COUNTRY.

The ash is the fairest tree in the woods, the pine in the gardens, the poplar by the brooks, the fir on the high mountains ; but, O fair Lycidas, if

thou wilt oft visit me, the ash in the woods shall yield to thee, and the pine in the gardens.

#### DIFFERENCE OF POWERS.

We are not all able to accomplish the same things.

#### MANTUA.

Ah Mantua too near to the wretched Cremona!

#### A GOOSE.

The goose gabbles 'midst the melodious swans.

#### TIME.

Time destroys all things, even the powers of the mind.

#### LOVE IS NEVER SATISFIED.

Love is never satisfied with tears, sooner are the meadows with the waters of the rivulets, the bees with the cytissus, and the goats with leaves.

#### LOVE CONQUERS ALL THINGS.

Love conquers all; and we must yield to Love.

#### MAN.

Whence men, a hard, laborious kind, were born.

#### INDUSTRY.

The father of the gods himself did not desire that the art of cultivating the ground should be easily acquired; he was the first to turn up the soil by skill, whetting human industry by care, nor did he allow his reign to grow torpid by sluggishness.

#### NECESSITY MOTHER OF INVENTION.

Jove added venom to the black vipers, commissioned wolves to gather their prey, and the sea to be lashed by the raging storms; honey he shook from the leaves, removing from human reach the cheerful fire, and stopping the wine which ran in rivulets, that man might gradually through experience explore useful arts, raising corn from the furrows, and forcing the hidden fire from the clashing flints.

#### INDUSTRY.

Then various arts succeeded each other; persevering labor overcomes everything and pressing want in the midst of hard penury.

Franklin says:—

"Sloth makes all things difficult, but Industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night; while Laziness travels so slowly that Poverty soon overtakes him."

#### DEGENERACY OF MANKIND.

Thus all things by the decree of Fate are turned to worse and carried back, just as the rower, who stems the current, if he but slack his arm, is borne down the channel with headlong haste.

#### THUNDER-STORM.

The father of the gods himself, shrouded in dark storms, darts his fiery bolts with flashing

right hand, making the mighty earth to tremble; the wild beasts fly; dark horror seizes every human breast; Athos, Rhodope, and lofty Ceraunus topple down from their old foundations; the winds redouble their fury; woods and shores roar, lashed by the furious winds.

#### CUSTOM.

So much power has custom over tender minds.

This is the advice of Solomon (Proverbs xxii. 6);—

"Train up a child in the way he should go."

Pope ("Moral Essays," i. pt. 2) says:—

"Just as the twig is bent, the tree's inclin'd."

#### COMPETENCY.

Praise spacious vineyards, but be content to cultivate those of less extent.

#### COUNTRY LIFE.

O too happy swains, if they only knew their happy state, who, far removed from civil broils, enjoy the fruits poured forth by Nature's bounty. Though no lofty palace with spacious gates sends forth crowds of early visitants from every entrance, with eager eyes devouring variegated posts of beautiful tortoise-shell, gold-embroidered dresses, figures of Corinthian brass, arras purple-dyed, and the smell of costly perfumes, yet he enjoys easy quiet, a harmless life that knows not to deceive, rich in home-bred plenty, the joys of a wide-extending country, grots, and crystal lakes, cool groves, the lowing of cattle, and sweet repose at night; woods abounding in untamed beasts; there we find youth inured to labor and accustomed to homely fare, sacred shrines and sires of venerable age; here Astræa, as she left the earth, showed the last traces of her departing steps.

#### THE HAPPY MAN.

Happy the man who has been able to dive into Nature's laws, and has trampled underfoot fears and unyielding Fate, laughing at the approach of all-subduing death.

#### THE VARIOUS LIVES OF MAN.

Some pass their lives at sea, some in the camp, others frequent the palace and courts of kings; another aims at the destruction of the city and its gods, that he may get riches to enable him to drink from bowls enlashed with gems, and stretch his limbs on Tyrian purple; another hides his wealth, brooding over his buried store; this man is fond of popular praise, the applause of lords and commoners delighting his ear from both benches. Some take pleasure in the slaughter of their brethren, exchanging their sweet homes for exile, and seeking lands that lie beneath another sun.

#### FAME.

I must attempt new ways, by which I may raise myself from the ground and wing my flight to fame.

Theognis has the same idea (l. 237):—

"I have given myself wings . . . re-echoed from the mouths of many."

Milton ("Tract of Education") says:—

"Inflamed with the study of learning and the admiration of virtue; stirred up with high hopes of living to be brave men and worthy patriots, dear to god and famous to all ages."

#### LIFE OF MAN.

Youth, the best part of life, flies quickly from miserable mortals; diseases succeed, sad old age, anxious labors, and death's inexorable doom hurry them off.

Diphilus (Fr. Com. Gr. p. 1078, M.) says:—

"Man may look for trouble, for we fall in with woes day after day."

#### NO REST.

No stop, no stay.

#### EDUCATION.

Begin early the course of education, while the mind is pliant and age is flexible.

#### LOVE.

Thus every creature on earth, man and beast, fish, cattle, and birds with variegated plumage, rush into the fire of love; Love is the lord of all.

Sir W. Scott ("The Lay of the Last Minstrel," cant. iii. st. 1) thus paraphrases the idea:—

"In peace, Love tunes the shepherd's reed;  
In war, he mounts the warrior's steed:  
In halls, in gay attire is seen;  
In hamlets, dances on the green.  
Love rules the court, the camp, the grove.  
And men below, and saints above;  
For love is heaven, and heaven is love."

#### LOVE EXEMPLIFIED BY LEANDER.

What did the youth Leander, whom love's unerring dart transfixed; alone, by night amidst the tempest's roar, he swims across the strait; over him the rolling thunder rattles, and around him the billows dashed against the rocks roar; neither can his miserable parents call him back nor the virgin (Hero) doomed to die on the sad pile.

#### TIME.

Time flies not to be recalled.

#### VICE.

The vice is fed and gathers strength by its very concealment.

#### PLEASURES OF COUNTRY LIFE.

What averts their well-deserving toil? to turn up the sluggish soil; but no draughts of Massic wine nor undigested feasts injure their stomachs; they live on salad and simple food; their drink is the crystal springs and the running stream; no care deprives them of healthful sleep.

#### LABOR.

Slight is the subject but the praise not small.

#### MIGHTY SOULS.

They have mighty souls in tiny bodies.

#### THE GRAVE.

All this commotion of spirit and this deadly

fray will soon rest under a few handfuls of dust, scattered over their bodies.

#### THE STUDIES OF INGLORIOUS EASE.

Indulging in the pursuits of inglorious ease.

#### RESENTMENT IN HEAVENLY MINDS.

Is there so great wrath to be found in the breasts of the heavenly gods?

Milton ("Paradise Lost," book vi. 788) says:—

"In heavenly Spirits could such perverseness dwell?"

#### SECRET RESENTMENT CHERISHED.

The decision of Paris, and the affront offered to her slighted beauty, remain deeply treasured up in her mind.

#### HERE AND THERE.

A few appear swimming here and there amid the vast and roaring abyss, arms of men, pictures of Trojan treasure are seen scattered over the waves.

#### A TUMULT.

And as in a mighty crowd, when a tumult has arisen, and the shouting varletry rage, firebrands and stones fly, their fury supplies them with arms; then, if it chances that they see some man of great influence by his piety and merits, they are silent and stand with listening ears; he directs them by his words, and soothes their angry mood.

#### SCENERY.

There is a place at the bottom of a deep recess; an island forms a secure harbor by the jutting out of its sides, against which every wave from the deep is broken, and divides itself into receding curves. On this side and on that are vast rocks, and twin-like cliffs raise their threatening heads towards the sky, at the base of which the waters far and wide lie unruffled and calm: then again, crowning the high grounds, is a wall of foliage, formed of waving trees, while a grove, dark with gloomy shade, hangs threatening over. Beneath the brow, as it fronts the view, there is a cave amid hanging cliffs; within sweet water and seats in the natural rock, the dwelling of the Nymphs.

#### THE LONGEST DAY COMES TO AN END.

O my companions, O ye who have endured greater hardships (for we are not unacquainted with previous ills), God will put an end to these too.

#### PAST MISFORTUNES REMEMBERED WITH PLEASURE.

You, too, know the rocky shore, where dwell the Cyclops. Resume your courage and away with gloomy fear. Perhaps it will delight us hereafter to recall to mind even the present dangers.

#### PERSEVERANCE.

Be of stout heart, and preserve yourselves for better times.

## DISSIMULATION.

And sick at heart with mighty cares, he assumes an appearance of hope in his look, keeping deep sorrow down in his breast.

Shakespeare ("Macbeth," act i. sc. 5) says:—

"To beguile the time,  
Look like the time; bear welcome in your eye,  
Your hand, your tongue: look like the innocent flower,  
But be the serpent under it."

## ROMANS.

Nay, the harsh spirited Juno herself, who now wearies out, by the fears she excites, the sea, the earth, and the heaven, shall change her counsels for the better, and shall cherish with me the Romans, the lords of the world and the gowned nation.

## THE GOLDEN AGE SHALL RETURN.

The Faith of the good old times, Vesta, Romulus, with his brother Remus, shall administer justice: the cruel gates of War shall be closed with bolts and iron bars: impious Fury within, seated on savage arms and bound with a hundred brazen chains, shall roar horribly with blood-stained mouth.

## VENUS.

She said, and, turning away, flashed on the view with her rosy neck, and from her head the ambrosial locks breathed a heavenly odor: her robes descended to the ground in a sweep, and in her gait the true goddess was displayed to view.

## BEES.

Such toil is theirs, as that of bees, beneath the rays of the sun, throughout the flowery fields, in the beginning of summer, when they lead forth their grown-up offspring, or when they stow away the liquid honey and fill the cells with sweet nectar; or receive the loads of the bees coming in, or, forming a band, drive from the hives the lazy drones: the work goes busily forward, and the fragrant honey is redolent of thyme.

Shakespeare ("Henry V.," act i. sc. 2) says:—

"So work the honey bees;  
Creatures, that by a rule in nature teach  
The art of order to a peopled kingdom.  
They have a king, and officers of sorts;  
Where some, like magistrates, correct at home,  
Others, like merchants, venture trade abroad;  
Others, like soldiers, armed in their stings,  
Make boot upon the summer's velvet buds;  
Which pillage they with merry march bring home,  
To the tent-royal of their emperor;  
Who, busied in his majesty, surveys  
The singing masons building roofs of gold;  
The civil citizens kneading up the honey;  
The poor mechanic porters crowding in  
Their heavy burdens at his narrow gate;  
The sad-eyed justice, with his surly hum,  
Delivering o'er to executors pale  
The lazy yawning drone."

So Homer (II. ii. 87) says:—

"As the swarms of thick-flying bees, issuing ever fresh from a hollow rock, fly in clusters on the vernal flowers: in crowds here and in crowds there."

Milton, too ("Paradise Lost," i. 742), says:—

"As bees  
In spring-time, when the sun with Taurus rides,  
Pour forth their populous youth about the hive  
In clusters; they among fresh dews and flowers,  
Fly to and fro, or on the smoothed plank,  
The suburb of their straw-built citadel,  
Now rubb'd with balm, expatiate and confer  
Their state affairs."

## TEARS.

See, here is our Priam. Even here has praise-worthy conduct its reward; even here are tears for misfortunes, and human affairs exert a touching influence on the heart. Away with fear; this fame of our deeds of glory will bring safety. Thus he speaks and dotes on the unreal picture.

## THE GODS ARE JUST.

If you pay no attention to the opinion which men will have of such conduct, and despise the vengeance which they may seek to inflict, at least recollect that the gods are mindful of right and wrong.

## TROIJAN AND TYRIAN.

Trojan and Tyrian shall be treated by me without distinction.

## ÆNEAS.

There stood Æneas and shone forth in full effulgence, in visage and in shoulders like a god: for his mother herself had breathed upon her son beautiful locks and the bright light of youth, kindling up sparkling graces in his eyes; such beauty as the hand of the artist imparts to ivory or silver or Parian marble, when the skill of the artist has been expended upon them.

## ETERNAL FAME.

May the gods give thee a just reward, if there be any gods that have a regard to the pious, if justice and a mind conscious to itself of rectitude be anywhere aught save an empty name. What times so fortunate have produced thee? what so illustrious parents have brought thee forth? As long as the rivers shall flow into the sea, as long as the shadows of the mountains shall traverse their projecting sides, as long as heaven shall feed the stars, thy honor, thy name, and praises shall ever survive, in whatever land I may be fated to live.

## TO PITY OTHERS' WOES FROM HAVING FELT THEM.

Not ignorant of misfortune, I learn from my own woes to succor the wretched.

Gray ("Hymn to Adversity"):—

"What sorrow was, thou bad'st her know,  
And from her own, she learn'd to melt at others' woe."

Campbell ("Gertrude of Wyoming," part i. v. 23):—

"He scorn'd his own, who felt anothers' woe."

Garrick ("Prologue on Quitting the Stage in 1776) says:—

"Their cause I plead,—plead it in heart and mind;  
A fellow-feeling makes one wondrous kind."

And Burton ("Anatomy of Melancholy"):—

"I would help others out of a fellow-feeling."

## DESTRUCTION OF TROY.

O Queen, thou orderest me to renew unutterable woe; to tell how the Greeks overthrew the Trojan power and kingdom, as well as those sad scenes which I myself beheld, and in which I personally took a conspicuous share. Who of the Myrmidons or Dolopians, or what soldier of the cruel Ulysses could refrain from tears as he relates such things? And now dewy night rushes downward and the sinking stars invite to repose. But if thou art really anxious to become acquainted with our misfortunes, and to hear briefly the last sad fate of Troy, though my mind shudders at the remembrance and shrinks back through grief, I nevertheless will begin.

## THE VULGAR.

The wavering populace are divided into conflicting opinions.

## THE GREEKS.

I dread the Greeks even when bringing gifts.

Sophocles (Ajax, 665) says to the same effect:—

“The gifts of enemies are no gifts and pernicious.”

And Milton (“Paradise Regained,” book ii. l. 391) expresses the same idea:—

“Thy pompous delicacies I contemn,

And count thy precious gifts no gifts, but guiles.

## INFATUATION OF MAN.

If our own minds had not been infatuated.

## A SAMPLE.

Listen now to the treachery of the Greeks, and from one instance of their wicked conduct learn the character of the whole nation.

## INSINUATIONS.

From this time they begin to spread ambiguously-worded rumors among the crowd.

ALL PLEASED THAT THE THREATENED DANGER SHOULD FALL ON ANOTHER.

Those very things which each feared would happen to himself, he endured with patience when he saw that they were to effect the ruin of another.

## HECTOR.

Ah me, how he looked! how changed from that Hector who returned from the battle-field arrayed in the spoils of Achillès.

Wordsworth (“Poems of the Imagination,” xxix.) adopts this idea:—

“Like—but oh! how different.”

And Milton:—

“How fallen, how changed

From him, who, in the happy realms of light,  
Clothed with transcendent brightness, did'st outshine  
Myriads, though bright.”

## DESCRIPTION OF FIRE AND TORMENTS.

As when fire has seized on a field of standing corn, while the wind rages, or a rapid mountain torrent lays waste the fields, the joyous crops,

and the labors of the oxen, carrying down with it the woods, the astonished shepherd listens to the loud uproar from the top of some rock.

## A NEIGHBOR'S HOUSE ON FIRE.

The house of Ucalegon that is next catches fire.

## PATRIOTISM.

I madly seize my arms; and yet there was little sense in doing so: I burn, however, to gather a band for the conflict, and to dash with my associates into the citadel. Fury and passion urge me forward, and I feel that it is honorable to die in arms.

## DESTRUCTION OF TROY.

The last day and doom of Troy has come. We were once Trojans; Troy once stood and the mighty glory of the Trojans.

## DESPAIR OF LIFE.

The only safety that remains for the vanquished is to expect no safety.

Cornelle says:—

“Le courage est souvent un effet de la peur.”

## DESCRIPTION OF BATTLE.

At times courage returns even to the breasts of the vanquished; and the victorious Greeks bite the ground: everywhere you see sad lamentation, everywhere consternation and many a form of death.

## FORTUNE SMILES.

Thus fortune on our first endeavor smiled.

## AN ENEMY.

Whether it be deceit or bravery, who inquires in the case of an enemy?

## THE GODS UNWILLING.

Alas! no one need feel confidence when the gods are opposed.

## THE GODS.

Heaven thought not so.

## THESE TIMES WANT OTHER AIDS.

O most wretched husband, why has so fearful a resolution urged thee to array thyself in these arms? or whither rushest thou? she says. The crisis requires not such aid nor such defenders, as thou art.

## A FEEBLE WEAPON.

A feeble weapon inflicting no wound.

## DEATH OF PRIAM.

Such was the close of Priam's life: this was his doom to see Troy in flames and her houses in ruins, the proud queen of Asia over so many na-

tions and lands. He lies on the shore a huge trunk, his head torn from his shoulders and a nameless body.

#### PUNISHMENT OF A WOMAN.

For though there be no glory in the punishment of a woman, nor is there in such a victory any cause for joy, yet I shall be lauded for having got rid of an abandoned wretch, and exacted from her well-merited punishment, and I shall be delighted to have sated my burning desire of vengeance, and rendered full atonement to the ashes of my countrymen.

#### THE WANT OF A GRAVE.

To be without a grave matters little.

#### DANGER.

Whatever may be our lot, there is one common danger.

#### PACES UNEQUAL.

And with unequal paces tript along.

#### A SPECTRE.

While I was searching and rushing unceasingly through the houses of the city, the unhappy spectre and shade of Creusa herself rose before my eyes and her image larger than life. I was astonished, my hair stood on end, and my tongue clung to the roof of my mouth.

#### GOLD.

Cursed craving for gold, what dost thou not force mortals to perpetrate.

Angot, in his "Pistolles, ou l'injure du siècle," one of his satires, says:—

"Si le diable étoit or, il deviendrait monnoie."

Hood says:—

"Gold! gold! gold! gold!

Bright and yellow, hard and cold."

#### ADMONITIONS.

Admonished let us follow better counsels.

#### THE SIBYL.

Thou shalt behold a wild, raving prophethess, who, in a deep cavern, reveals the decrees of fate, and commits her oracles to leaves. Whatever oracular responses she has placed on leaves, she arranges in order and leaves them shut up in her cave. They remain immovable nor issue from the order in which they have been placed. And yet these same, when, on the hinge being turned, a slight current of air has set them in motion, and the opening door hath disturbed the tender leaves, she never afterwards cares to arrest, as they flutter through the hollow cave, or to restore their former positions nor connect once more her predictions. They who apply depart in this way without a response, and hate the habitation of the Sibyl.

#### FORTUNE.

Live happy ye, the course of whose fortune is

now completely run; we are summoned from one fate to another.

#### ÆTNA.

But Ætna thunders close by with frightful crushings, and sometimes bursting, it sends forth a black cloud to the air, smoking with pitchy whirlwind and glowing ember; and raises fireballs, licking the stars; sometimes with loud explosions it casts up rocks and the torn bowels of the mountain; and with a deep internal roar, it heaps up melted stones high in air, and boils violently from its lowest bottom.

#### A MONSTER.

A horrid monster, misshapen, huge, from whom sight had been taken away. A pine-tree in his hand, lopped of its branches, guides and steadies his steps. Woolly sheep accompany him; that is the only pleasure and solace for his misfortune.

#### TRACES OF ANCIENT FLAME.

I again feel the flame of love as I formerly felt it.

#### THE MANES.

Do you think that the ashes of the dead, or the manes laid at rest in the tomb, care for that?

#### LOVE.

The hidden wound keeps rankling in the breast.

#### LOVE.

The fatal dart sticks in her side.

#### ASCANIUS.

But the boy Ascanius, in the midst of the valley, delights in his spirited steed; and passes now these, now those in the course, and wishes a foaming boar to be given to his prayers amid the unwarlike herds, or that a tawny lion should descend from the mountain.

#### BEAUTIFUL DESCRIPTION OF FAME.

Forthwith a rumor passes through the mighty cities of Libya: rumor, an evil, than which there is no greater; she flourishes by her very activity, and gains strength as she moves along; small at first through fear; by and by she raises herself into the air, stalking upon the ground, and at the same time hiding her head among the clouds. Parent Earth, incensed at the anger of the gods, brought her forth the youngest sister, as they say, to Cœus and Enceladus, quick in feet and wings. A monster, horrible and huge, to whom, as many feathers as there are upon her body, so many sleepless eyes are there beneath, wonderful to be said, so many tongues, so many mouths babble forth, so many ears she pricks up. By night she flies midway between heaven and earth through the gloom, with a rushing sound of her pinions, nor does she close her eyes in sweet sleep. By day she sits as a spy, either on the top of some lofty house, or some high tower, terrifying mighty



cities: as tenacious of what is false and wicked, as an announcer of what is true.

#### TO CHOOSE THE SOFTEST HOURS.

That he meanwhile, since the generous Dido is ignorant of what is passing, and does not imagine that such love can be broken, will try gentle avenues of approach to her feelings, and what may be the most fitting moments for addressing her; what mode of proceeding may be most favorable.

Tennyson says:—

"When his heart is glad  
Of the full harvest I will speak to him."

#### JEALOUSY.

But the queen had a presentiment of their hidden projects (for who can deceive a lover?) and was the first to discover their intended movements, fearing all things, though they seemed to be safe.

#### A HARDENED WRETCH.

No goddess was thy mother nor Dardanus thy forefather, thou traitor; but Caucasus, in horror drest with its flinty rocks, gave thee being, and the Hyrcanian tigress gave thee suck.

#### FAITHLESSNESS.

Nowhere is there faith on earth.

#### ANTS.

As when ants plunder a large heap of grain, mindful of winter, and lay it up in their nests; the black column issues into the fields, carrying their booty through the grass in a narrow track; some struggling, push forward with their shoulders large piles of corn; others keep together the column of march and chastise the dilatory: the whole path glows with industrious labor.

#### LOVE.

All-powerful Love, to what dost thou not force mortals.

#### DESCRIPTION OF NIGHT.

It was night, and weary mortals were enjoying quiet rest on earth, the woods and murmuring seas were still; it was when the stars were rolling in mid-course, when the whole country was silent, cattle and parti-colored birds, both those which occupy the liquid lakes, and those which haunt the fields rough with bushes; buried in sleep during the silent night, they were lulling to rest their cares, and their hearts were now forgetful of toils.

This is in imitation of Apollonius Rhodius (*Argon.* iv. 1058):—  
"Sleep-bringing night had spread itself over the crowds of weary men, and had given rest to the whole earth."

Milton ("Paradise Regained," l., at the end):—

"Now began  
Night with her sullen wings to double-shade  
The desert: fowls in their clay nests were couch'd,  
And now wild beasts came forth, the woods to roam."

#### WOMAN.

Come away! break through all delays; woman is a fickle and changeful thing.

#### END OF LIFE.

I have lived and finished the course which fortune had given me; now a mighty fame of me shall spread through the earth.

So 2 Timothy iv. 7:—

"I have fought a good fight, I have finished my course, I have kept the faith."

#### AN ANNIVERSARY OF A FATHER'S DEATH.

The day is at hand which I shall reckon forever sad, forever dear, so it has willed the gods.

#### RAINBOW.

As the bow in the clouds sends forth a thousand varied colors from the reflection of the sun's rays.

#### FLY DANGERS.

Keep close to the shore, let others launch into the main.

#### THE DOVE.

As the dove, suddenly roused from her covert, whose home and beloved nest are in some rock full of hiding-places, rushes flying into the fields, and scared from her abode, gives forth a loud flapping with her wings; by and by gliding through the still air, she skims along her liquid way nor moves her swift wings.

#### A CONQUEROR.

These are indignant should they not retain their own glory and the honors already in their grasp, willing to barter life for fame. Those success feeds with fresh hopes; they are able to conquer, because they seem to be able.

#### NEXT, BUT AT A LONG INTERVAL.

Next, but at a long interval.

#### BEAUTY.

And merit appearing more beautiful in a beautiful form.

#### A BOXER.

Having drawn back his right hand, he levelled from on high his hard gauntlet between the horns, and drove it into the bones, dashing the brains out; the ox, quivering, falls lifeless.

#### TO RETIRE FROM ACTIVE LIFE.

From this time I lay aside my gauntlets and renounce my profession.

#### PATIENCE.

Let us follow whithersoever the fates lead us. Whatever shall befall us, every kind of fortune is to be surmounted by patiently enduring it.

#### COWARDS.

They enrol mothers for the city, and set apart the people that wished it, souls that dare not hazard life for future fame.

Euripides (Fr. Archel. 9) says:—

"Is it not right for me to endure toils? Without toils what man has become glorious? Who that is a craven has reached the highest fame?"

#### VALOR.

Few in number, but ardent for war.

#### SEA TREACHEROUS.

Dost thou bid me be ignorant of the aspect of the calm sea and of its quiet waters? Shall I trust this treacherous appearance?

#### FROWNS OF FORTUNE.

Do not yield to misfortunes, but advance against them with a bolder front in whatever way fortune shall permit thee.

#### TRUTH CONCEALED.

Some truths reveal'd, in terms involv'd the rest.

#### PLUTO'S PORTALS ALWAYS OPEN.

He was entreating thus, and kept clinging to the horns of the altar, when the prophetess thus began to speak: O thou that art sprung from the blood of the gods, Trojan son of Anchisas, the descent to the world below is easy, the gate of gloomy Pluto lies open night and day, but to retrace one's steps and reach again the upper air, this is the real labor, this is the true difficulty. A few, whom the favor of heaven or brilliant merit hath exalted to the skies, sons of the gods, have been able to effect it.

#### THE BRANCH OF GOLD.

The fair Proserpine has ordained that this gift be brought as one peculiarly dear. One branch being plucked, another golden one occupies its place, and a twig of similar metal puts forth leaves.

#### THE PROFANE.

Far hence be souls profane!

#### NOW THERE IS NEED OF FIRMNESS.

Now there is need of courage, Æneas, now of a firm purpose.

#### SHADES BELOW.

Ye gods, who preside over the souls of the dead, and silent shades, Chaos and Phlegethon, places wrapped in silent night, let me be allowed to tell what I have heard; may it be allowed me, by your divine permission, to disclose things hidden in the depth of the earth and in darkness. They moved along, amidst the gloom of night's dark pall, through the empty halls of Pluto and solitary kingdom; as men journey in woods by the unsteady rays of the moon, beneath the faint and glimmering light when Jupiter obscures the heaven in clouds, and gloomy night has robbed surrounding objects of their hue.

#### THE VESTIBULE OF PLUTO'S REALMS.

Before the porch itself, within the jaws of Hell, Grief and avenging Cares have placed their couch-

es; there dwell pale Diseases, sorrowing Age, Despondency, and ill-prompting Hunger, and loathsome Want, shapes terrible to see: Death, and Labor, and Sleep, twin-born with Death, and the criminal Lusts of the heart, and death-bringing War near the opening door; and the iron bedchambers of the Furies and maddening Discord, her viper's tresses bound up with bloody fillets.

#### OLD AGE.

Though advanced in years, the god has a fresh and green old age.

Dryden (Edipus, act iii. sc. 1) says:—

"His hair just grizzled  
As in a green old age."

#### LEAVES IN AUTUMN.

Thick as leaves that fall in the woods on the first cold of autumn, or dense as birds that flock to the land from the troubled deep, when frigid winter sends them across the sea to sunny climes.

#### SHADES BELOW.

Son of Anchises, undoubted offspring of the gods, thou seest the streams of Coeytus and Stygian marsh, whose divinity the gods fear to swear by, and fail in their oath. All that thou seest, is a wretched unburied crowd: yon ferryman is Charon; those who are being ferried across have obtained the rites of burial: for it is not allowed to carry them across these fearful banks or hoarse-sounding waters before their bones have rested in the grave; they wander about for one hundred years and hover about these shores: then at length being admitted into the boat, they behold the much-wished-for waters.

#### FATES INEXORABLE.

Cease to think that the fixed decrees of heaven can be changed by prayers.

#### RETRIBUTIVE JUSTICE.

Warned by my fate, learn to observe justice and not to despise the gods. This man sold his country for gold.

#### ELYSIUM.

They reached pleasant spots, the delightful verdure of the Fortunate groves, and abodes of the happy. A freer and purer sky here clothes the fields with resplendent light; they enjoy their own sun, their own stars. Some are exercising their limbs in grassy plains, are contending in play and struggling on the yellow sand: some are striking the ground with their feet in the loud resounding dance and singing songs.

Milton at the end of "Comus" thus beautifully expresses the idea:—

"To the ocean now I fly,  
And these happy climes, that lie  
Where day never shuts his eye."

#### ABODES OF THE BLESSED.

Behold he sees some right and left feasting on the grass, and singing joyfully in chorus, beneath

a sweet-smelling laurel grove, where mighty Po rolls through a wood from the world above. Here are found bands of those who have suffered wounds fighting for their country, and who were priests of unblemished life while they lived, and who were holy bards delivering songs worthy of Apollo.

## INVENTORS.

Or those who have improved life by their inventions, and those who, by deserving well, have handed their names down to posterity.

## BEES.

As in meadows, where bees, on a calm summer's day, light on various flowers, and flutter round white lilies: the whole field resounds with their busy hum.

## MIND.

The thinking principle moves the whole mass, and mingles itself with the great body.

## OUR OWN BURDEN MUST BE BORNE.

We endure each the burden of punishment imposed upon our Manes in the world below.

Apollodorus (Fr. Com. Gr. p. 1112, M.) says:—

"Fortune is a sad, sad thing; but we must bear her as we best may as a burden."

So Galatians vi. 5:—

"For every man shall bear his own burden."

## MIGHTY EMPIRE.

He shall extend his sway over the Garamantes and Indians.

## NUMA.

Sent from humble Cures and a poor estate to a great empire.

## FABIUS.

Whither, ye Fabii, do ye hurry me, exhausted? Thou art that Maximus, greatest of the name, who alone by delays restorest our empire.

## DESCRIPTION OF ROMANS.

Others, I do not doubt, will mould the breathing brass more like to nature, draw features more instinct with life from marble, plead causes with more eloquence, describe better with the rod the movements in the heavens, and explain more clearly the rising of the stars, do thou, Roman, rule nations with firmness: such be thy distinctive character, and to impose terms of peace, spare the vanquished, and trample on the proud.

## MARCELLUS.

What piety shall be his! what integrity like that of the good old times and unyielding bravery! No antagonist could have met him in arms with impunity, whether advancing on foot or on horseback. Alas, boy to be pitied, if in any way thou canst break through the rigid decrees of fate, thou shalt be Marcellus. Scatter lilies in handfuls; let me scatter the dark-hued flowers on his tomb,

heap up these gifts at least to the shade of my descendant and discharge an unavailing duty.

## SLEEP.

There are two gates to the palace of sleep: the one said to be formed of horn, gives an easy exit to true visions: the other, brightly shining, is skilfully wrought with white ivory, but through this the Manes send false dreams to the world above.

So Homer (Odys. xix. 560):—

"Stranger, dreams are certainly of difficult and uncertain interpretation, nor do men find them always accomplished. For there are two gates, through which issue dreams of doubtful import. The one is formed of horn, and the other of ivory; those of them that come through smooth ivory deceive with empty hopes, bearing promises never to be accomplished; others again that issue out from polished horn, predict what is true, whenever any mortal shall see them."

Shakespeare ("Romeo and Juliet," act i. sc. 4) says:—

"I talk of dreams;

Which are the children of an idle brain,  
Begot of nothing but vain fantasy;  
Which is as thin of substance as the air;  
And more inconstant than the wind, who woos  
Even now the frozen bosom of the north,  
And, being anger'd, puffs away from thence,  
Turning his face to the dew-dropping south."

## DETERMINATION.

If I am unable to bend the gods above, I shall try to move the gods below.

## CAMILLA.

With these comes Camilla of the Volseian nation, leading a squadron of cavalry and bands armed in resplendent brass, a heroine; with hands unused to the spindle and housewife's basket, but, though a virgin, inured to the hardships of war and to outstrip the wind in speed.

Pope ("Essay on Criticism," pt. ii. l. 365) says:—

"Not so, when swift Camilla scours the plain,  
Flies o'er the unbending corn, and skins along the main."

## REFLECTIONS OF THE SUN'S RAYS.

As when the trembling light of the water in brazen cauldrons, reflected by the sun's rays or by the bright moon, penetrates all the space around, is raised aloft and strikes the fretted ceilings of the lofty palace.

This seems to be an imitation of Apollonius Rhodius (iii. 755):—

"As the ray of the sun is reflected in some palace, issuing from water freshly poured from a cauldron or else some milk-pail—darting; here and there it is moved rapidly with swift whirling."

## LIGHTNING.

These had in hand an unfinished thunderbolt, part being already polished off, of the kind which father Jupiter hurls in numbers on the earth from every region of the sky; part remained unfinished. They had just added three shafts of hail, three of the rain-cloud, three of gleaming fire, and three of the storm-winged southern blast. They were now intermingling with the work terror-inspiring gleamings and uproar and fear and the wrath of heaven with its vengeful flames.

Shakespeare ("King Lear," act iv. sc. 7) says:—

"To stand against the deep dread-bolted thunder,  
In the most terrible and nimble stroke  
Of quick, cross lightnings."

#### A FATHER'S PRAYER FOR HIS SON.

Ye gods, and thou Jupiter, mightiest of the gods, I pray thee have pity on the Arcadian king, and listen to a father's prayers; if your divine pleasure, if the fates reserve my Pallas for me, if I am again to behold and meet him, I beg for life, let me sustain the worst of pain. But if thou, O Fortune, threatenest some sad bereavement, now, oh now, let me break off the tie that binds me to an unhappy existence, while my cares still hang in suspense, while the hope of the future is uncertain, while I strain thee to my bosom, my dear boy, the only solace of my declining years, lest too painful news should wound my ears.

#### A HORSE GALLOPING.

A shout arises, and in united band the hoof shakes the dusty plain with the sound of the coursers' tramp.

This line is supposed to imitate the sound of cavalry in quick motion.

#### TIME.

What none of the gods dared to promise to thy prayers, lo time, as it rolls on, has bestowed of its own accord.

Pindar (Fr. Incert. 50) says:—

"Time that rules all, superior even to the gods."

#### MAN MAKES A GOD OF HIS DESIRE.

Nisus says: Euryalus, do the gods inspirè thee with this warmth? Or is that, which one earnestly desires, to be regarded as a divine inspiration?

#### FILIAL PIETY.

To him Euryalus replied: No day of my life shall, I trust, prove me unworthy of an attempt so bold as this; this I am able to promise, let fortune fall out favorable or unfavorable. But above all I entreat this of thee: Of Priam's royal race my mother came, whom, when I departed, neither Troy nor the walls of King Aecetes could detain. Her, now ignorant of this danger whatever it is, and without taking farewell, I leave. Let the darkness of the night and thy right hand be witness that I am unable to endure the tears of my mother. But I entreat thee, comfort her in want, and assist her, whom I leave behind me. Allow me to entertain this hope of thee; I shall go with more confidence to meet every danger. The Trojans, deeply affected, wept, above all the fair Iulus, and this image of parental affection moved his bosom powerfully.

#### FRIENDSHIP.

Me, me (here am I, who did it,) turn your weapons against me.

#### DEATH OF A YOUNG MAN.

As some bright-hued flower, cut over by the

plough, languishes in death, or poppies hang their heads with wearied neck when they are overcharged with rain.

#### POWER OF POETRY.

Happy both, if my poetry can avail anything, no time, however long, shall ever blot you out of remembrance, as long as the line of Æneas shall dwell beside the Capitol, and Augustus, the father of his people, shall hold the reins of empire.

#### COWARDS.

O Phrygian women truly, for ye are not Phrygian men.

#### BY VIRTUE WE GO TO HEAVEN.

Go on and grow in valor, O boy! this is the path to immortality.

#### FORTUNE.

Such hopes I had indeed while heaven was kind.

#### THE ALL-SUBDUING POWER OF GOD.

As Jupiter spoke, the lofty palace of the gods was hushed in silence, and the earth trembled to its foundations; the high heaven gives forth no sound; the Zephyrs are lulled; the sea moves not.

So Homer (Il. i. 528):—

"The son of Saturn spoke and nodded with his dark eyebrows. Then the ambrosial hair streamed down from the head of the immortal king; and he shook the mighty Olympus."

And Milton ("Paradise Lost," iii.) says:—

"Thus while God spake, ambrosial fragrance fill'd  
All heaven, and in the blessed spirits elect  
Sense of new joy ineffable diffused."

#### THE FATES WILL FIND THEIR WAY.

The deeds of each will bring suffering or success. Jupiter looks with the same eye on all. The fates will find their way.

#### A GEM.

As a gem sparkles encased in gold, the ornament of neck or head; or like ivory enclosed with artistic skill in boxwood, or the turpentine wood of Oricus; his flowing locks hang down upon his ivory neck, while around his brow he wears a band of thin, ductile gold.

#### FORTUNE FAVORS THE BOLD.

Fortune befriends the bold.

#### SHORTNESS OF LIFE LENGTHENED BY VIRTUE.

Every one has his allotted time upon earth; a brief and irretrievable space is given to all; but it is virtue's work alone to stretch the narrow space by noble deeds.

Bailey ("Festus"):—

"We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best."

#### MAN IGNORANT OF FUTURITY.

The mind of men is ignorant of fate and future

lot, and how to practise moderation elated by prosperity.

#### HE DIES AND THINKS OF HIS COUNTRY.

Unhappy he falls by a wound intended for another, looking up to heaven, and dying, thinks of his native Argos.

#### SHORTNESS OF LIFE.

O Rhæbus, we have lived too long, if there be anything long with mortals.

#### A FLOWER PLUCKED.

Like the flower of a soft violet or languishing hyacinth, plucked by virgin hands, that has not yet lost its brilliant hue nor beauty, nor does its parent earth any longer afford it nurture and give it strength.

#### EXPERIENCE.

Believe me, who knows by experience, with what might he rises to his shield, and with what force he hurls his spear.

#### A DEMAGOGUE.

Rich, bold in language, but with a right hand slow in battle, in counsels deemed no trivial adviser, powerful in faction.

#### FORTUNE SHIFTS THE SCENE.

Why does fear seize us before the trumpet sounds? Time and the changes naturally connected with it have changed many things for the better: Fortune, from time to time visiting many, has at one moment mocked them, and again placed them on a firm basis.

#### MEDICINE PROVOKED THE PAIN.

And grows more distempered by the very attempt that is made to heal.

"The remedy is worse than the disease."

#### A VIRGIN.

As when one has stained the Indian ivory with the blood-red purple; or when the white lilies look red, mingled with many a rose: such was the color which the virgin's face exhibited.

#### CHANGE OF FORTUNE.

Perhaps a better fate will attend the wretched.

#### A ROYAL SCEPTRE.

As this sceptre (for his right hand happened to bear a sceptre) will never henceforth give forth shady branches with rustling leaves, since the time when cut down in the forest by its lowest root it was separated from the mother-tree, and stripped of its foliage and twigs by the axe; once a tree, now the skill of the artificer has surrounded it with ornamental brass, and given it to be borne by the Latin fathers.

#### EDUCATION.

Boy, learn from me the lesson of duty and patience under afflictions, the pursuit of fortune from others.

#### WHIRLWIND.

As when a storm bursting forth rushes over the sea to land, the wretched husbandman, alas! prescient of danger from afar, shudders: it will uproot the trees and lay low the corn, destroying all things far and wide: the winds fly before, carrying the sound to the shores.

#### SWALLOWS.

As when the black swallow flies through the great courts of a rich lord, traversing the lofty halls, gathering scanty food and nutriment for its chirping young, and now it twitters through the empty porticoes, now around the marshy pools.

#### A HERO.

Shall this land see Turnus flying from his foe? Is it such a wretched thing to die? Ye gods of the lower world be propitious; since the gods above are unwilling to save me, I shall go down to you, a pure spirit and unsullied with the shame of flight, never unworthy of my mighty sires.

#### A BULL FIGHT.

As in the lofty mountains of Sila or Taburnus, when two bulls rush with hostile fronts to battle, the frightened herdsmen fly, the whole herd stand mute with fear, the cows faintly low, doubting who shall command the pasture ground, which of them the herds shall follow; they inflict wounds on each other with great force, and, struggling, fix their horns in each other, bathing their necks and shoulders in streams of blood; the whole forest re-echoes with their bellowing.

#### THE BALANCE OF HEAVEN.

Jove himself hangs up two scales equally balanced, and places in them the fates of the two, to see which is to succeed and which is to meet death.

Milton ("Paradise Lost," iv. 995) imitates this:—

"Had not soon  
Th' Eternal, to prevent such horrid fray,  
Hung forth in heav'n His golden scales."

#### HEAVEN-TEMPERED SWORD.

After it reached the arms formed by the god Vulcan, the mortal sword, like brittle ice, shivered at the stroke, and its fragments glitter in the yellow sand.

Milton ("Paradise Lost," vi. 330) says:—

"But the sword  
Of Michael, from the armory of God,  
Was given him temper'd so, that neither keen  
Nor solid might resist that edge: it met  
The sword of Satan with steep force to smite  
Descending, and in half-cut sheer."

# SUPPLEMENT.

THE following passages are of a later date; but, as they have become "household words," they deserve to be connected with the "Great Thoughts" of classic authors. I have given their origin so far as they have as yet been able to be traced; others I have added without being able to fix the source from which they are derived. I have to express my obligations to correspondents in that valuable publication, "Notes and Queries," for tracing the origin of many of them.

## TIMES ARE CHANGED.

All things are changed, we too are changed with them; the one has certain changes, the other has its own.

In the "*Deliciæ Poetarum Germanorum*," l. 685, we have the poems of Matthias Borbonius, and there we find the words in the mouth of Lotharius I., who flourished about A.D. 830.

In Pope ("Moral Essays," ep. i. l. 172) we have the same idea:—

"Manners with fortunes, humors turn with climes,  
Tenets with books, and principles with times."

## TRUTH.

Truth is great and will prevail.

This is found in the Apocrypha (1 Esdras iv. 41):—

"And he ceased to speak, and all the people cried out and said, 'Truth is great and will prevail.'"

## THE MAN OF ONE BOOK.

"The man of one book."

This expression is said to belong originally to St. Thomas Aquinas.

## TO DO A DEED BY THE HAND OF ANOTHER.

He who does a deed by the hand of another is the same as if he did it himself.

This is one of the maxims of Boniface VIII. (*Sexti Decret. lib. v. tit. 12. de Reg. Jur. c. 72*), derived according to the glossary from the maxim of Paulus (*Digest. lib. i. tit. 17. de Div. Reg. Jur. i. 180*).

## LOVE OF TRUTH.

Plato is my friend, Socrates is my friend, but truth is a friend that I value above both.

## A THIRD GENERATION.

A third heir seldom enjoys property dishonestly got.

These words are found, with a slight variation, in Bellochii *Praxis Moralis Theologiæ, de casibus reservatis, etc.*

## A WISE QUESTION.

A wise questioning is the half-way towards knowledge.

This is found in Bacon, "*De Augmentis Scientiarum*," lib. v. cap. 116.

## PLEASING RECOLLECTION.

Alas! how much less delightful it is to live with those that survive, than it is to cherish a recollection of you.

This is Shenstone's epitaph on Miss Dolmen at the *Leasowes*. Moore ("I saw Thy Form") imitates this idea:—

"To live with them is far less sweet  
Than to remember thee."

## UNITY, LIBERTY, CHARITY.—ST. AUGUSTINE.

Unity in things necessary, liberty in what is doubtful, charity in all things.

## THUS PASSES AWAY THE GLORY OF THIS WORLD.

O Holy Father, thus passes away the glory of the world.

The master of the ceremonies at the Pope's inauguration bears two dried reeds, whereof the one hath on the top a candle to kindle the other, crying aloud unto the Pope.

## THE SCOTCH.

The fiery genius of the Scotch.

This occurs in the Jesuita Vapulans of Andreas Rivetus, a Calvinistic minister and professor of theology at Leyden in the middle of the seventeenth century. The phrase is found in the following passage:—"These books I will in some things no otherwise commend than Andreas Rivetus, professor of Leyden, did the doctrine of Buchanan and Knox: whose rashness he ascribed præfervido Scotorum ingenio et ad audendum prompto." Sir T. Urquhart's *Tracts*. Edin. 1764, p. 134.

## LOOK TO THE END.

*Look to the end* is in the last line but one of the fable "*De Accipitre et Columbis*," in "*Anonymi Fabulæ Æsopiæ, Fabulæ Variorum Auctorum*," p. 503. Francof. 1560.

## OUR PREDECESSORS IN LEARNING.

May those perish who have anticipated us in our knowledge.

This phrase was used by Ælius Donatus, the commentator on Terence and Virgil.

## A LITTLE KNOWLEDGE.

Small draughts of knowledge lead to atheism, but larger bring man back to God.

This is a saying of Bacon.

## THE DEAD.

Of the dead nothing should be said except what is good.

This is a saying of Solon in Plutarch.

## THE VOICE OF THE PEOPLE.

The voice of the people is the voice of God.

This is No. 97 among the *Aphorismi Politici ex Ph. Cominæo per Lambertum Danaum collecti*, Lugd. Bat. 1609.

## THE PEOPLE.

The people wish to be deceived, let it be deceived.

It was Paul IV.'s legate, Cardinal Carafa, that spoke thus of the devout Parisians:—

"Quandoquidem populus decipi vult, decipiatur."

See Matthias Prideaux's "Easy and Compendious Introduction for Reading all Texts of Histories," 6th ed. Oxford, 1682.

## SCYLLA AND CHARYBDIS.

You fall into Scylla, desiring to avoid Charybdis.

This line is from the "Alexandreis" of Philippe Gaultier. The following are the lines:—

"Darius, having found a horse, flies away from the field bedewed with the blood of his men. Whither, O king doomed to die, dost thou fly in so cowardly a way? Alas! lost man, thou knowest not whom thou fleest; thou runnest into the midst of enemies, whilst thou fleest the enemy: thou fallest into Scylla, while thou avoidest Charybdis."

## RIDICULE.

He chastises manners by ridicule.

This was improvised by Santeuil for the Harlequin Domnique.

## CERTAINTY.

It is certain because it is impossible.

This is from the fifth chapter of Tertullian, *De Carne Christi*.

## MAN.

Man is a god or a brute.

This is from Aristotle, *Polit. lib. i. c. 2*.

## A HARBOR OF SAFETY.

I have found a harbor; hope and fortune, farewell; you have made sufficient sport of me, sport with others now.

This is a version of a Greek epigram in the *Anthologia*:—

## TO FORTUNE.

"Hope and fortune, a long farewell: I have found a harbor: you and I have no further dealings: make sport of those with me."

## DECEIT.

Deceit is safe to no one in any lurking place.

## THE UNLEARNED AND LEARNED.

The unlearned may here learn, and the learned may reflect on what they knew before.

This is a verse of Henault, made by him for the motto of his "Abrégé Chronologique de l'Histoire de France."

It is a translation of two lines of Pope's (*l. 740, 741*) "Essay on Criticism":—

"Content, if hence the unlearn'd their wants may view,  
The learn'd reflect on what before they knew."

## BOOKS HAVE THEIR FATE.

Little books have their fates according to the taste of the reader.

This line is found in a didactic poem of Terentianus Maurus.

## A WICKED ACT.

A thing forbidden becomes little thought of when it is allowed.

This is found in the elegies (*lib. v. 77*) of C. Cornelius Gallus.

## TO REJOICE IN CRIME.

Wretched are those who take pleasure in their crimes.

This is found in Pseudo-Gallus (*l. 180*) in the collection of six elegies published under the name of C. Cornelius Gallus, by Pomponius Gauricus. Venice, 1501, 4to.

## DIFFERENT THINGS DELIGHT DIFFERENT PEOPLE.

Different things are required to give pleasure to different tastes; all things do not suit all ages.

## TO BE IN THE UTMOST MISERY.

He who lies on the ground cannot fall.

This phrase is found in the *Liber Parabolarum* (*Opera Moralia*, 1654, p. 424) of Alanus de Insulis.

Butler ("Hudibras," Part I. cant. iii. l. 877) has adopted this idea:—

"I am not now in fortune's power:  
He that is down can fall no lower."

## THE CONCLUSIVE ARGUMENT OF KINGS.

The conclusive argument of kings.

Louis XIV. caused these words to be inscribed on his cannon.

## JUPITER.

Whom God wishes to destroy He first deprives of his senses.

In a note on a fragment of Euripides there is the following proverb:—

"When God is contriving misfortunes for man, He first deprives him of his reason."

## WORDS.

Words and nothing more.

This saying is found in Plutarch's *Laconic Apophthegms* ("Plutarchi Opera Mortalia," ed. Dan. Wyttenbach, vol. i. p. 649). Philemon Holland has turned it into English thus:—

"Another Laconian having plucked all the feathers off from a nightingale, and seeing what a little body it had 'Surely,' quoth he, 'thou art all voice, and nothing else.'"

## TO STAND ON THE OLD WAYS.

To stand on the old ways.

This is a sentence of Jeremiah vi. 16, which is often quoted by Lord Bacon in his "Essay on Innovations." It is found in the Vulgate, and is thus rendered in our English version:—

"Ask for the old paths, where is the good way, and walk therein."

## QUESTION SOLVED.

The question is solved by walking.

This is Aldrich's first answer to the ancient *sophism* of Achilles and the tortoise.

## LEISURE.

Leisure along with dignity.

This is found in Cicero, in *Or. P. Sextio*, 45.



## PASSAGES FROM UNKNOWN AUTHORS.

## GENTLE AND RESOLUTE.

Gentle in manner, resolute in deed.

This is the motto of Earl Newburgh.

## MISERY.

Respect is due to the sufferings of the wretched: do not add to my miserable fate; sacrilegious hands have always spared the tomb.

La Fontaine has imitated this idea with consummate skill:—  
"On devient innocent quand on est malheureux."

## TO KNOW WHERE YOU CAN FIND A THING.

To know where you can find a thing is in reality the best part of learning.

## WORDS AND LETTERS.

The word that is heard passes away, the letter that is written remains.

## TO BE HIS OWN MASTER.

Let no man be the servant of another who can be his own master.

## TO LIVE WELL.

He has lived long enough, who has lived well

for the period of a short life; the slothful count by time, the good by deeds deserving praise.

## JUSTICE.

Let justice be done, though heaven fall.

This expression is first found at pp. 8 and 338 of William Watson's "Decacordon of Ten Quodlibetical Questions," etc. (1602); and *fiat enim justitia*, etc., at p. 196 of the same work. The presence of *enim* seems to point to a context which awaits discovery.

## LAW.

To observe law, that is to reign.

## PEN, WAX, AND PARCHMENT.

Pen, wax, and parchment govern the world.

The line is quoted in Howell's "Letters" (book ii. let. 2).

## ABOVE GRAMMATICAL RULES.

I am king of the Romans and above grammar.

This was a saying of the Emperor Sigismund, who, at the Council of Constance, thus addressed the Council: "Right Reverend Fathers,—See that this infamous schism (refanda schisma) be rooted out," intent on having the Bohemian schism ended—which he reckons to be of the feminine gender. To which a cardinal mildly replying, "schisma is neuter, your majesty." Sigismund loftily replied, "I am king of the Romans and above grammar."

